

COALITION ON REVIVAL

1517 - 2017

REFORMATION 500

MANUAL



FIRE

*Fellowship for International
Reformation & Evangelism*



Coalition on Revival



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<i>“Will You not revive us again, that Your people may rejoice in You?”</i> Psalm 85:6	

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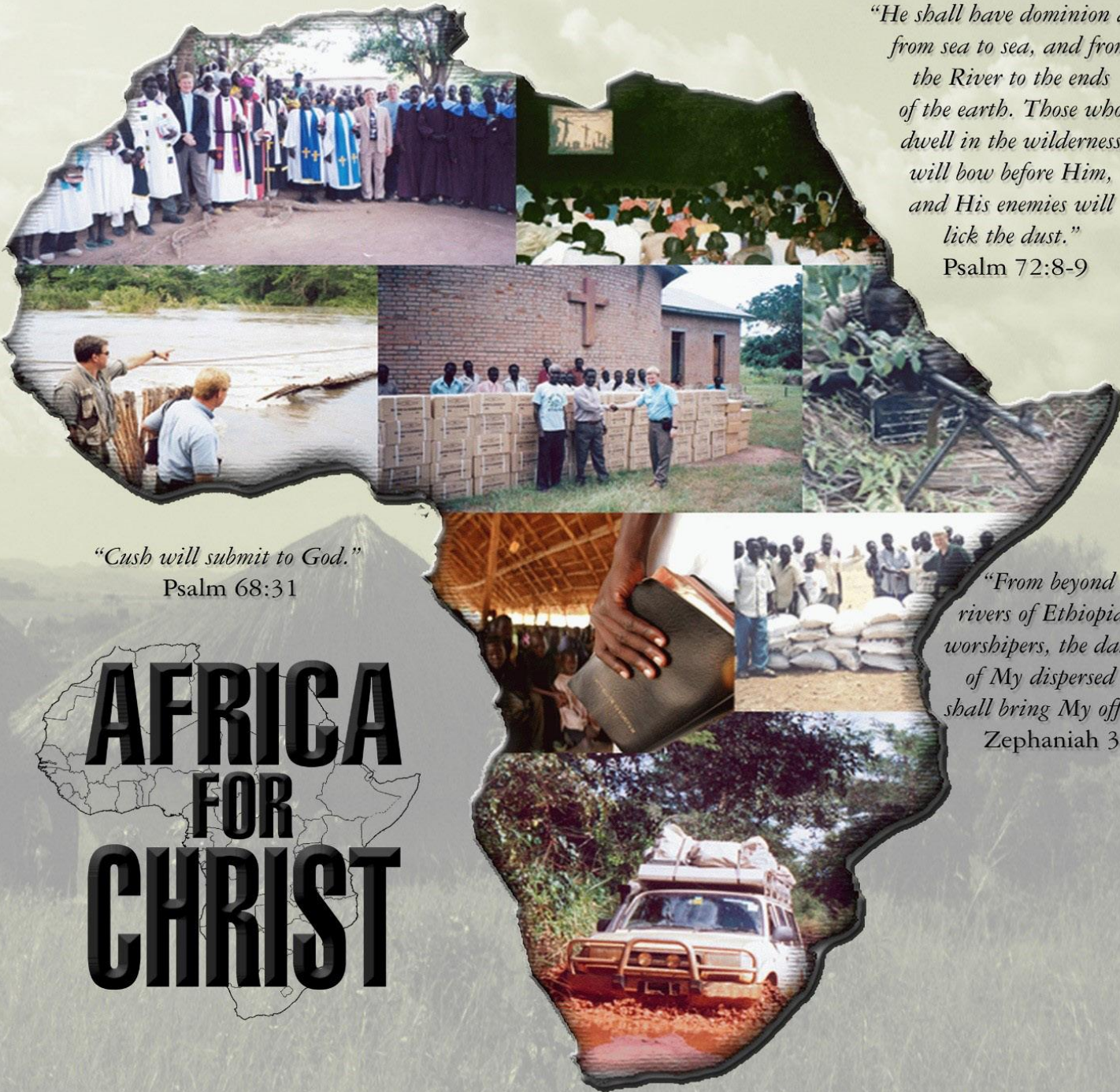
*"All authority has been given to Me in Heaven and on earth.
Go therefore and make disciples of all nations...
teaching them to observe all things that I have commanded..."*

Matthew 28:18-20

*"...The harvest truly is plentiful,
but the labourers are few. Therefore,
pray the Lord of the harvest to send out
labourers into His harvest." Matthew 9:37-38*

PRAY FOR AFRICA

*"He shall have dominion also
from sea to sea, and from
the River to the ends
of the earth. Those who
dwell in the wilderness
will bow before Him,
and His enemies will
lick the dust."
Psalm 72:8-9*



*"Cush will submit to God."
Psalm 68:31*

*"From beyond the
rivers of Ethiopia, My
worshipers, the daughters
of My dispersed ones,
shall bring My offering."
Zephaniah 3:10*

AFRICA FOR CHRIST

*"That at the Name of Jesus every knee should bow, of those
in Heaven, and those on earth, and of those under the earth, and every
tongue should confess that Jesus Christ is Lord to the glory of God the Father."
Philippians 2:10-11*

A BOLD NEW INITIATIVE FOR REFORMATION TODAY

The Church Needs a New Reformation

We desperately want God to bless our countries. However, we cannot expect a Holy God to bless those who are in rebellion to His Laws. As in the days of the Reformers in the 16th century, today we are facing a complex series of both internal and external threats.

Facing the Threats

Internally we are facing a renaissance of paganism. Externally we are facing an increasingly aggressive and radical form of Islamic Jihad. Even more seriously, there is a severe crisis in our churches. Most of our people are ignorant of history, and have a very superficial grasp of Scripture. As a result, many professing Christians are compromising, cowardly and ineffective. Our churches are filled with weak, worldly, lukewarm and inactive members. The salt has lost its flavour, and all too often the light is being hid under a bushel.

Hijacked by Humanism

With many Christians in defeat and retreat, we are facing a resurgent paganism, a pervasive humanism and an aggressive Islamic radicalism. It would appear that humanism has hijacked many churches. Theistic Evolution is uncritically accepted, worldly entertainment and a degenerate form of music predominates in all too many youth groups. Antinomianism and Egalitarianism are pervasive. All too many churches seem to be increasingly conformed to the world, rather than transformed by the renewing of their minds.

Neutralised

Many churches seem neutralised by an eschatology of defeat and retreat. Escapism and defeatism have sucked the life out of all too many congregations. Rapture fever and an end-times obsession has distracted all too many congregations to the point that they are ineffective in fulfilling the Great Commission.

Distracted & Deceived

Many Christians are being brainwashed by secular education, distracted by worldly entertainment and deceived by the secular news media. As a result we can see a neutralising of the church as it has been side lined out of the market place, preoccupied with end times speculations and generally passive and inactive in the issues of the day. Instead of the church changing the world, in all too many cases the world is changing the church.

The Solution

What is needed if we are to rescue our churches from worldliness and work for Biblical Reformation and spiritual Revival?

Worldview World War

In this clash of civilisations, the battlegrounds are found in classrooms, cinemas and college campuses, in bookshops and market places, in pulpits and parliaments, in homes and hearts.

Bold Evangelism

We need field workers for the Reformation, like John Wycliffe's Lollards, sowing Gospel seed, in the common language, in the market places, highways and byways, and from door to door. Reformations need literature, leadership training and itinerant Evangelists.

Action

We need to re-emphasize Reformation doctrines, revive worship, renew prayer, revitalise our families, restore Biblical economics, re-establish Christian schools, reform society, remove idols and restrict government to Biblical limits.

Foundational Documents

The Coalition on Revival has produced the vital foundational documents published in this Manual to assist your church and ministry in working for Biblical Reformation. These are downloadable at www.Reformation.net and www.Reform500.org. If these documents accurately reflect your convictions, please let us know.

Reformation Today

In addition, the Reformation Society has produced **95 Theses for Reformation Today** as a basis for study and discussion in order to produce a Global Church Council document for publication. If you have suggestions to improve this document please communicate them to us in writing.

Mobilisation

We need to inform, inspire and involve. We need to motivate and mobilise. We need to educate and enlist. It is essential that we are informed, inspired, and involved in fulfilling the Great Commission, working for Reformation and praying for Revival, applying the Lordship of Christ to all areas of life. Do you want to be part of this bold new initiative for Reformation Today? Then join the Christian Action Network. Establish a FIRE group in your area. Join us on Reformation 500 Facebook. Link, like and share the 95 Theses for Reformation Today. Contact us for resources and let us work together to win Africa for Christ.

God-Centred

God's thoughts are higher than our thoughts, His ways are higher than our ways. Reformation is about restoring Biblical principles to all areas of life. This is God's world, and we need God's Word to be obeyed in every area of life.

Is your conscience captive to the Word of God?

Is your desire to obey God promptly and sincerely with your whole heart aflame in the hand of God?

We need doctrinal steel in our backbones and Holy Spirit fire in our hearts, minds and souls.

May the Lord fill us and empower us with His Holy Spirit. May God find us faithful to His Word and effective in fulfilling the Great Commission, as we work for Biblical Reformation and pray for Spiritual Revival.

Dr. Peter Hammond

The Reformation Society

www.ReformationSA.org

THE AUTHORITY OF SCRIPTURE

Preface

The authority of Scripture is a key issue for the Christian Church in this and every age. Those who profess faith in Jesus Christ as Lord and Saviour are called to show the reality of their discipleship by humbly and faithfully obeying God's written Word. To stray from Scripture in faith or conduct is disloyalty to our Master. Recognition of the total truth and trustworthiness of Holy Scripture is essential to a full grasp and adequate confession of its authority.

