



95 Theses of the Final Reformation

1

"Repent, for the kingdom of God is at hand!" ¹
 It is high time for us to change our thinking and actions and return to the Triune God. The end of our world is at hand.

The Jesus-Reformation

2

It's time for a new, final reformation: the Jesus-Reformation.
 We need to give Jesus Christ his rightful place and the honour that he deserves, as the Savior of mankind, King of the world and the model that we are meant to imitate.

3

Jesus is the only way to the one true God. ²

4

No religion in the world, and no church can save us from sin and reconcile us to God.
 Only Jesus who is still alive today can do that – and he wants to do it. ³

5

Jesus, the Son of God, is the good Lord and King. ⁴

6

There is nothing better than to live without compromise for him and to obey him. ⁵

7

Jesus of Nazareth is our example and the perfect image to which all Christians should be conformed. ⁶

8

As followers and successors of Christ, Christians should do the same things that he did: heal the sick, set free those tormented by the devil, preach the challenging gospel clearly, and awaken a longing for the Heavenly Father in people. ⁷

The Reformation of the Faith

9

We are grateful that the one God has preserved faith in him in the world and in the Church.
 Nevertheless, we are convinced that we need a reformation of the (Christian) faith.

10

Only faith in Jesus, who died for our sins on the cross and rose again the third day, can save and make people children of God. ⁸

11

It is naive and arrogant to believe our good deeds would be enough to stand before a holy God. ⁹
 The forgiveness of sins and eternal life in heaven, cannot be earned with (religious) effort, but can only be received as a gift. ¹⁰

¹ This was the core message of Jesus of Nazareth (see Mt 4:17).

² John 14:6.

³ Mt 1:21; Rom 5:8-11; 2.Cor 5:17-21; Isa 53:1-12.

⁴ Isa 9:5-6; Jer 23:5-6; 30:21; Zach 6:12-13; Lk 1:31-33, 69-70; Phil 2:9-10; Heb 1:8; Rev 1:5; 19:16.

⁵ John 8:12; Mt 11:28-30; 19:27-29.

⁶ Lk 6:40; Rom 8:29; 2.Cor 3:18; Eph 4:13.

⁷ Mt 4:23-24; John 14:12; 20:21; Mk 16:15-18; compare also Mt 10:7-8 with Mt 28:20

⁸ John 1:12; 3:16; Rom 3:22, 26; 5:1-2.

⁹ Rom 3:20; Rev 20:12-15.

¹⁰ Rom 3:24, 28; Eph 2:8-9.

12

God gives us eternal life if we admit in a prayer before him that we are sinners (transgressors of his commandments), and ask for the forgiveness that is only made possible by Jesus. ¹¹

13

We are purified, sanctified, declared righteous and accepted by God as his children when we accept and confess Jesus as Savior and Lord of our lives and are baptized in faith in his name. ¹²

14

Salvation is a gift, it is grace. But grace is not a cheap throw-away product. God wants us to radically turn away from a life of sin and to help us live as he tells us to in the Bible. ¹³

15

Whoever remains in sin, can not enter into the kingdom of God. ¹⁴

16

Whoever falls into sin and confesses it to God always finds forgiveness. ¹⁵

17

The experience of the grace of God trains us to be obedient. ¹⁶ And the Holy Spirit empowers the born-again Christian to live a life that pleases God. ¹⁷

18

However, we should not try to earn God's love for us – that's not possible. It never ceases because God is in essence love. ¹⁸

19

For all those who believe in Jesus and live for Him, God is eternally a loving and forgiving father, a daddy. ¹⁹

20

But even while being a father, God remains the inconceivably great, holy and terrifying God, who wants sincere respect and deep reverence from his children. ²⁰

21

Believing in an endlessly tolerant God is nonsense. God will judge all people at the end of time and – where necessary – punish justly. ²¹

22

One can deny the existence of hell, but it exists nonetheless. And hell will be the place where people who have rejected the gospel of Jesus as the crucified and risen Savior, will have to "live" far from God, away from all that is beautiful. ²²

23

An equally damning and self-destructive folly of our time is to deny the existence of a devil and his demons. ²³

24

Those who reject the resurrection of Jesus from the dead, whether on account of their ideology, or lack of sound reason, will miss an encounter with the living Lord and so remain unredeemed in sin and filth. ²⁴

25

Whoever denies the virgin birth of Jesus, denies his divinity. And those who do not worship the "the true God" in Jesus, will not have access to "eternal life", for being God, he is that life. ²⁵

26

Any faith that denies that Jesus will return again, is not a Christian faith. Jesus will soon come and he will be visible to all humanity from heaven. For some, he will come as Savior, and for others as judge. ²⁶

¹¹ Lk 18:13-14; 1.John 1:8-9.

