

95 Theses of the Final Reformation

Second edition (September 2018)

1

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

The Jesus-Reformation

2

It's time for a new and 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 role model that we are meant to imitate.

3

Jesus Christ 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 Christ 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, and awaken a longing for the Heavenly Father in people.⁷

The Reformation of the Faith

9

We are grateful that God has preserved the Christian faith in many hearts and churches. Nevertheless, we are convinced that we need a reformation of the Christian faith, a complete restoration back to its biblical roots.

10

The doctrine that Mary is an eternal virgin, who has a special position among the (first) disciples of Jesus and even presently performs a mediating function and distributes grace to the believers, clearly contradicts the word of God.⁸ Calling Mary and the so-called "saints" for help is idolatry that brings one into the influence of demons.⁹

11

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.¹⁰

¹ This was the central 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 Mt 12:46-50; 13:54-56; 1.Tim 2:5.

⁹ Ps 62,2; 1.Cor 10:19-20; Isa 42:8; Mt 4:10.

¹⁰ John 1:12; 3:16; Rom 3:22, 26; 5:1-2.

12

It is arrogant and wrong to believe our good deeds would be enough to stand before a God who is pure and holy and doesn't accept any sin in his presence.¹¹

The forgiveness of sins and eternal life in heaven, cannot be earned with (religious) effort, but can only be received as a gift by being born again "of water and the Spirit".¹²

13

No one will enter the kingdom of heaven who doesn't recognize and regret his sins (the transgressions of the divine commandments) and who doesn't ask the Heavenly Father for forgiveness and put his whole trust in the Son of God and his atoning death on the cross.¹³

14

We are purified, sanctified, declared righteous and accepted by God as his children when we repent, accept and confess Jesus as Savior and Lord of our lives and are baptized in personal faith in his name and receive the Holy Spirit.¹⁴

15

Salvation in Jesus 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 self-fulfillment and to help us to do all what Jesus commanded his disciples.¹⁵

16

Whoever (willingly) remains in sin, can not enter the kingdom of God.¹⁶

17

Whoever (unwillingly) falls into sin and regrets it and confesses it to God always finds forgiveness.¹⁷

18

The experience of God's grace trains us to be obedient.¹⁸ And the Holy Spirit empowers the born again Christian to live a life that pleases God.¹⁹

19

However, we should not try to earn God's love – that's not possible. It never ceases because God is in essence love.²⁰

20

For all those who believe in Jesus and live for Him, God is eternally a loving and forgiving father, a daddy.²¹

21

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.²²

22

Believing in an endlessly tolerant God is dangerous nonsense. God will judge all people at the end of time and – where necessary – punish justly.²³

23

One can deny the existence of hell, but it exists nonetheless. And hell, the lake of fire, will be the dark 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.²⁴

24

An equally self-destructive folly of our time is to deny the existence of a devil and his demons.²⁵ The reality of evil spirits could undeniably be testified by many plagued (and delivered) people, if one wants to take them seriously.

¹¹ Rom 3:20, 23; 1.John 1:5-6; Rev 20:12-15.

¹² Rom 3:24, 28; Eph 2:8-9; John 3,3, 5.

¹³ Lk 18:9-14; 1.John 1:8-10; John 3,16, 18, 36; Rom 3,25-26.

¹⁴ Mk 16:16; John 1:12; Acts 2:38; Rom 10:9-10; 1.Cor 6:11.

¹⁵ Rom 6:1-2; Col 3:5-9; 1.John 3:4-10; Mt 28:20.

¹⁶ 1.Cor 6:9-10; Gal 5:19-21; Eph 5:5; Heb 10:26-27.

¹⁷ 1.John 1:9.

¹⁸ Titus 2:11-12.

¹⁹ Rom 8:2-11; 14:18; Gal 5:16-25.

²⁰ Rom 5:8; 1.John 4:8-10.

²¹ Rom 8:15; Gal 4:4-7.

²² Phil 2:12; 1.Pet 1:17; Heb 12:28-29; Rev 15:4; Jesus talks of the "holy Father" (John 17:11).

²³ Ps 9:6-9; Isa 24:17-23; 26:21; Rom 2:1-8; 14:10; Heb 10:29-30; Rev 20:11-15.

²⁴ 2.Thess 1:6-9; Mt 10:28; 25:30, 41-43; John 3:36; Rev 14:9-11; 20:15.

²⁵ John 8:44; 2.Cor 11:14.

25

Those who reject the resurrection of Jesus from the dead on account of their ideology, will miss an encounter with the living Lord and so remain unredeemed in sin and distress.²⁶

26

Whoever denies the virgin birth of Jesus, denies his divinity. And those who do not worship Jesus as the "the true God", will not have access to "eternal life", for being God, he is that life.²⁷

27

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.²⁸

28

The view that all types of animals and humans are caused by a divinely-guided ("theistic") 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.²⁹

29

Diseases and death are a result of the Fall of Man — the entry of sin into the world — that was a real historical event.³⁰

30

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.³¹

²⁶ Rom 10:9; Isa 53:9-10; 1.Cor 15:3-8, 14-23.