We are persuaded that to deny the inerrancy of Scripture is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God's own Word which marks true Christian faith.

The Inerrancy of Scripture

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.

2. 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.

3. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

2 Timothy 3:16

Dr Jay Grimstead
Coalition on Revival
www.churchcouncil.org



THE CHICAGO STATEMENT ON BIBLICAL INERRANCY (1978)

ARTICLES OF AFFIRMATION AND DENIAL

ARTICLE I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

ARTICLE II

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that Church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

ARTICLE III

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

ARTICLE IV

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. **We further deny** that the corruption of human culture and language through sin has thwarted God's work of inspiration.

ARTICLE V

We affirm that God's revelation in the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. **We further deny** that any normative revelation has been given since the completion of the New Testament writings.

ARTICLE VI

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

ARTICLE VII

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

ARTICLE VIII

We affirm that God in His Work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

ARTICLE IX

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write.

We deny that the finitude or fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

ARTICLE X

We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. **We further affirm** that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian Faith is affected by the absence of the autographs. **We further deny** that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

ARTICLE XI

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished, but not separated.

ARTICLE XII

We affirm that Scripture in its entirety is inerrant, being free from falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science.

We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

ARTICLE XIII

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. **We further deny** that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision,

irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.

ARTICLE XIV

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth claims of the Bible.

ARTICLE XV

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

ARTICLE XVI

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that inerrancy is a doctrine invented by Scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

ARTICLE XVII

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

ARTICLE XVIII

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

ARTICLE XIX

We affirm that a confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith.

We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, **we further deny** that inerrancy can be rejected without grave consequences, both to the individual and to the Church.



THE 42 ARTICLES OF THE ESSENTIALS OF A CHRISTIAN WORLDVIEW

These 42 Articles of Affirmation and Denial comprise the theological foundation on which all of The Coalition on Revival's 17 Sphere Documents, Manifesto for the Christian Church, Articles of Affirmation and Denial on the Kingdom of God, and all other official documents must rest and to which they all must comply. These 42 Articles state what are the essentials of the Christian Worldview and in turn rest upon the foundation of the inerrant, written Word of God, the Bible.

The Nature of God

1. **We affirm** that there is only one living God who is infinite in being and perfection, a most pure Spirit, invisible, and absolutely distinct from His creation.

We deny any and all views of God that negate or deviate from the traditional Judeo-Christian concept of God, including Atheism, Deism, Finite-godism, Panentheism (Process God), Polytheism, and Pantheism.

2. **We affirm** that God is both transcendent over and immanent in His creation.

We deny that in His being God is totally Other or that He is identified with His creation.

3. **We affirm** that from time to time God supernaturally intervenes in the course of natural or human events to accomplish His redemptive purposes.

We deny any naturalistic view which either rejects a supernatural God or His miraculous intervention in nature or history.

4. **We affirm** that God is a personal, infinite, eternal, self-existent, unchangeable, indivisible, omnipotent, omniscient, omnipresent, spiritual being Who is the Creator and Sustainer of the universe.

We deny that God is impersonal, finite, temporal, changeable, divisible, material, or is limited in His power, knowledge, or presence in the universe.

5. **We affirm** that God is absolutely holy, just, good, true, loving, and merciful in His being and all His activities.

We deny that God is any less than absolutely and totally perfect in all of His attributes.

6. **We affirm** that this one God exists eternally in three distinct Persons (Father, Son, and Holy Spirit), each of whom shares equally in all the divine attributes.

We deny that God is more than one Being (as in Tri-theism) or that He is less than three eternal Persons (as in strict Monotheism, Arianism, or Modalism).

The Nature of the Universe

7. **We affirm** that the entire universe, including all finite beings, was created by God out of nothing (ex nihilo).

We deny that the universe is not created or that it was created out of God (ex deo) or out of pre-existing material (ex materia).

8. **We affirm** that the space/time universe is finite, temporal, and real.

We deny that the space/time universe is infinite, eternal, or illusory.

9. **We affirm** that the entire universe is absolutely distinct from and utterly dependent upon its Creator-God.

We deny that the universe is in any way to be identified with God or that it exists independently of God.

10. **We affirm** that man (male and female) was specially created by God.

We deny that man evolved from or is genetically derived from the lower forms of life.

11. **We affirm** that man was created in the image and likeness of God, and consequently is endowed by God with immeasurable dignity and worth.

We deny any view that tends to demean or diminish the God-given freedom, dignity, and value of man or reduce him to the status of a mere animal.

12. **We affirm** that man as a rational and moral being is ultimately responsible and accountable to God.

We deny that man's moral actions are determined genetically or environmentally, or that his responsibility is limited to himself or society.

13. **We affirm** that because of man's rebellion against God, both he and his environment exist in a corrupted state and stand under the condemnation of God.

We deny that either man or the world in their present corrupted state may be perfected by natural or human agencies alone.

14. **We affirm** that man, from the moment of conception, is a creature who has individual conscious existence eternally beyond physical death.

We deny that man is a merely mortal creature whose individual conscious existence terminates at physical death, or that man's unborn offspring are less than human.

The Nature of Truth

15. **We affirm** that God is the ultimate author of all truth.

We deny that man can be the ultimate author and determiner of truth.

16. **We affirm** that truth is objective, absolute and ultimately non-contradictory.

We deny any view that reduces truth to a purely relative, subjective, experiential, or a paradoxical status.

17. **We affirm** truth to be that which corresponds to and accurately describes and explains reality.

We deny any view that conceives of reality as mere subjective experience, existential encounter, mere coherence, dialectical process, or that conceives of reality in any other relativistic manner.

18. **We affirm** that insofar as God has revealed truth, whether in general or special revelation, it is knowable by man even though it is neither exhaustive nor comprehensive.

We deny that the limitations of man's knowledge of God's truth leave him incapable of knowing, communicating, or using that truth.

19. **We affirm** that all truth disclosed in God's special revelation, the 66 books of the Bible, is propositional.

We deny that the human language of the Bible is an inadequate vehicle for communicating God's Truth to man.

The Nature of True Values

20. **We affirm** that God is the source of all right and just values and that they reflect His moral character.

We deny that true values are ultimately derived from man or any other finite source.

21. **We affirm** that the basis of all true values are objective and absolute.

We deny that the basis of all true values is merely subjective, relative, or cultural.

22. **We affirm** that true values are determined by God and merely discovered by man.

We deny that it is legitimate for man to create his own true values on either the personal or societal level.

23. **We affirm** the true values revealed by God place a prescriptive obligation on man by which he must order his life.

We deny that true values are merely descriptive of human behaviour or that man is not obliged to live by them.

24. **We affirm** that the only perfect, comprehensive, and complete expression of God's values is to be found in the Bible.

We deny that those who are unaware of the Bible are thereby excused from moral obligations revealed by God in the hearts of men.

The Nature of Authority

25. **We affirm** that the ultimate source of authority is God.

We deny that man has the authority to create his own moral standards.

26. **We affirm** that God has expressed His authority to His creatures in general revelation and most clearly and fully in special revelation.

We deny that human society, culture, or consensus is a legitimate basis for man's moral conduct.

27. **We affirm** that God in his general revelation, through the works of creation and the consciences of men, have revealed His eternal power and deity with His moral law in the hearts of all men, even though they in their corrupted state suppress this truth in unrighteousness.

We deny that man is either an amoral creature or that he is inherently good or naturally perfectible.

28. **We affirm** that God's normative, special revelation is expressed in and limited to His authoritative, inerrant, written Word, the Bible, which is the final bar of appeal in all matters of faith and life and stands in judgement over all reason, revelation, and experience.

We deny that God has left man without any normative special revelation or that there is any other or additional normative special revelation from God.

29. **We affirm** that the laws of man must be based upon the Laws of God.

We deny that the laws of man have any inherent authority of their own or that their ultimate authority is rightly derived from or created by man.

The Nature of Salvation

30. **We affirm** that God alone is the source of man's salvation.

We deny that man can initiate or attain his own salvation.

31. **We affirm** that Jesus Christ, the God-Man, by virtue of His perfect life, His substitutionary, atoning death, and His bodily resurrection, is the only Mediator between a Holy God and sinful man.

We deny that man can achieve salvation by means of secular education, social programs, political action, genetic engineering, psychology, or self-realization, or by any other means.

32. **We affirm** that Jesus Christ in His Incarnation is wholly God and wholly man, two natures in one person, without confusion, without change, without division, without separation.

We deny that the two natures of Jesus Christ can be confused, changed, or divided, or that the one Divine Person can be separated from either nature.

33. **We affirm** that God's gift of salvation is supernaturally applied to those who believe by the gracious working of God the Holy Spirit.

We deny that in the matter of his salvation, man is left to his own resources or that he can merit this salvation by his own works.

34. **We affirm** that salvation is from the presence, power, and penalty of sin and to joyful obedience and service to God in His present and future kingdom.

We deny that salvation applies only to the eternal destinies of man.

The Nature of Human Government

35. **We affirm** that the institution of human government has been ordained by God.

We deny that any form of government (or ruler) has authority from any source other than God or that God approves governments indiscriminately.

36. **We affirm** that God has established a multiplicity of human governments such as individual, familial, ecclesiastical, and civil.

We deny that any form of human government (or ruler) has valid authority from any source but God or that any human government has either absolute or complete jurisdiction over all other governments.

37. **We affirm** that it is the duty of all citizens to obey God ordained authority.

We deny that any citizen is obliged to obey any government when it transgresses its God given mandate or requires him to disobey God's Laws.

38. **We affirm** that it is always the obligation of believers to participate in promoting good government.