¹² John 1:12; Rom 10:9-10; 1.Cor 6:11; Mk 16:16; Acts 2:38.

¹³ Rom 6:1-2; Col 3:5-9; 1.John 3:4-10.

¹⁴ 1.Cor 6:9-10; Heb 10:26-27.

¹⁵ 1.John 1:9.

¹⁶ Titus 2:11-12.

¹⁷ Rom 8:2-11; 14:18; Gal 5:16-25.

¹⁸ Rom 5:8; 1.John 4:8-10.

¹⁹ Rom 8:15; Gal 4:4-7.

²⁰ Phil 2:12; 1.Pet 1:17; Heb 12:28-29; Rev 15:4; Jesus talks of the "holy Father" (John 17:11).

²¹ Ps 9:6-9; Isa 24:17-23; 26:21; Rom 2:1-8; Heb 10:29-30; Rev 20:11-15.

²² 2.Thess 1:6-9; Mt 10:28; 25:41-43; John 3:36; Rev 14:9-11; 20:15.

²³ John 8:44; 2.Cor 11:14.

²⁴ Rom 10:9.

²⁵ 1.John 1:2; 5:20.

²⁶ Mt 24:30-31; 25:31-46.

27

The view that all types of animals and humans are caused by a divinely-guided evolution, is an insult to the Almighty and good God. God created all kinds of animals and people by his creative word, and not via a process of selective death. ²⁷

28

Diseases and death are a result of the Fall of Man — the entry of sin into the world — that was a real historical event. ²⁸

29

It is a gift that needs to be rediscovered that Jesus bore all our physical and mental and emotional illnesses and pain on the cross, so that all who seek him as a healer by faith, can be healed. ²⁹

30

God is not a God who wants to leave us in enduring mental and physical suffering. The basic intention of the Heavenly Father and of Jesus is always to set free those who are bound and to heal the sick. ³⁰

31

God wants our world with all its needs to be increasingly invaded by the healing power of heaven through his children to whom he has given authority! ³¹ At the same time we live looking forward to when God will end time and create a new world free of pain, sorrow and where death will be no more. ³²

32

Even though God wants to give us healthy and abundant life on Earth: He is at liberty to allow problems in our lives that bring us closer to him. ³³

33

It is also normal that the faith in Jesus Christ leads to real difficulties in life. Jesus promised all his followers that they will suffer for the sake of the Gospel. ³⁴

34

To live a solid, powerful and world-changing life as a Christian one needs the baptism of the Holy Spirit that is always recognizable by a subsequent supernatural sign. ³⁵

35

The rebirth in the Holy Spirit and the baptism with the Holy Spirit can happen at the same time, but do not necessarily. ³⁶

36

The two camps mentality has to stop: the Holy Spirit wants both fruit (positive behavior) and gifts (supernatural powers) to be evident in the life of all believers because the combination is an indispensable blessing for those around us. ³⁷

37

True Christian faith has to be anchored in the belief that the whole Bible is the inspired Word of God. It clearly teaches the truth about God, man and the world. ³⁸

²⁷ Gen 1:20-27; but this does not exclude God having provided creatures with a large genetic variability allowing microevolution within kinds.

²⁸ Gen 3; Rom 5:12.

²⁹ Isa 53:4-5; Mt 8:16-17. For the significance of faith see e.g. Mt 8:13; 9:22,29; 15:28; 17:20.

³⁰ Jesus who was the ultimate revelation of the nature and the will of the Heavenly Father (John 14:9), invariably healed all sufferers who came or who were brought to him (Mt 4:23-24; 8:16; 12:15; 14:35-36; Mk 6:56; Lk 6:19; Acts 10:38). Jesus continued to do this after his ascension through His disciples (Acts 5:16; 28:8-9) and he will continue to do so (Heb 13:8; John 14:12).

³¹ Isa 51:16; Mt 6:10; 10:7-8; Lk 10:8-9; 11:20; 17:20-21.

³² Rev 21:1-5.

³³ Rom 8:28; 2.Cor 12:9-10.

³⁴ Mt 10:17-22; John 15:19-20.

³⁵ Rev 2:4; 8:17-19; 10:45-46; 19:6.

³⁶ Two separate events are e.g. in Acts 8:12-17 (compare also John 20:22 with Acts 2:4), coincident events are in Acts 10:44-46.