²⁷ 1.John 1:2; 5:20. That Jesus (as well as the heavenly Father) is God is shown by other passages: see e.g. John 1:1; 10:30-33; 20:28-29; Rom 9:5; Heb 1:8; Rev 5:11-14.

²⁸ Mt 24:30-31; 25:31-46.

²⁹ Gen 1:20-27; but this does not exclude God having provided creatures with a large genetic variability allowing microevolution within species.

³⁰ Gen 3; Rom 5:12.

³¹ 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.

31

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.³²

32

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!³³ 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.³⁴

33

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.³⁵

34

It is also normal that the faith in Jesus Christ leads to real difficulties in life. Jesus promised all his followers that they will be persecuted for the sake of the Gospel.³⁶

35

To live a solid, powerful and world-changing life as a Christian one needs the fullness of the Holy Spirit.³⁷ The Spirit itself is not always received the moment one becomes a believer and repents. Sometimes, God is waiting for us to be baptized in water and / or for someone to lay on hands on us, before he gives us his Spirit.³⁸

³² 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).

³³ Isa 51:16; Mt 6:10; 10:7-8; Lk 10:8-9; 11:20; 17:20-21.

³⁴ Rev 21:1-5.

³⁵ Rom 8:28; 2.Cor 12:9-10.

³⁶ Mt 10:17-22, 34-35; John 15:19-20.

³⁷ Acts 4:31; 6:5; Eph 5:18-19; John 7:37-39.

³⁸ Acts 2:38; 8:12-17; 19:1-6.

36

The signs that a person has received the Holy Spirit are, above all, supernatural guidance, a childlike intimate relationship with God as the Father, a life in the ninefold fruit of the Spirit, and through the practice of spiritual gifts.³⁹

37

The personal "speaking in new / other languages" or "praying in the Spirit" is a gift that the Holy Spirit would like to give to all who are born again.⁴⁰

38

True Christian faith has to be anchored in the belief that the whole Bible is the inspired Word of God.⁴¹ It clearly teaches the truth about God, man and the world.⁴²

The Reformation of the Church

39

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.

40

The word "church" means "belonging to the Lord"⁴³, 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.

41

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.⁴⁴

42

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.

43

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

44

However, the church should also be the place where the believers are empowered to witness to their fellow men that Jesus is the Savior, King and role model, and to preach the gospel.⁴⁵

45

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.⁴⁶

46

Church leaders and teachers, preconditioned that they are ordained by God as such, have the divine calling to encourage and train people to perform this comprehensive commission. For God's main concern was, is and will be the salvation of lost sinners.⁴⁷

³⁹ Rom 8:14-16; Gal 5:22-23; Rom 12:6-8; 1.Cor 12:1-11, 28-31; 14:1 (!).

⁴⁰ Mk 16:17; Acts 2:4; 10:45-46; 19:6; Rom 8:26; 1.Cor 14:2, 4-5, 18; Eph 6:18; Jude 20.

⁴¹ By the Bible I mean the 39 "books" of the Hebrew Old Testament (without the "apocrypha") and the very early recognized 27 Greek scriptures of the New Testament.

⁴² 2.Tim 3:16; 1.Thess 2:13.

⁴³ It comes from the Greek word "kyriakos".

⁴⁴ Eph 1:22; ,15; 5,23.

⁴⁵ Acts 2:42; 4:31; 8:4; compare also Mk 16:15 ("preach the gospel...") with Mt 28:20 ("teach them to obey everything I have commanded you...").

⁴⁶ Mt 28:19-20.

⁴⁷ Lk 15:1-7; compare also Mt 9:13 with John 20:21.

47

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 to follow Christ.

48

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 doing his will.

49

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

50

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.⁴⁸

51

The church should primarily be a place where discipleship is taught and lived out. Otherwise it is not the church that Jesus wanted.⁴⁹

52

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.

53

The early church in Jerusalem is the great model into which God seeks to transform every community of Jesus disciples.⁵⁰ Above all, it was characterized by the affectionate and familial fellowship that was held without a sacral building and without a liturgy both on a large scale (in Solomon's Colonnade) and on a small scale (in the homes) with devotion to God and each other.⁵¹

54

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.⁵²

55

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.⁵³

56

Church must also be a place where people who are far from Jesus can find love and appreciation. It should be a place where we patiently strengthen the weak, bind up the broken, built up the discouraged, and forgive sins.⁵⁴

57

Despite the need to call believers and those far from Jesus to radical discipleship: Church must be free of any forms of coercion. Every Christian church must always be prepared to let people go freely, as Jesus did.⁵⁵

⁵⁰ This is the only way to explain that about 30 years later, Luke describes the early life of the church in Jerusalem so detailed in Acts 2:42-8:3.