We deny that a Christian can fully discharge his duty to God apart from social, cultural, and political action aimed at influencing society for God and for human good.

The Nature (and Purpose) of History

39. **We affirm** that the Sovereign God is providentially directing the course of human history and that the saving purposes of God in Christ are accomplished within the same history.

We deny any philosophy which espouses a naturalistic, chaotic, cyclical, dialectical, two-levelled or any other view that neglects or negates the directive activity of God in history.

40. **We affirm** that the purpose and meaning history is to bring praise and glory to God and abundant life to His children.

We deny any view which rejects meaning or purpose in history or which has man, nature, or anything other than God enshrined as its ultimate object.

41. **We affirm** that although man may be the primary focus and subject of history, God is its ultimate author and finisher.

We deny any view in which man is elevated to the level of architect, director, or determiner of the course of historical events.

42. **We affirm** that the consummation of history is the final triumph of God over all death and evil and their consequences, and its ultimate goal is the manifestation of the glory of God.

We deny any view which embraces reincarnation, universalism, the ultimate overpowering of good by evil, the annihilation of man, or the elimination of a place of eternal punishment and separation from God.



A MANIFESTO FOR THE CHRISTIAN CHURCH

Preamble

To promote Biblical obedience, peace, unity, love, joy, and compassion among all men, and to secure for ourselves and future generations the blessing of God Almighty, we hereby enter into a Solemn Covenant, grounded in the following declaration:

God, eternal Creator, Author of liberty, has spoken with reason, accuracy, and clarity concerning justice, truth, and reality in Heaven and on earth.

In bold defiance of God's Word, the Bible, the fallen race of man has perverted justice, truth, and reality, leaving a painful legacy of negligence, confusion, chaos, and exploitation; and, thus, has created a compelling need for correction and redemption by our merciful God. In this twentieth century, evil has so multiplied that all life and liberty are at risk of destruction by the godless or by the judgment of God.

The Church of Jesus Christ, now grown lukewarm and indifferent in pursuing its redemptive priestly ministry and corrective prophetic authority, largely has tolerated or participated in the dominant evils and error of this sin-filled age, further adding to our planetary crisis.

That future generations of God's children and nations yet unborn may learn of righteousness and judgment without suffering the cost of repeated sins, we declare with brokenness the record of our grievous transgression of the Divine Law.

An Act of Contrition and Humble Repentance

We humbly and openly confess that too often, as a people and as individuals:

1. We have failed to care adequately for the souls of men who will spend eternity in the fires of hell if they fail to receive for themselves the atoning blood of Christ, bowing their knees before Him as Lord of their lives and King of the universe;
2. We have disobeyed God's clear commands in Scripture;
3. We have built our own egos rather than advancing the Kingdom of Christ;
4. We have all too often fallen short of the integrity, faithfulness, and total honesty with each other that God requires of us before the watching world;
5. We have failed to confront falsehood and unrighteousness consistently in the Church or in the world because of our fear of man and of losing prestige or security;
6. We have been content to reduce the power of the transcendent gospel to mere creedal form devoid of spiritual content or present reality by our harlotry with the idols of personal peace and affluence;
7. We have neglected our God-ordained duties to be the world's salt, light, teacher, and example, as a result, the world is in desperate trouble and western

civilization stands on the brink of self-destruction;

8. We and our fathers have settled for a substandard, false version of Christianity in our local churches and denominations;

9. We have tolerated sin within our ranks when we should have administered church discipline and excommunication;

10. We have allowed heresies to creep into our churches and institutions of higher learning, failing to demand of our teachers that they teach and stand upon the faithful and inerrant written Word of God;

11. We have heaped to ourselves teachers and pastors to tickle our ears with pleasant falsehoods and entertaining fables rather than convicting us of sin and demanding that we live righteous lives of obedience to the Bible;

12. We sold our children's minds and souls to the godless influence of secularized education and the media;

13. We have allowed our churches to become irrelevant, powerless ghettos while those who hate or neglect God and His righteous standards for society have stolen the America of our founding fathers out from under our slumbering eyes;

14. We have allowed misguided policies, flagrant sins, and hideous atrocities to be enacted by our elected and appointed officials - legislative, executive, and judicial - without rising up en masse, and demanding that they be corrected in the name of God and for the sake of justice;

15. We have permitted both Christian and non-Christian men of our society to fail in leadership, becoming emasculated, tamed, dependent, self-centred, and soft; and, in the opposite extreme, we have allowed some men to abuse their authority by their lack of sacrificial love for their families;

16. We have lived beyond our means by misusing credit, so trading our liberty for financial bondage;

17. We have adopted the covetousness and materialism of our surrounding culture, seeking the approval of men and neglecting the fear of the Lord;

18. We have been caught up in a self-centred, false version of Christianity, focusing on our own needs and desires rather than on God's glory and on sacrificing ourselves for the needs of our Christian brothers and fellow humans;

19. We have concerned ourselves more with Heaven, the future, and escaping this world at Christ's Second Coming, than with preparing His Bride to be spotless, beautiful, glorious, and pleasing to Him when He comes;

20. We foolishly have allowed satan to divide us from other members in His Body through pride, jealousy, and competition, through a lack of humble serving of one another, and by concentrating on divisive minor issues rather than the clear Biblical articles of faith upon which we agree;

21. We have rested, idle and uncaring, while satanically inspired Marxist

Communism and a revival of pagan religions has enslaved two-thirds of our planet, causing massive, needless suffering to the peoples under their sway;

22. We have failed to conduct our lives or manage our affairs in the conscious certainty that God's eternal standards for personal and social righteousness are unchanging and inexorable in their absolute cause-and-effect relationships, thus dishonouring God and playing the fool in our personal lives and social policies;

Therefore:

1. In brokenness and humility, we cast ourselves before the throne of Almighty God beseeching Him to forgive these sins of ours and our fathers that we have so grievously and callously committed against Him, against each other and against the dying world. We call upon our Father in Heaven to apply to these our sins the purifying, atoning blood of our Lord and Saviour, Jesus Christ.

2. In repentance, shame, and sorrow we ask our fellow Christians - all whom we have offended, ignored, and despised; before whom we have not been honest, open, vulnerable and tender; and whose ministries we have falsely believed we could do well without - to forgive us in the name of Jesus and for the sake of His glory and the unity of His Body.

We hereby declare that we forgive all Christian brothers and sisters who have so treated us.

3. In shame and sorrow, we ask forgiveness of those fellow humans who have not bowed their knee to Jesus as King of the universe or yet come under the saving power of His shed Blood.

- Forgive us for caring so little for your souls that we have not ministered more aggressively and lovingly to you about your eternal destiny and your fear of death.
- Forgive us for our attempt to evangelize you that have been impersonal, mechanical, or insensitive.
- Forgive us for displaying before you ugly, uninspiring lives devoid of God's integrity, compassion, and power.
- Forgive us for being such poor examples of Christ's love by our disunity that you have rejected both Him and us, to your own spiritual impoverishment.
- Forgive us for our failure to demonstrate to you biblical answers for your difficulties and problems in life.
- Forgive us for failing to occupy our proper position as servants in the affairs of law, government, economics, business, education, media, the arts, medicine, and science as the Creator's salt and light to the world, so that these spheres of life might offer more help, justice, hope, peace, and joy.

We have failed You miserably and we beg You to forgive us in the Name of the great God who created us all for His glory.

And now, O God, forgive our wilful disobedience, hardness of heart, and selfish

indulgence. Hear our prayers, forgive our sin, and heal our land, O Lord; thus fulfilling the merciful promise of Your Word.

“O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Thine own sake, O my God, do not delay, because Thy people are called by Thy Name.” Daniel 9:19

A Solemn Covenant

Now, for the Glory of God, having repented of our sin and counted the cost of true discipleship, willing either to be martyred or to reign with Him, we hereby solemnly covenant with Almighty God and with one another, to live henceforth in full, serious obedience to all the Bible’s commands that apply to us today, to the best of our ability and in dependence on the power of the Holy Spirit, from now until the day we die, so help us God.

We hereby voluntarily invite others in the family of God to hold us accountable to live in full obedience to the Bible, and to show us with demonstrated love whatever discrepancies they observe between our lives and what is written in the Bible. We submit in advance to Biblical church discipline as described in Matthew 18:15-20.

We commit ourselves, in the presence of God Almighty and of our Christian brothers and sisters:

- To live to glorify God and to enjoy Him forever-the chief reasons for our existence in time and eternity;
- To offer ourselves as living sacrifices to be used as God wills to build up the Body of Christ on earth that it may become biblical, holy, strong, courageous, unified, and effective in fulfilling its commissioned task on earth;
- To do all we can, in the lives of our fellow humans and in the societies in which we live, to see God’s will done on earth as it is in Heaven, insofar as that is possible between now and the physical return of our great God and Saviour Jesus Christ.

A Statement of Essential Truths and a Call to Action

Whereas, our souls are burdened with the unbiblical, Laodicean state of the Church in our age; and,

Whereas, the Body of Christ on earth has failed to be the salt, light, and teacher of a dark and dying world; and,

Whereas, we believe that we, the sleeping, uncaring, uncourageous, and unholy members of the Body of Christ bear much of the blame for the fact that our own society and Western civilization are on the brink of self-destruction;

We Therefore Declare:

That a broad acceptance by the Bible-believing Church of the basic biblical affirmations stated herein should be considered essential, primary, foundational, and non-negotiable by all Christians who wish to work and pray toward the revival of the Church and the reformation of society; and,

That the Body of Christ, in order to fulfil her Lord's Great Commission to make Bible-obeying disciples of all nations, needs to commit itself to the following statements of truth and plans of action:

A. THE CHURCH MUST LEARN WHAT IS REALITY.

1. Inerrancy of the Bible.

We affirm that the original manuscripts of the Old and New Testaments of the Bible were so inspired by God, that the human authors wrote the exact words and sentences God inspired them to write without error and without misrepresenting God, history or the created world in any way. What the Bible says, God says.