³⁷ Gal 5:22-23; Rom 12:6-8; 1.Cor 12:1-11, 28-31; 14:1 (!).

³⁸ 2.Tim 3:16; 1.Thess 2:13.

The Reformation of the Church

38

We are truly grateful that God works in so many different ways through different types of Christian communities and churches. Nevertheless, we are convinced that a reformation of the global Church is urgently needed.

39

The word 'church' means 'belonging to the Lord'³⁹, yet looking around, we may well be disappointed. We see a church that is often following human leadership, religious traditions or the rule of money, politics and majority opinions, rather than the real master, Jesus Christ.

40

The church needs to return to the leadership of Jesus, as he is the only Head of his Church. We need to let him lead us by his instructions that we can discover in the Bible, even if that means abandoning the traditions we so love.⁴⁰

41

It is high time to bury methodical scepticism (higher criticism) of the Bible — and receive it as the true and binding Word of God. For sceptical theology has indeed filled books yet emptied churches and it has put barriers that hinder people from having an encounter with the living God.

42

The global Church must return to the faithful and joyful preaching of Jesus Christ, the only true Savior and King, who is the model that we must follow.

43

However, the church should also be the place where the faithful are empowered to witness to their fellow men that Jesus is the Savior, King and model.

44

Religious "professionals" cannot and must not be left with the job that all believers in Jesus are meant to do: to go to all nations and make disciples, to baptize people and to teach them a Jesus-like life.⁴¹

45

Church teachers have the divine calling to encourage and train people to perform this comprehensive commission.

46

Each (willing) believer should be taught and practically instructed in how to explain the gospel and how to lead those who are far from Christ to the point where they are ready to make a decision for Christ.

47

Every (willing) believer should be taught and practically instructed how to first baptize new believers and then accompany them into a life of listening to Jesus and to doing his good will.

48

Every (willing) believer should be taught and practically instructed how to heal the sick by the power of the Holy Spirit and how you deliver people from evil spirits, as Jesus who is our model did.

49

The church should not frantically try to get people who are far away from Jesus to attend their events, but rather equip "the saints", to go to their neighbours in the power of the Holy Spirit and to awaken in them a longing for Jesus through words and miracles.⁴²

50

The church should primarily be a place where discipleship is taught and lived out. Otherwise it is not the church that Jesus wanted.⁴³

51

Some of our church structures and activities need a fundamental rethink if we want to stop ending up with choosy consumers and exhausted church workers. Let's rather raise cheerful disciples of Jesus who are able to turn this world upside down for the better.

³⁹ It comes from the Greek word 'kyriakos'.

⁴⁰ Eph 1:22.

⁴¹ Mt 28:19-20.

⁴² Eph 4:11-12.

⁴³ Mt 28:19-20; 1.Cor 4:16-17; 11:1; 2.Tim 2:1-2.

52

The primary vessel of discipleship is small groups who keep on sharing their lives together, talking about the Bible and putting it into practice, in order to discover what it means to follow Jesus. ⁴⁴

53

Active discipleship needs to be emphasized, but churches must always patiently help people who need to be restored and made whole so that they can fully grow into their calling to make disciples.

54

Church must always be a place where people who are far from Jesus can find unconditional love and appreciation. It is a place where we patiently strengthen the weak and discouraged, bind up the broken, and take people with difficult questions seriously.

55

Despite the need to call believers and those far from Jesus to radical discipleship: Church must be free of any forms of coercion.

56

Every Christian church must always be prepared to let people go freely, as Jesus did. ⁴⁵

57

The church should be a place where the Holy Spirit is allowed to freely minister through the supernatural gifts which he gives. ⁴⁶

58

All Jesus-believers in a local community are important members of the Body of Christ. Each individual should be appreciated and needs space to bring in his/her natural-supernatural gifts into the community.

59

The separation of the body into priests and laity, professionals and amateurs is biblically indefensible: The people of God are one body and all are priests. ⁴⁷

60

Undoubtedly: God does still call and anoint some people to be apostles, prophets, evangelists, pastors and teachers in and for the church. ⁴⁸

61

But these people have no right to elevate themselves above other members. They should be servant-hearted "equippers of the saints". ⁴⁹

62

It is a serious sin, when Christians boast and use titles to make people dependent on them and to build their own kingdom rather than teaching them to be dependent on God.

63

Another scandal is Christian churches and communities that enrich themselves at the expense of their members. The love of money is a barrier to true spiritual authority. ⁵⁰

64

The Church worldwide is called to show devotion to those who are materially poor or otherwise in need ⁵¹ and to preach against greed and lack of generosity. ⁵²

65

Yet, the primary mission of the Church of Jesus remains to preach the gospel in the power of the Holy Spirit. ⁵³

⁴⁴ Mk 3:13-15; compare Mk 5:35-42 with Acts 9:39-41.