⁵¹ Acts 2,42-47; 4,32-35; 5,12.

⁵² Mk 3:13-15; compare Mk 5:35-42 with Acts 9:39-41.

⁵³ Lk 4:18-19.

⁵⁴ Rom 14:1; Gal 6:2; Eph 4:32; 1.Thess 5:14; Jude 22-23. Of course, this doesn't preclude the exclusion of persons from a community who are unwilling to obey Jesus in all things, after repeated exhortations (Mt 18: 15-17, Rom 16:17, 1 Cor 5: 9-11; 2.Thess 3,6,14).

⁵⁵ John 6:66-67.

⁴⁸ Eph 4:11-12.

⁴⁹ Mt 28:19-20; 1.Cor 4:16-17; 11:1; 2.Tim 2:1-2.

58

The church should be a place where the Holy Spirit is allowed to freely minister through the supernatural gifts which he gives.⁵⁶

59

Even though elders / leaders, who live as true examples and do not domineer over people, are needed in the medium term for any larger community,⁵⁷ all believers are important members of Jesus' body, deserving of appreciation and have to be free to bring their gifts into the community.

60

The separation of the body into priests and laity, professionals and amateurs is biblically indefensible: The people of God are a one body made up of nothing but priests and equal disciples.⁵⁸

61

Undoubtedly: God does still call and anoint some people to be apostles, prophets, evangelists, pastors and teachers in and for the body of Christ.⁵⁹ But they have no right to elevate themselves above other members. Rather, as "equippers of the saints", they are to be true servants of the church.⁶⁰

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 leaders that enrich themselves at the expense of their members. The love of money is a barrier to true spiritual authority.⁶¹

64

The Church worldwide is called to show devotion to those who are materially poor or otherwise in need⁶² and to preach against greed and lack of generosity.⁶³

65

Yet, the primary mission of the Church of Jesus remains to preach the gospel in the power of the Holy Spirit.⁶⁴

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.⁶⁵

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.⁶⁶

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.⁶⁷

69

The worldwide Church can and must do much more for its members, who are persecuted because of their faith in Jesus Christ.⁶⁸

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.⁶⁹

⁵⁶ 1.Cor 12:4-11; 14:39; 1.Thess 5:19-20. But all must also be allowed to test everything (1. Thess 5:21).

⁵⁷ 1.Pet 5:1-3; Acts 14:23; Tit 1:5-9.

⁵⁸ For the priesthood of all believers see 1.Pet 2:5 ,9; Rev 1:6; 5:10; for the equality of all disciples see Gal 3: 26-28.

⁵⁹ Eph 4:11.

⁶⁰ Eph 4:12; Col 1:24-25; Lk 22:26.

⁶¹ 1.Tim 6:6-10.

⁶² Deut 15:7-9; Mt 25:34-36; Lk 6:24-25; 1.Cor 6:10; Col 3:5; 1.Tim 6:17; Jam 5:1-6; 1.John 3:17.

⁶³ Rom 13:14; 1.Cor 6:10; Col 3:5; 1.Tim 6:17-19; Jam 5:1-6; 1.John 3:17.

⁶⁴ Lk 24:46-49.

⁶⁵ Rev 3:15-22.

⁶⁶ Eph 5:27; 2.Cor 11:2-3; 1.Pet 1:14-16.

⁶⁷ Rev 2:4-5, 14-16; 3,2-3, 15-19.

⁶⁸ 1.Cor 12:26; Heb 13:3.

⁶⁹ Num 24:9; Ps 122:6; Rom 1:16; 11:17-18.

71

Jesus has a heartfelt concern that all his disciples from different communities become more and more "one".⁷⁰ But this unity is possible and required only where men are "sanctified" by their obedience to the "truth", that is, to the "Word" of God, and confess Jesus as the crucified and risen Savior, Lord, and God.⁷¹

72

All of Jesus disciples should beware of the presently strongly promoted unity of "all Christians", which is only possible with the abandonment of central truths of the Bible. This wrong unity has the final goal to convert all people to the satanic anti-Christian one world religion of (false) "love" and (false) "tolerance", where ultimately all roads lead to "God".⁷²

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 all 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 God sovereignly 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 born again believer is called to be a preacher of the gospel and disciple maker, and everyone is needed.⁷³

⁷⁰ John 17:11, 20-23.

⁷¹ John 17:8-11, 17-11; 2.John 1:7-10.

⁷² Mt 24:4-5, 11; 2.Thess 2,3-4; 1.Tim 4:1; 2.John 1:7-10; Rev 13.