Those inside and outside the Christian Church who teach that the Bible is partly true and partly false, and that it is up to us humans to decide which parts are which, stand in opposition to the view of the Bible held by Moses, David, Jesus, Paul, the early Church, the Reformers, and all of mainstream Christianity, down to the last century, and are, by their destructive teaching, undermining the faith of the next generation.

2. The Bible is the Final Test of All Truth Claims.

We affirm that this God-inspired, inerrant Bible is the only absolute, objective, final test for all truth claims, and the clearest verbal picture of reality that has ever come into the hands of mankind. By it, and it alone, are all philosophies, books, values, actions, and plans to be measured as to their consistency with reality, visible and invisible. Whatever statements or values are in opposition to the statements and values of the Bible err to the degree of their opposition.

3. The Bible States Reality for All Areas of Life and Thought.

We affirm that the Bible is not only God's statements to us regarding religion, salvation, eternity, and righteousness, but also the final measurement and depository of certain fundamental facts of reality and basic principles that God wants all mankind to know in the spheres of law, government, economics, business, education, arts and communication, medicine, psychology, and science.

All theories and practices of these spheres of life are only true, right, and realistic to the degree that they agree with the Bible. The Bible furnishes mankind with the only logical and verbal connection between time and eternity, religion and science, the visible and invisible worlds.

4. Cause and Effect Relationships of God's Commandments.

We affirm that God built the universe and man in accordance with the laws of His own Being in such a way that there is a cause and effect relationship between obeying the laws and commandments deposited in His Word and being blessed by God. Those people or nations that live in opposition to biblical laws and commandments will, sooner or later, be cursed and destroyed. This is not to say that we can force God's hand to bless us, but rather that it is always best for us to obey His will.

It is, therefore, to the great benefit of all mankind, Christian and non-Christian alike, to bring every society's judicial and legal systems into as close an approximation to the laws and commandments of the Bible as its citizens will allow.

5. Worldview.

We affirm that the Bible presents God's own world view, which is consistent and practical and answers all of the basic life questions of man. To function properly in the Church and in the world, Christians must seek to understand, to the best of their ability, the full theological world view presented in the Bible. They must be willing to measure all points of their own theology by the Bible and, in submission to the Bible, to make whatever changes are called for in their own theology.

6. The 42 Articles of the Essentials of the Christian Worldview.

We affirm that The Coalition on Revival's 42 Articles of The Essentials of the Christian World View states the basic doctrines of historic Christianity and can serve as a theological test and guardrail to keep an individual or a church from heresy.

B. THE CHRISTIAN CHURCH MUST LIVE UNDER THE LORDSHIP OF JESUS CHRIST AND, THEREFORE, IN FULL OBEDIENCE TO THE BIBLE.

7. Lordship of Christ Non-Optional.

We affirm that living under the total Lordship of Jesus Christ in every area of life is not optional for those who would call themselves Christians. Though obedience to the Bible's commands does not earn or retain salvation, still the Bible is clear in its teachings that no one who lives a life of deliberate, consistent disobedience to the Bible's commands ought to call himself a Christian. We are saved by faith alone, but not by a faith that is alone, devoid of obedience.

8. Living Above Deliberate Sin.

We affirm that it is possible and expected by God that Christians will and must live above conscious, deliberate choices to sin. We are capable of this because of our new nature the indwelling Holy Spirit and the ability of Christ's shed blood to break the power of cancelled sin. This is not to say that the most holy of us do not need daily to say, "Forgive us our debts as we forgive our debtors."

9. The Great Commission.

We affirm that the Great Commission is a mandate by our Lord to go forth into all the world and make Bible-obeying disciples of all nations. Getting men's souls saved is only a preliminary part of fulfilling the Great Commission. Our work is incomplete unless we teach them to obey all He commanded. The words of the Lord's prayer for God's will to "be done on earth as it is in heaven" are another way to state the essence of the same Great Commission.

10. Christ's Lordship Extends to the Entire Universe.

We affirm that a full understanding of the Lordship of Christ is to realize that, when Jesus stated, "All authority in heaven and earth has been given to Me," He was declaring that whatever power Satan held over the world was broken

by His death on the cross and His victorious resurrection. As Son of God and representative man, Jesus regained authority over the earth which Adam, as representative man, lost. This is the meaning of His being seated at the right hand of God. When Jesus returns, He will gain no greater authority over this earth and the forces of Satan than He had from the moment He ascended to and sat upon His throne, though He will exercise His authority in full power, then in a way He is not fully exercising it now.

11. Christian Maturity.

We affirm that all Christians must be nurtured by those who are their spiritual leaders if they are to reach their full level of Christian maturity. No Christian or group of Christians has the right before God to live year after year on a spiritual plateau, stagnating in Christian immaturity. Christian maturity is capable enough of definition that the apostles categorized their people as either mature or immature. It is measured by the extent of one's conformity to the image of Christ, made visible by biblical obedience in every area of life.

12. The Necessity of Human Accountability.

We affirm that because of our infinite capacity for self-deception, all of us who strive for Christian maturity and a biblically obedient life need to be held accountable to live in obedience to the Bible by living, trustworthy brothers and sisters. Apart from this our obedience must always fall short of its potential. This brother-to-brother accountability should be entered into mutually by voluntary association.

13. The Need for Confrontation.

We affirm that in a life where there exists "the world, the flesh and the devil," there is need for living confrontation over matters of falsehood and unrighteousness in the Church and in the world. It is impossible for any group of people to live truly obedient lives without applying to each other regular confrontation, exhortation, rebuke and church discipline. Church discipline must be an on-going part of any congregation that chooses truly to live according to the Bible.

C. THE CHURCH MUST LIVE IN LOVE AND UNITY WITH EACH OTHER.

14. Only One Body.

We affirm that although there are many denominational and theological divisions within the body of Christ, in reality there exists only one Body of Christ to which all true Christians of all denominations belong. This central fact must be exemplified by churches and pastors at a local level and in a visible way. The desire in Christ's heart is that His Body demonstrate visible, real Body unity, love, and interdependence.

15. Local Pastors' Prayer Fellowships.

We affirm that the unity of the Body of Christ must be demonstrated and can be greatly aided by local pastors praying together in honest fellowship for each other's lives and ministries. Their prayer and fellowship must go deep, to the point of sincere love, sacrifice, and experiencing joy at each other's success.

16. Humility Required.

We affirm that before local body unity will be real or have a large effect, pastors and Christian leaders must be willing to allow others to get credit for, or have control of joint projects, and to work in programs under the name of another church or leader. Humility and faithful servanthood are essential for true body unity, locally and nationally.

17. Loyalty and Support of Leaders in the Body.

We affirm that within any local church or para-church organization there must be a real and visible unity of spirit, purpose, and leadership. Struggles for power and poorly defined organizational chains of command must be seen as problems not to be tolerated, except for temporary periods, until the unity around the proper leadership can be defined and established. A pastor or para-church leader needs his staff and board to be deeply loyal and unified around his leadership, without his vision being forced to compete with other visions within the church or organization.

D. THE CHRISTIAN CHURCH MUST BE SALT AND LIGHT TO THE WORLD.

18. Light and Salt are to Influence the World.

We affirm that to be salt and light to the world means to influence it for good and to show it the way to live and conduct its affairs. In short, it means getting God's will to "be done on earth as it is in heaven" and to "make disciples of all nations, teaching them to obey whatsoever I have commanded You." Christ instituted the Church as the world's teacher. The world will not know how to live or which direction to go without the Church's biblical influence on its theories, laws, actions, and institutions. To be salt and light, the Church cannot exist in a Christian "ghetto", or have a dichotomous view that falsely divides life into the spiritual versus the physical-historical-measurable.

19. Storming the Gates of Hell.

We affirm that part of the task of the bearers of the Christian Gospel is to identify, find, cast out, and break the satanic power of demons over those to whom we minister. All Christian ministers inside and outside the institutional church must know how to deal with and overpower demons that oppress or harass people in their care. They must do this in the name of Christ and by the power of His presently effective blood.

20. Social Evils to Oppose.

We affirm that all Bible-believing Christians must take a non-neutral stance in opposing, praying against, and speaking against social moral evils such as the following:

- A. Abortion on demand, infanticide, and euthanasia.
- B. Adultery, fornication, homosexuality, bestiality and other forms of sexual perversion.
- C. Pornography, prostitution, sexual entertainment, rape, and other crimes of exploitation and physical, emotional, or sexual abuse.

D. Drug abuse

E. Unjust treatment of the poor and disadvantaged

F. Criminal injustice

G. Racial discrimination

H. Theft, fraud, and violence not in self-defence.

I. State usurpation of parental rights and God-given liberties

J. Statist-collectivist theft from citizens through devaluation of their money and redistribution of their wealth.

K. Atheism, moral relativism, and evolutionism taught as a monopoly viewpoint in public schools

L. Communism/Marxism, fascism, Nazism and the one-world government of the New Age Movement

Now Therefore:

In hope of God's mercy and blessing upon His Church and a needy world, we humbly call on all who name Jesus Christ as Lord and Saviour, and every Bible-believing church on earth to join us in these acts of repentance, in ratifying this covenant with God and His Church, and in embracing these fundamental and non-negotiable truths and mandates, to the great end that God might be glorified and His will might be done.