⁴⁵ John 6:66-67.

⁴⁶ 1. Cor 12:4-11; 14:39-40; 1. Thess 5:19-20.

⁴⁷ 1. Pet 2:5, 9; Rev 1:6; 5:10.

⁴⁸ Eph 4:11.

⁴⁹ Eph 4:12; Col 1:24-25.

⁵⁰ 1. Tim 6:6-10.

⁵¹ Deut 15:7-9; Mt 25:34-36.

⁵² Rom 13:14; 1. Cor 6:10; Col 3:5; 1. Tim 6:17-19; Jam 5:1-6; 1. John 3:17.

⁵³ Lk 24:46-49.

66

As a church we can do this only with authority if we constantly let the Lord Jesus cleanse us of our laxity and compromise. ⁵⁴

67

Jesus who is coming back soon longs for a holy Bride, who out of love for him hates sin and serves him with devotion. ⁵⁵

68

It is high time that the Church returns to the biblical standard in calling sin sin and for believers to turn-away from any sin that they have been accepting in their lives. It is time to choose a new life of obedience to Jesus. ⁵⁶

69

The worldwide Church can and must do much more for its members, who are persecuted because of their faith in Jesus Christ. ⁵⁷

70

The Christian church has also a God-given responsibility to politically support the Jewish people and to witness to them about Jesus, their Jewish Messiah and their only way to God. ⁵⁸

71

The Triune God has a heartfelt concern for the unity of believers of different churches and communities, which should be evident in an increasing appreciation for one another and in the support of the common goals of the great commission. ⁵⁹

72

Unity among Christian churches is however only possible and appropriate, where the Bible is accepted as the true Word of God and Jesus is preached as the crucified and risen Savior, Lord and God. ⁶⁰

73

No church has the right to claim that only its members will be saved or that it alone has the truth.

74

We are fallible and our interpretation of the Bible and of God's will remain piecemeal. This also applies to these 95 theses.

The Reformation of Evangelism**75**

We appreciate that the sovereign God draws people to himself through different forms of evangelism. Nevertheless, we are convinced that a reformation of Christian evangelism is urgently needed.

76

We can not afford to leave evangelism to the so-called specialists. Every Christian is called to be a witness and disciple maker and all are needed.

77

It is high time that we return to the type of evangelism that was practised by the first Christians, who always proclaimed the Gospel, with signs and wonders following. ⁶¹

78

By being in him, as he is in the Father, anyone who believes in Jesus Christ should, can and will do the same miracles that Christ did. ⁶²

79

Like the first disciples, we have the mission and the authority, in the Name of Jesus to raise the dead, deliver people from evil spirits, heal the sick, open the eyes of the blind, and to make the lame walk, the dumb speak and the deaf hear. ⁶³

80

That these signs and wonders actually happen through us, requires that we persistently ask our Heavenly Father for this and continue to deepen our friendship with him and his son. ⁶⁴

⁵⁴ Rev 3:15-22.

⁵⁵ Eph 5:27; 2.Cor 11:2-3; 1.Pet 1:14-16.

⁵⁶ Rev 2:4-5, 14-16; 3,2-3, 15-19.

⁵⁷ 1.Cor 12:26; Heb 13:3.

⁵⁸ Num 24:9; Ps 122:6; Rom 1:16; 11:17-18.

⁵⁹ John 17:11, 20-23.

⁶⁰ John 17:8-11, 17-11; 2.John 1:7-10.

⁶¹ Mk 16:17-20; Acts 2:43; 5:12; 6:8; 8:5-7; 14:3; 15:12; 19:11-12; Rom 15:18-19; Heb 2:4.

⁶² John 14:12; 15:7-8.

⁶³ Compare Mt 10:1.8 with 28:19.

⁶⁴ Acts 4:31; John 5:19; 15:5.

81

We also have to take risks in faith. When we see people on the street or elsewhere in our daily lives, who are sick, we need to offer them healing and speak healing to them in the Name of Jesus. ⁶⁵

82

If signs and wonders were one of the major reasons why the early church converts came to faith in Jesus Christ, ⁶⁶ how much more do we need visible miracles that demonstrate the power of the Holy Spirit in order to reach our agnostic-materialistic society that is tired of endless discussions.