⁷³ Acts 4:31; 8:4; Eph 6:15. After Jesus commanded his eleven apostles, "preach the gospel to all creation" (Mk 16:15), and "make disciples of all nations!" (Mt 28:19), he told them, "Teach them [i.e. all the disciples of all nations] to obey all that I have commanded you" (Mt 28:20). In other words, all

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.⁷⁴

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.⁷⁵

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.⁷⁶

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.⁷⁷

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.⁷⁸

82

If signs and wonders were one of the major reasons why by the time of the early church people came to faith in Jesus Christ⁷⁹, 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.

disciples should preach the gospel and make other people to disciples of Jesus!

⁷⁴ 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.

⁷⁵ John 14:12; 15:7-8.

⁷⁶ Compare Mt 10:1, 8 with 28:19.

⁷⁷ Acts 4:31; John 5:19; 15:5.

⁷⁸ Lk 10:9; Acts 3:1-8; 14:8-10.

⁷⁹ 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.

83

Besides healing the sick, authentic spirit-led prophecy is also vital if we are to effectively reach people who do not know Jesus.⁸⁰

84

It is unbiblical and negligent if we heal people in the Name of Jesus, without then preaching the gospel that Jesus Christ is the only way to God.⁸¹

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.⁸²

86

The Holy Spirit together with the conscience is convicting people of sin.⁸³ But this truth shouldn't be any longer an excuse to not execute the god-given evangelistic order to confront people with the standard of the holy God and their sin.⁸⁴

87

Knowing that the goodness of God also leads to repentance, we must say, it is sin that many evangelical efforts of the worldwide church lack the call for a radical conversion to God and Jesus!⁸⁵

88

People should hear from us that besides asking God to forgive their sins, and calling Jesus as Savior, they need to turn away from a life of self-determination and sin, and choose to serve God.⁸⁶

89

It is high time that we stop "selling" Jesus simply as a life improvement accessory. It should always be clear that we can only have Jesus in a "twin pack": as Savior *and* Lord, as a helper *and* king who wants to possess our entire lives.⁸⁷

90

When people are repentant it is not wrong if we lead them in a prayer where they confess their sins to God and surrender their lives to Jesus. But it's completely unbiblical to tell them afterwards that they now are forgiven and born again. For God alone sees whether or not someone has a remorseful and reversible heart.⁸⁸ And above all, the heavenly Father wants repentance to be followed *without delay* by water baptism in the name of Jesus, where we "put on Christ" and "get born (again)".⁸⁹

91

For everyone who has repented and believes in Jesus, God provides in baptism "salvation", "forgiveness" respectively "washing away" of sins, and dying and resurrecting with Jesus, which brings freedom from the slavery of sin.⁹⁰

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.⁹¹

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.

⁸⁰ John 4:16-19, 29, 39; 1.Cor 14:24-25.

⁸¹ Lk 10:9; Acts 3:12-26.

⁸² Mt 5:22, 29-30; Acts 10:42; 13:46; 17:31; 24:25; Rom 1:18-3:23.

⁸³ John 16:8; Rom 2:15.

⁸⁴ 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.

⁸⁵ Ez 33:8; Mt 4:17; Mk 6:12; Lk 24:47; Acts 2:38; 3:19; 14:15; 17:30; 20:21; 26:20.

⁸⁶ Acts 26:18-20; 1.Thess 1:9; 1.John 3:4-9.

⁸⁷ Rom 10:12-13; 14:7-8; 1.Cor 6:19-20; 7:22-23; Gal 2:19-20.

⁸⁸ 1.Sam 16:7. Moreover, saving repentance is much more than a prayer (Lk 19:8-10; Eph 4:28).

⁸⁹ Mt 28:19; Acts 2:38, 41; 8:12, 35-38; 9:18; 10:44-48; 16:32-33; 22:16. For the putting on of Christ in baptism compare Gal 3:27; for the birth "of water" see John 3:5.

⁹⁰ Mk 16:16; Acts 22:16; Rom 6:3-7; Gal 3:27; Col 2:11-12; 1.Pet 3:21.

⁹¹ Mt 6:14-15; 18:34-35; Mk 11:25; Lk 6:37.

94

Every human being in this world has a great latent longing for the Creator God and his Son.⁹² This longing will be awakened once and for all when people sense the unconditional love of our Heavenly Father for them through us.⁹³

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.⁹⁴ 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 great harvest of converts to Jesus from among the Jews and people of all nations.⁹⁵

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

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⁹² Isa 42:4; 51:5; Ecc 3:11; Lk 15:17-20.

⁹³ Mt 5:43-48; Mk 12:31; Rom 12:20-21; Gal 5:14; 1.John 3:16-18; 4:9-12, 16-21.

⁹⁴ 1.Tim 2:4; 2.Pet 3:9; John 12:32.

⁹⁵ 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.