Benediction

May we live to glorify God. May we fellowship with Him eternally. May we offer ourselves a living sacrifice to God and our fellow men. May we be salt and light in the world. May the fruit of our labour, as much as is possible, be the working of God's will on earth as it is in Heaven. May God give us His strength, wisdom, holiness, justice, love and power in full measure. And may God multiply those who enter herein.

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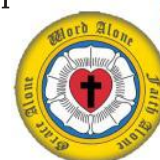
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Reformation 500
FIRE
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25 ARTICLES ON THE KINGDOM OF GOD

God's Eternal, Sovereign Reign

1. **We affirm** that the Triune God has reigned sovereignly as King of the universe throughout all time, both before and since the incarnation, and will continue to reign eternally.

We deny that the reign of Jesus Christ, the God-man, beginning in the first century, suspends the providential reign of Father, Son, and Holy Spirit.

Ex 15:18; Ps 96:10, 99:1, 146:10; Prov 8:15, 9:6-7; Is 24:21,23, 40:12-17; John 19:11; Acts 4:27-28, 17:30; 1 Cor 15:25; Col 1:16-19; Heb 1:13-14; Rev 1:5, 11:15,17-18, 15:3-4, 19:6, 22:3-5.

Definition of the Kingdom

2. **We affirm** that the term Kingdom of God has several applications and may denote (a) the universal rule of Christ over all things, both redeemed and non-redempted; (b) the special, saving rule of Christ over His people; (c) the life, wisdom, holiness, power, and authority that Christ grants to His people; or (d) the permeating influence of the Word and Spirit in the world.

We deny (a) that the term Kingdom of God refers only to the providential rule of the Triune God, and (b) that Christ's rule and realm are limited to the Church.

Gal 5:21-25; Eph 1:20-23, 2:4-9; Phil 2:9-11; 1 John 2:8,15-17, 3:8, 4:4, 5:4-5; Rev 1:5, 5:8-13, 19:11-16,20-21, 22:3-5.

Purpose and Fall of Man

3. **We affirm** (a) that God purposed from the beginning to share His rule over the earth with man; (b) that God created man in His own image and endowed man with faculties for ruling the earth; (c) that God, in the Creation Mandate, commissioned man to rule the earth and granted him delegated authority to fulfil this commission; and (d) that man, by God's design, was made to be the highest created being in the universe because he is the only creature that bears God's image.

We deny (a) that man's fall into sin eradicates the image of God in man; (b) that the fall eliminates or reduces man's responsibility or mandate for exercising dominion under God over the earth; and (c) that all mankind, the righteous or the wicked, ever ceased to be responsible to live under the rule of God in grateful obedience to Him as Lord and King in every area of life.

Gen 1:27-30; Deut 4:5-8; Ps 8:4-8; Rom 1:18-25, 2:6-12; Phil 2:9-11; Heb 1:13-14, 2:6-8; Rev 1:5.

Inauguration of the Kingdom

4. **We affirm** (a) that the New Testament phase of the Kingdom of God was inaugurated in fact and history at Jesus' first coming to earth, and (b) that it now operates in reality and power among men in this present age.

We deny that the Church must await the second coming of Christ for the Kingdom of God to be inaugurated on earth in time-space reality and in power.

Is 9:6-7, 52:13-15, 53:1-12; Jer 31:31-34; Dan 2:32-35,43-44; Micah 5:2; Zech 9:9; Matt 2:2-6, 3:1-3, 4:17,23, 6:9-10, 10:7, 12:28, 14:40-52, 16:18-19, 21:4-5, 22:42-45, 28:18; Mark 1:14-15; Luke 8:1, 23:3; John 18:36-37; Rom 16:20; Eph 1:19-23, 2:6; Heb 1:3, 8:10-13; Rev 1:5.

Consummation of the Kingdom

5. **We affirm** that the Kingdom of God will increase until it is consummated when Jesus delivers it to the Father and that, at the present time, this Kingdom is both already present and not yet consummated.

We deny that the Kingdom of God will be either consummated or realized totally, comprehensively, or perfectly on earth before the return of Jesus.

Is 2:2-4, 9:6-7; Dan 2:32-35; Matt 24:14, 25:31-34; Luke 22:29-30; 1 Cor 2:9, 15:23-28, 51-55; Rom 8:21-25.

The Kingdom Touches All Spheres of Life

6. **We affirm** (a) that the Bible reveals God's intentions for the growth of His Kingdom in all nations of the earth during this present age through the proclamation and obedient application of His stated will in Scripture, and (b) that His intention includes the increasing manifestation of His rule over individuals, voluntary associations, families, the church, the state, and all spheres of human activity, some of which are law, government, economics, business, occupations, education, sports, medicine, science, technology, arts, and media.

We deny that God's rulership is limited to transforming only the private lives of individuals to His will.

Is 2:2-4; Dan 2:32-35; Ps 2:1-10, 96:1,7,9-13; John 1:1-4; Acts 4:10-12, 17:30; Rom 1:19-20, 2:6-10; 1 Cor 10:31; Phil 2:9-11; Col 3:17,22-24.

Man's Dominion over the Earth Restored

7. **We affirm** that Christ alone, as representative man and last Adam, by His life, death, resurrection, and ascension to the throne at the right hand of the Father, accomplished redemption, the defeat of Satan, and the beginning of the restoration of man's godly dominion over the earth as God's vice-regent.

We deny that the restoration of man's God-ordained dominion (a) lies outside the scope of Christ's redeeming work as mediator on the Cross, or (b) awaits the physical presence of the returned Christ for its inauguration and expansion.

Gen1:26-28, 2:19-20, 3:15; Ps 2:6-8, 8:6, 72:1-2,8, 110:1-2, 132:11; Is 9:6-7, 11:1, 16:5, 42:1, 45:23; Jer 23:5, 27:5-6, 33:14-17; Dan 7:13-14,18,22,27; Zech 9:9-10; Matt 16:18-19, 28:18-20; Luke 1:31-33, 9:1-2, 10:18-19; John 5:27, 12:31; Acts 1:6-8, 2:32-35, 4:25-26, 5:31, 7:55-56; Rom 5:14-15,17, 6:9-11, 8:16-22, 16:20; 1 Cor 15:20-28; Gal 4:4-7; Eph 1:17-23, 2:5-6; Phil 2:9-11; Col 1:13-20; Heb 1:2-4,8,13, 2:5-9,14, 10:12-13; 1 Pet 3:22, 4:11; Jude 1:25; Rev 1:5-6, 5:9-10, 11:15, 12:5, 19:15-16, 20:6.

Satan's Defeat and Christ's Rulership

8. **We affirm** that Jesus Christ rules sovereignly over the kings of the earth not only as eternal God but also as the sole mediator between God and men, and that He lawfully defeated Satan de jure by His victorious life, death, resurrection, and ascension.

We deny that Satan is the ruler of this world in any sense that undermines the recognition of the rightful rule of Christ over the earth during this present age.

Ps 2:1-6, 110:1-2; Matt 4:10, 10:1, 12:24-29, 16:18-19; Luke 10:17-19; John 12:31, 14:30, 16:11; Acts 2:34, 4:25-26, 13:9-11; Rom 16:20; 1 Cor 15:24-26; 2 Cor 10:3-5; Eph 6:11-13; Phil 2:9-11; Col 1:13; Heb 1:13; 1 John 4:4, 5:4-5; Rev 19:15,19-21, 20:1-3,10.

All Authority Given to Christ

9. **We affirm** (a) that Jesus, the Son of David and Son of God, was given all authority in heaven and on earth by God the Father; (b) that after His ascension He sat down on the throne at the right hand of God; (c) that from this position of absolute authority in the universe He is bringing all things into submission under His feet, exercising His authority ever more widely and fully on earth as the Gospel spreads and people are converted to Him; and (d) that His exercise of that authority will become more fully manifest after His second coming.

We deny that Christ will ever be given any more power or authority over the earth than He was given at His first coming.

Ps 2:1-6; Is 9:6-7; Dan 2:32-35; Matt 28:18-20; Acts 4:10-12, 4:25-26, 17:30; 1 Cor 15:25-28; Eph 1:19-22, 2:6; Phil 2:9-11; Heb 1:2-5; Rev 1:5, 5:5-12, 19:11-21.

Every Knee Should Bow to Christ Now

10. **We affirm** (a) that now, even before Christ's second coming, every knee in every nation on earth should bow and every tongue confess that Jesus Christ is Lord of this universe and rightful Ruler of all lives, and (b) that only those who, trusting in His grace alone for forgiveness of sins, repent of their sinful rebellion and submit to Christ as Lord are justified and stand accepted at the bar of God's judgment.

We deny that anyone, Jew or Gentile, believer or unbeliever, private person or public official, is exempt from the moral and juridical obligation before God to submit to Christ's lordship over every aspect of his life in thought, word, and deed.

Ps 2:1-6; Dan 2:32-35; Matt 4:17,23, 28:18-20; Acts 4:10-12, 17:30; Rom 3:23-24, 5:8, 8:1-4; Phil 2:9-11; Rev 1:5.

Submission to the Lordship of Christ is Essential to Salvation

11. **We affirm** that, because the King demands obedience from His subjects and children, (a) repentance is necessary for citizenship in the Kingdom of God, and (b) genuine repentance is evidenced by deliberate and continuing choice to submit obediently to the lordship of Christ.

We deny (a) that anyone can rightly claim Christ as Saviour who does not submit to Him as Lord;

(b) that Christ will save anyone who refuses to submit in grateful obedience to Him as Lord and King; (c) that this view embraces the idea of salvation by works; and (d) that Christians ever become sinless or outgrow the need for repentance in this life.

Matt 4:17-23, 7:21-27; John 14:21,23, 15:5-6,10; Rom 6:1-2,12-14, 8:13-14; Gal 6:7-8; Eph 4:20-24, 5:3-6; Col 3:1-7; Heb 10:26-29; James 1:22, 2:17-26, 3:11-17; 2 Pet 2:20-22; 1 John 2:3-4,9-11, 2:3-4, 3:10,17-18.