83

Besides healing the sick, authentic spirit-led prophecy is also vital if we are to effectively reach people who do not know Jesus. ⁶⁷

84

It is unbiblical and dangerous if we heal people in the Name of Jesus, without then preaching the gospel that Jesus Christ is the only way to God. ⁶⁸

85

For people to realize that they need Jesus as their Savior, they need to hear from us that we humans by nature are heading for judgement and hell because of our sin. ⁶⁹

86

Knowing that the Holy Spirit or a person's conscience convicts of sin, we still have the responsibility to tell people that God is holy and to call sin by its name, especially given the upside-down values of the society that we live in. ⁷⁰

87

Knowing that the goodness of God also leads to repentance, there remains a huge need in our time: we want to lead people to Christ but far too often we fail to clearly call people to turn away from sin and follow the true God, who is revealed in Jesus! ⁷¹

88

People should hear from us that besides asking God to forgive their sins, and calling Jesus their Savior, they need to turn away from a life of self-determination and sin, and choose to live for and in God. ⁷²

89

It is high time that we stop "selling" Jesus simply as a life improvement accessory. It should always be clear that you can only have Jesus in a "twin pack": as Savior *and* Lord, as a helper *and* king who wants to possess our entire lives. ⁷³

90

When people are open and ready it is good if we lead them to give their lives to God in a prayer. But without delay, this prayer should be followed by water baptism in the Name of Jesus. ⁷⁴

91

If anyone believes in Jesus or wants to turn to him, baptism into the death of Jesus has the power to save and to break once and for all the dominion of sin and control of evil spirits. ⁷⁵

92

Many evangelistic activities today make this huge mistake, they do not baptize converts immediately or they practice baptism merely as a symbol. To make matters worse we don't show people how to let go of their anger towards others, which is a prerequisite for divine forgiveness and deliverance. ⁷⁶

⁶⁵ Lk 10:9; Acts 3:1-8; 14:8-10.

⁶⁶ Acts 2:43-47; 3:1-4:4; 5:12-16; 8:6-12; 9:33-35; 9:36-42; 14:3-4; 19:11-20; 28:3-10; Rom 15:18-19.

⁶⁷ John 4:16-19, 29, 39; 1.Cor 14:24-25.

⁶⁸ Lk 10:9; Acts 3:12-26.

⁶⁹ Mt 5:22, 29-30; Acts 10:42; 13:46; 17:31; 24:25; Rom 1:18-3:23.

⁷⁰ Acts 3:13-15; 14:15; 17:29-30; 24:25; Rom 1:24-2:1; 1.Cor 6:9-10; Gal 5:19-21.

⁷¹ Mt 4:17; Mk 6:12; Lk 24:47; Acts 2:38; 3:19; 14:15; 17:30; 20:21; 26:20.

⁷² Acts 26:18-20; 1.Thess 1:9; 1.John 3:4-9.

⁷³ Rom 10:12-13; 14:7-8; 1.Cor 6:19-20; 7:22-23; Gal 2:19-20.

⁷⁴ Mt 28:19; Acts 2:38, 41; 8:12, 35-38; 9:18; 10:44-48; 16:32-33; 22:16.

⁷⁵ Mk 16:16; Acts 22:16; Rom 6:3-7; Gal 3:27; Col 2:11-12; 1.Pet 3:21.

⁷⁶ Mt 6:14-15; 18:34-35; Mk 11:25; Lk 6:37.

93

The passion to "win" people for Jesus is laudable: But every human being has a God-given dignity and must never be forced into anything that they do not want to do.

94

Every human being in this world has a great latent longing for the Creator God and his Son. ⁷⁷ This longing will be awakened once and for all when people feel the unconditional love of our Heavenly Father for them through us. ⁷⁸

95

Because God wants all men to come to him and will always attract his creation to himself, we can always preach the gospel with great anticipation. ⁷⁹ In the midst of the darkest end times, the light given by our Heavenly Father will shine all the brighter and he will yet bring in a huge harvest of converts to Jesus from among the Jews and people of all nations. ⁸⁰

⁷⁷ Isa 42:4; 51:5; Ecc 3:11; Lk 15:17-20.

⁷⁸ Mt 5:43-48; Mk 12:31; Rom 12:20-21; Gal 5:14; 1.John 3:16-18; 4:9-12, 16-21.

⁷⁹ 1.Tim 2:4; 2.Pet 3:9; John 12:32.

⁸⁰ Isa 60:1-4; Mt 9:37; John 4:35; Mt 13:24-30, 36-43; 24:14; Rom 11:25-27; Rev 7:1-14.

These theses are written in recognition of the Jesus-Reformation, which God is already working worldwide.

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Translation from the German

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