The Church and the Kingdom

12. **We affirm** (a) that the Church, which is Christ's Body and Bride, consists of the redeemed and is manifested in the community of believers; (b) that Christ's Kingdom authority is not limited to His Church but extends over all areas of life; and (c) that the Church is the focal point of Christ's Kingdom work here on earth.

We deny (a) that the Church is to be equated with any denomination; (b) that Christ's authority is limited to His Church or any group of believers; and (c) that any institution other than the Church is God's primary instrument for the spread of the Gospel and the extension of Christ's Kingdom.

Ps 110:1-3, 118:22-23; Is 28:16, 45:23, 60:3,11-15, 61:3-6; Dan 7:14,18,22,27; Matt 16:18-19, 18:18-20, 21:41-44, 28:18-20; Luke 9:2; John 17:18-22; Acts 1:6-8, 20:25-28, 28:28; Rom 8:16-19; 1 Cor 6:2; Eph 1:18-23; Phil 2:9-11; Col 1:13-18; Heb 2:6-9, 8:8-13, 12:22-24,28; 1 Pet 2:6-9; Rev 1:6, 2:26, 5:9-10, 20:6, 21:2-7,23-27.

The Great Commission

13. **We affirm** that the Church has an absolute responsibility to obey the Great Commission, and the task of the Church is: (a) to herald Christ as King over all the earth and Judge of all mankind, who now commands all men everywhere to repent; (b) to proclaim the good news of salvation by grace through faith in the atoning blood of Christ; (c) to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey all of God's Commands in the Bible that apply to us today.

We deny (a) that the Church can disregard the Great Commission and still walk in godly obedience; (b) that the Great Commission is restricted solely to proclaiming the Good News of salvation without the accompanying call to repentance and faithful obedience; (c) that the deliverance believers enjoy from the condemnation of the moral Law exempts them from the obligation to obey it; and (d) that obedience to the Law is a means of salvation.

Matt 4:17-23, 10:1,7-8, 28:18-20; Luke 4:17-20; Acts 1:8; Rom 6:12-16; Gal 3:1-5, 23-28.

The Lord's Prayer

14. **We affirm** (a) that the intention of the Great Commission is essentially the

same as the intention of the second and third petitions of the Lord's Prayer and the Creation Mandate, namely, that the Father's will should be done on earth as it is in heaven, and (b) that these instructions from God call believers to participate by both prayer and action in the expansion of His Kingdom on earth as it is in Heaven to whatever extent that is possible before Christ's second coming.

We deny (a) that anyone can pray the Lord's Prayer with sincerity and understanding without desiring that increasing numbers of individuals, private groups, and civil states should grow in obedience to the will of God the Father, and (b) that Christians need to agree in advance to what extent Christ's Kingdom will be operational on earth prior to His second coming before they can work together humbly and productively.

Gen 1:27-29; Matt 6:9-15, 24:36, 28:18-20; Luke 11:1-4; Acts 1:7.

The Kingdom and the Holy Spirit

15. **We affirm** that the Kingdom of God, however guaranteed in the promises of the Father and embodied in the person of Christ, can never gain entrance or come to full realization in the fabric of human life apart from the agency of the Holy Spirit, who is indispensable to insure Kingdom entrance, to seal Kingdom membership, to implement Kingdom obedience, to build Kingdom character, to furnish Kingdom gifts, to empower to Kingdom outreach, to produce Kingdom growth, and secure Kingdom victory.

We deny that character strength, personal charisma, skilful management, creative imagination, evident talents, financial strength, political action, or educational prowess by themselves can build or advance the Kingdom of God.

Ps 104:29-30; Is 30:1, 59:19-21, 61:1-3; Ezek 36:25-27; Joel 2:28-29; Zech 4:6; Matt 3:11, 12:28, 28:19; Luke 11:13, 12:12; John 3:5-6, 6:63, 14:26, 15:26, 16:13; Acts 1:5,8, 2:4,16-18,33, 4:31, 9:31; Rom 8:4-17,26-27, 14:17;1 Cor 2:4,14, 3:16, 6:9-11, 12:4-13; 2 Cor 1:22, 3:3-11,17-18, 10:3-5;Gal 3:3, 5:16-25; Eph 1:13, 4:30, 6:12-18; Phil 3:3; 1 Thes 1:5; Titus 3:5; Heb 2:4; 2 Pet 1:21; 1 John 3:24; Jude 1:19.

The Church Responsible for Advancing the Kingdom

16. **We affirm** that God holds the Body of Christ responsible for advancing His Kingdom on earth, to whatever extent God has ordained, by applying His Biblical principles through service in all spheres of human activity in all nations, prior to our Lord's glorious return.

We deny (a) that any belief regarding the timing of Christ's second coming, the sequence of events leading up to it, and the possible extent of the Kingdom's growth prior to Christ's return releases anyone from such responsibility; (b) that seeking to apply Biblical principles to the stewardship of all earthly creation detracts from the believer's Heavenly hope; and (c) that one can properly lead without an attitude of humble servanthood.

Deut 4:5-8; Matt 10:1,7-8, 16:18-19, 18:1-4, 21:25-28, 28:18-20; John 15:5-8, 17:13-21; Acts 1:8.

The Kingdom of God and Heaven

17. **We affirm** (a) that our primary citizenship is in Heaven, though we are citizens of earthly nations as well; (b) that Heaven is our true home and treasure; (c) that the Bible teaches us to be Heavenly-minded and that only Heavenly-minded men and women are useful for God on earth; (d) that we are seated in the Heavenly places to rule in and with Christ; (e) that Heaven is the pattern for earth; and; (f) that we are to live in eager expectation of our being with the Lord in Heaven and of Christ's second coming in glory, when Heaven shall come down to earth in fullness.

We deny (a) that our Heavenly citizenship reduces our responsibilities in society, and (b) that our expectation of Heaven and of Christ's coming gives us permission to neglect our duties in this world.

Ps 27:4; Matt 6:19-21,33; Luke 12:31-34, 20:25; Rom 8:18-25, 13:1-7; 1 Cor 13:12; 2 Cor 4:16-18, 5:1-9; Eph 2:6-7; Phil 3:20-21; 1 Thes 4:13-18; 1 Tim 4:8, 6:13-19; Titus 2:11-13; Heb 12:22-23,28, 13:14; 1 Pet 2:11-17; 2 Pet 3:13-15; 1 John 3:2-3; Rev 21:1-5,10-27, 22:1-5.

The Bible is the Plumb Line for All Nations

18. **We affirm** that the Kingdom task of making disciples of all nations requires us to hold forth the Bible as God's standard and plumb line by which to measure the justice, morality, and practice of all human endeavours in all jurisdictions — individual, voluntary association, family, church, and civil government.

We deny (a) that the Bible and its view of reality bind only those who voluntarily claim them as their own and are irrelevant to those who reject them, and (b) that unwillingness relieves anyone of the duty to believe and obey the Bible.

Ps 1:1-3, 2:1-6, 96:9-10, 99:1, 148:7-12; Is 9:6-7; Obed 1:15; Jonah 3:2-6; Micah 1:2; Nahum 1:13; Matt 2:1-2, 5:18-19, 28:18-20; Acts 1:8, 17:30; Phil 2:9-11; Rev 1:5.

Cause and Effect of Kingdom Principles

19. **We affirm** (a) that when people — individuals or societies, Christian or non-Christian — generally follow, consciously or unconsciously, the moral, economic, and practical commands of the Bible, they tend to reap earthly blessings as a result, and (b) that when people generally fail to follow the moral, economic, and practical commands of the Bible, they tend to reap earthly judgments as a result.

We deny (a) that God will forever allow people to sow the wind without reaping the whirlwind, and (b) that obedience guarantees the believer whatever he claims from God.

Num 21:5-8; Deut 4:2-9, 6:10-19, 28:1-20; Josh 1:8; Judges 2:1-12,14-17; Neh 9:26-30; Ps 106:10-15; Prov 1:5-9,16-19, 3:13-18, 4:4, 11:9-11; Jer 7:5-15,23; Matt 5:18-19, 10:32-33; Rom 2:6-11; 2 Cor 9:6; Gal 6:7-8; 2 Tim 3:8-9.

Suffering as Part of Kingdom Living

20. **We affirm** that suffering and persecution are a normal part of the Christian

life by which the believer participates with Christ in His sufferings, in selfless service for the advance of the Kingdom.

We deny (a) that suffering is always a sign of God's judgment or displeasure with sin, and (b) that suffering adds to the work of Christ in redemption.

Matt 5:10-12, 10:16-25; Luke 9:23-24; John 21:18-19; Acts 7:52-58, 8:1, 16:25; 2 Cor 12:10; Gal 5:11; 2 Tim 3:11-12.

Continuity Between the Testaments

21. **We affirm** that there is continuity between the personal and social moral principles of the Old and New Testaments.

We deny that the moral principles of the New Testament are different from the moral principles of the Old Testament, whether individual or social.

Gen 15:5-11 (Rom 4:3); Ex 11:3-8 (John 1:29, Luke 22:14-20, Rev 5:4-10); Ps 2:1-6 (Acts 4:25-26); Ps 110:1 (Acts 2:34-35); Ps 118:22; Dan 2:32-35 (Matt 21:2-4, Acts 2:11, 1 Pet 2:7); Is 6:1-4

(Rev 4:2-8); Jer 31:31-34 (Heb 8:8-10); Joel 2:28-32 (Acts 2:17-18). See also Matt 5:18-19; Luke 16:17; Heb 1:1-2, 12:26-28.

The Kingdom in the Old Testament

22. **We affirm** (a) that the Old Testament Kingdom of Israel was brought about and shaped by the acts of God in history; (b) that this Kingdom was to be based on the principles and laws given by God, but the people fell far short of the ideal and righteous Kingdom that those laws prescribed; and (c) that the development of the Davidic Kingdom was God's way to prepare His people for the coming Messianic Kingdom.

We deny (a) that the Old Testament Kingdom of Israel is to be understood only through naturalistic and nationalistic principles and had nothing to do with God's eternal principles and laws, and (b) that anyone could properly understand or anticipate the Messianic Kingdom apart from Old Testament history and the Davidic Kingdom.

Deut 4:5-9; 1 Sam 8:3-7; 1 Chron 29:11; Ps 2:1-12 (Acts 4:25), 6:8 (Matt 7:23), 16:8-11 (Acts 2:25), 110:1-4 (Acts 2:35); Is 40:3 (Matt 3:3); Jer 31:31; Dan 2:32-35,44; Micah 2:12-13, 4:1-4, 5:2-5,15, 7:14-17; Hab 2:14; Zeph 3:8-20; Hag 2:6-9,21-23; Zech 2:10-13, 3:8-9, 9:9, 14:6-11; Mal 3:1-3, 4:1-6; Matt 5:19, 6:10; Acts 1:6; Rom 9:25-29, 10:19-21; Col 1:12-20.

Church and State

23. **We affirm** (a) that the Biblically proper relationship between civil government and ecclesiastical government in any nation consists in each freely conducting its affairs in obedience to God's laws in creation and the Bible, without usurping the other's lawful jurisdiction; (b) that civil government is to enforce on all people laws of civil justice revealed in creation and restated in Scripture, with the physical sword, while ecclesiastical government is to enforce on the church redemption laws of personal and social morality revealed in Scripture, with the spiritual sword; (c) that the state must maintain religious

liberty for its citizens without attempting to define correct religious doctrine; and (d) that religious liberty does not grant anyone the right to harm other people physically in their persons, liberty, or property.

We deny (a) that the church ought to rule over the state; (b) that the state ought to rule over the church; (c) that separation of church and state means separation of state and religiously motivated activity; (d) that it is even possible to separate religious motivation from activity in any sphere; and (e) that the church may properly use the coercion of the physical sword.

Deut 4:5-8; Ps 2:1-12, 96:9-13, 110:1-4; Dan 2:32-35; Matt 22:17-21; John 18:36-37; Rom 13:1-7; Heb 5:5-10; Rev 1:5.

The Kingdom Transcends All National Entities

24. **We affirm** that the Kingdom of God transcends all national, political, and ethnic boundaries, uniting all believers in its King, Jesus Christ.

We deny that the Kingdom of God can be identified or equated with any geographical, national, political, or ethnic entity.

Luke 13:27-30; John 12:32; Rom 4:9-13; Gal 3:7-9, 26-29; Eph 2:11-22; Rev 5:9-13, 21:24.

Historic Orthodoxy Supports these Affirmations

25. **We affirm** (a) that the Kingdom of God is a central teaching of the New Testament and cannot be neglected without loss to the Church and the Church's influence upon society; (b) that millennial issues flow from the understanding of the Kingdom of God rather than vice versa; (c) that it is more important strategically for the Church to engage in building the Kingdom of God on earth than for it to resolve its disagreements about the millennium; and (d) that the foregoing affirmations and denials are consistent with the mainstream of historic orthodox Christianity.

We deny (a) that orthodox Christianity has ever adopted a universally accepted position regarding eschatology or regarding the fulfilment of the Kingdom of God, and (b) that Christians should make views such as premillennialism, amillennialism, or postmillennialism a test of orthodoxy.

Note: There are no Scripture references for Article 25 since it concerns a historical period subsequent to the writing of Scriptures.

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THE 7 ESSENTIAL ACTIONS LOCAL CHURCHES MUST TAKE TO BEGIN TURNING THEIR COUNTRY AROUND

1. Pastors and churches require that all members intentionally attempt to live in serious obedience to the Bible in every area of life at all times, or have their membership suspended until such time as they are willing to do so. This requires mutual accountability.

2. Pastors and elders work at bringing their church members up to their full maturity, help them identify their special gifting and calling, and gain a working knowledge of the Bible and of the basic theology of the mainstream, historic Church.

3. Pastors and elders work towards Reformation, Revival, Christian unity and co-working together among other pastors, Christian leaders and churches in one's city, county and region, and launch a local Pastors and Leaders Council if needed.

4. Help organize soon within one's own county or cluster of rural counties, a Solemn Assembly for multiple local churches to gather to publicly Repent for us Christians and our fathers not being the Biblical "salt and light" Christ commanded us to be, and for thus allowing our once-Christianized culture, by our Laodicean default, to rot and deteriorate to its present condition of being near the point of self-destruction. If an existing local Ministerial Group is not eager to accomplish these 7 actions, willing, local pastors should create their own Pastors and Leaders Council.

5. Help mobilize other pastors, churches, para-church organizations and city leaders into a united, local "Grass-Roots Spiritual-Political Corps" (GRSPC) within one's own county or Congressional District to systematically and intentionally help bring about a Reformation in the Church and a Constitutional Rebuilding of our county, state and federal governments.

Such a local GRSPC "army" should be guided by a 6 Year Master Plan created by a team of experienced, Biblical, local leaders, to accomplish these 7 essential action-goals and other goals they may add. (From a State Strategy Council level, each population centre within the state should have its own GRSPC up and running.)

6. Help birth and oversee a local "Youth Battalion" of committed, Christian youth who would organize to advance the Kingdom of God on earth in these ways:

A. Take on the goal of getting Biblical Christians (including themselves when they are older) to capture a majority of seats in their state legislature in the next 10 to 20 years, and to get mature Christians elected to a majority of seats in their city, county, state rep and congressional races every two years, and to control the precincts locally.

B. Hold "Youth Seminars" where these youth teach other youth the Biblical Worldview like the Truth Project and Biblical Worldview Summit.

C. Form a musical-dramatic team of talented youth to recruit other Christian youth by holding meetings at churches and home-school groups etc. where they present the vision of turning our nation around as world-changers.

D. Youth hold youth prayer meetings to pray for Reformation, Revival and Missions.

E. Youth get involved in pro-life organizations in or near their county.

7. Promote and help organize “Extra-Ordinary Prayer” within your county whereby local churches begin seeing measurable, miraculous answers to prayer which cannot be logically denied. Examples of such prayer are these:

A. Extended periods of fasting & prayer for special concerns.

B. “Imprecatory Prayer” as was prayed in Psalm 35, 58, 69, 83, 137 wherein we pray that God’s righteous judgment comes down upon evil leaders who hate and oppose God and His principles and who are destroying individuals and society. It is biblical and righteous to pray that, if they do not repent and turn to God and righteous living soon, we ask God to remove them from their position of power and influence any way and at any time which God thinks is best.

C. “24-7 Prayer” for 365 days every year wherein 31 churches in a local area each commit to praying one day per month and having 12 or more members in their church commit to taking turns around the clock, praying two hours each etc., on their particular day of every month. The prayers of all 31 churches are guided by a master prayer list created through consensus wisdom by the prayer chairmen of all 31 churches. Documented miracles are reported from areas where local churches are doing this at www.WatchmanMinistries.com.

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THE SANCTITY OF LIFE

A. FOUNDATIONAL BIBLICAL PRINCIPLES

1. The Bible is truth

We affirm that the Bible — being God’s inspired, inerrant, written Word — is truth in its entirety, and as such, is the ultimate standard by which all other truth-claims are to be judged, and thus offers mankind the clearest, most complete picture of all reality and the only logically coherent worldview.

We deny that there is any source of truth higher than, or equal to, the Bible or that the Bible’s truth may be judged by any other standard.

Jn 17:17; Ps 1:1; 111:7; 119:89, 128, 151, 160; Mt 24:35; Nu 23:19; 2 Tim 3:16–17; 2 Pt 1:3; 1 Cor 3:19

2. Science, medicine, and law are part of a worldview

We affirm that no one is religiously, metaphysically, epistemologically, or ethically neutral—having no presuppositions, no view of truth, no view of right and wrong, and no worldview by which to see reality and filter all data. All humans live and work on the basis of either the Christian worldview or some non-Christian, anti-biblical worldview.

We further affirm that modern history declares that scientists, medical researchers, and medical practitioners (including psychiatrists and psychologists) who are not submitted to the absolutes of the Biblical worldview have often become very dangerous weapons in the hands of a totalitarian state.

We deny that non-biblical worldviews can provide an adequate basis for the sanctity of human life.

3. God created people in His own image

We affirm that the infinite, personal, Triune God of the Bible created man in His image; thus human beings reflect and represent God to some degree and are qualitatively distinct from and superior to all the rest of creation. Since man is the image of God, each human life is of inestimable value from conception to death.¹

We deny all views that would undermine the absolute and eternal Creator-creature distinction or that claim man is divine or can ever become divine.

We further deny the rationality and morality of any attempt to distinguish persons from nonpersons within the human race.

Gn 1:26f; 5:1, 3; 9:6; 1 Cor 11:7; Ja 3:9; cf. Ps 8:5

Gn 1:27–30; 2:19f; 9:1–3; Job 35:10; Ps 8:6–8; Ec 7:29; Mt 12:11

4. The fall of man disrupted, but did not destroy, the image of God

We affirm that, after the fall of man, sin disrupted and marred God’s image, but fallen man still bears the image of God, however distorted it may become.

We deny that, after the fall, man no longer retains any aspects of the image of God, including his original, God-ordained value that makes him superior to all animals, vegetables, minerals or galaxies.

Gn 5:1ff; 9:6; 1 Cor 11:7; Ja 3:9

5. People were created for God's glory, pleasure and purposes

We affirm that the triune God, Who reveals Himself in the Bible, created mankind for Himself, and thus all people, Christian and non-Christian alike, are obligated to exist primarily for God's own glory, pleasure, and purposes.

We deny that people have a right to exist for the purpose of serving their own pleasures, security or prestige, or that any human may rightly deny God's existence and not live in grateful obedience to God's Biblical commands.

Col 1:16; Ro 11:36; Rv 4:11; 1 Cor 10:31; Ro 1:18–21ff

6. God's plan and providential control of life

We affirm that: God is the ultimate giver and owner of human life, and therefore He alone can determine and delegate the lawful means for bringing new human life into existence.

We further affirm that as the Creator, God has the right to take human life and determine and delegate what is the lawful means for ending a human life.

We further affirm that God opens and closes the womb and thus is active in the conception process, and that children are a gift from God.

We deny that the forming of new life, or that the control over human beings, belongs to man to do as he wishes, independent from God's written law-Word.

We further deny that the formation of a new human life should introduce seed or eggs beyond that of the husband or wife.

We further deny that any person or state has the right to take human life in violation of God's written Law-Word.

Gn 2:7; 4:1; Dt 32:39; Job 33:4; 32:8; Ec 12:7; Is 42:5; 57:16; Zc 12:1; Heb 12:9
Ezk 18:4; Ps 24:1; Nu 16:22; Heb 12:9; Dn 5:23; Dt 32:39; 1 Sm 2:6; 2 Ki 5:7;
Job 1:21; 14:5; Ps 68:20; Rv 1:18; 2 Ki 14:6; Ac 25:11

Gn 16:2; 20:18; 30:2, 17–24; Ex 23:25f; 29:31f; 30:22f; Ru 4:13; 1 Sm 1:5f, 10, 19f; Gn 17:16; Ps 127:3–5; 128:3f; Mal 2:14f; 1 Tim 5:14

7. God's absolute sovereignty over the time-space universe and over all history

We affirm that God works all things according to His sovereign, all-wise, and all-comprehensive plan.

We further affirm that (though we may not understand why) God's plan includes physical and mental defects, debilitating diseases, calamities, the extent of each person's financial resources, and God's plan exercises control over the sinful acts of every person.

We further affirm that God has His own good purposes for human suffering, and gives people grace to endure it, and that suffering is never meaningless.

We deny that anything or anyone is outside the scope of God's sovereign plan and providential control.

We further deny: that there are any “accidents” from God’s perspective; that God has no future knowledge of all things; and that there is any real thing called “chance” in this universe.

Eph 1:11; Ex 4:11; Is 45:9–11; Jn 9:1–3; Jn 11:4; Ex 15:26; Am 3:6; Job 1:21; Job 34:19; 1 Sm 2:7; Dt 8:18; Gn 50:20; 2 Sm 16:10; 24:1; Ps 76:10; Ac 3:13; 4:27f; Ro 11:32; Job; Ro 5:3f; 2 Cor 1:3–6; 12:7–10; Ja 1:2–4; Ro 8:28; 1 Cor 10:13

8. God is in control of all death

We affirm that God has ordained human mortality and that—though death is an enemy - dying is not always to be resisted.

We further affirm that—though life is a gift from God—life is not to be worshipped and that God’s will includes some self-sacrifice—sometimes even to death.

We deny that anyone has the right to sacrifice the life of another person.

We further affirm that the Biblical definition of death is God’s separation of the human body from its spirit, and that the physical criterion for death is the coagulation of the blood so it can no longer circulate the “breath of life.”

We deny the errors that: death is the end of human existence; death is an illusion; and death, in itself, is a good thing.

We further deny that the continuation of an individual human life is always the highest good or that it is always God’s will.

We further deny that the recent technological definitions of death (other than that stated above) are either adequate or ethical.

Gn 2:16f; 3:19; Job 14:5; Ps 90:10; Ec 3:2; Ro 5:12; Heb 9:27; 1 Cor 15:26; Gn 49:33; Mt 27:50; Ac 21:13; 25:11; Ro 14:7f; Ph 1:21; Jn 10:11; 15:13; Ro 5:7f; 1 Cor 13:3; 2 Cor 4:7–18; chapters 11–12; Ph 1:20–26; Heb 11; 1 Jn 3:16; cf. Est 4:16; Dn 3:17f

9. Stewardship: A person’s body and soul belong to God, not to the person

We affirm that people are God’s creation and they belong to Him in their entirety—bodies and souls.

We further affirm that, since we are the Lord’s, no one has a right to live or die to himself.

We deny that a person’s body belongs to oneself, and that one has a right to do with it whatever one wishes.

Ps 100:3; Ps 24:1; 1 Cor 6:15–20; 7:4; Ezk 18:4; Ro 14:7f

10. Human knowledge is finite

We affirm that, because man’s knowledge is finite, apart from the Bible, there is no logically coherent standard for ethics and no adequate standard for determining: human value; the purpose of human life; or the usefulness or the quality of someone’s life.

We further affirm that finite human knowledge, coupled with the depravity of the human mind and will, is incompetent to control life and to develop a superior form of humanity.

We further affirm that—though the Bible speaks truth—the truth we humans know is finite and will always be so—even in heaven.

We deny that man, starting from himself, has the right, or the mental or moral competence, to develop his own ethical standards, to control life or to determine whether someone's life has no purpose.

We further deny that people can know with absolute certainty who is incurable, or that they can know all of God's purposes in allowing suffering.

Dt 29:29; 1 Cor 13:9, 12; Ro 11:33f; Ps 139:6; Is 55:8f; Ja 4:12; Ex 20; Jn 9:1–4; Job 38–41; Job 1–2; Ps 44

B. GOD SAFEGUARDS HUMAN LIFE WITH BIBLICAL LAWS

11. Normative ethics for all humans

We affirm that God reveals His absolute ethics to man through the Bible and that the Bible's ethics and principles are binding upon everyone, everywhere, for all time. **We further affirm** that normative ethics, the "ought", cannot be derived from what "is".

We deny that ethics is relative and that ethics may be personally, culturally, pragmatically or statistically determined.

We further deny that, because man is scientifically and technologically able to do something, it is necessarily morally right for him to do so.

12. Murder

We affirm that murder is the intentional killing of a human being in violation of God's Law.

We deny that murder includes: accidental manslaughter; killing in self-defense; Biblically authorized capital punishment; or killing combatants in a just war.

Ex 21:13f; Nu 35:11–15, 22–25; Dt 19:4–6, 10; Jos 20:1–9; with the exception of Ex 21:22f Ex 22:1 1 Ki 2:5f

13. God decrees that all convicted murderers must be executed

We affirm that, because all humans bear the image of God, God forbids murder and commands and exemplifies in the Bible that all murderers must be executed by legitimate civil governments as swiftly as reasonably possible.

We deny that the New Testament overturns capital punishment and that any state, legislature, or court may rightfully dispense with capital punishment for murder.

We further deny that the Church has ever been given authority by God to execute capital punishment.

Gn 9:5f; Ex 21:12–14; Nu 35:16–21, 30–33; Lv 24:17; Dt 19:11–13; 21:1–9; Mt 15:3 (citing Ex 21:17; Lv 20:9); Ro 1:32; 13:4; Ac 25:11, 25; 26:31; Rv 13:10;

cf. 1Ti 1:8–10; Mt 5:17–19

14. Failure to execute murderers brings God’s judgment on such societies

We affirm that when a murder occurs the land is polluted, and the murderer’s family, his city and his nation share the guilt of the murderer until the murderer is justly executed.

We further affirm that God will judge nations that fail to execute murderers, but He will bless cities and nations that obey Him in this matter.

We deny that God holds guiltless cities and nations that fail to execute murderers.

We further deny the erroneous belief that God brings no judgments within history.

Nu 35:33f; Gn 4:10f; 2 Sm 21:4–6; 2 Ki 9:26; Dt 21:1–9; Jer 26:15; Dt 19:10, 13; Dt 21:7f; Jer 2:34–37; Ho 1:4; 4:1–5; Dt 19:13; Am 1:11–15; Na 3:1; Gn 6:13; 19:24; 1 Ch 16:14; Ps 105:7; Jer 18:7; Dn 2:21

15. Various forms of murder

We affirm that abortion (i.e., the intentional killing of an unborn human baby)—at any stage of his or her development, regardless of motive—is murder.

We further affirm that:

- **infanticide** (i.e., the intentional killing, by act or omission, of a human infant);
- **euthanasia/“mercy-killing”/assisted suicide** (i.e., the intentional killing, by act or omission, of a human being, whose life is deemed not worth living or too painful);
- **suicide** (i.e., the voluntary and intentional killing, by act or omission, of oneself; self-murder);
- **hastening death to obtain fresh organs;**
- **birth control involving the destruction of fertilized human embryos** (e.g., IUD, progestin “mini-pill,” progestin injections, high estrogen “morning after pill,” etc.);
- **destruction of fertilized human embryos when using reproductive technologies** (including freezing human embryos, much in vitro fertilization, human embryonic stem cell research, human cloning, etc.);
- **human embryonic and fetal experimentation resulting in death;**
- **reckless actions causing physical injury to a pregnant mother that directly results in the death of her baby**

are all forms of murder by God’s standards.

We further affirm that mercifully allowing natural death may be right in cases of imminent and irreversible death from incurable disease, fatal injury or old age—without unnatural, life sustaining equipment, unless the person desires such heroic measures and has financial means to pay for them.

We deny that patients and their families have a moral obligation to receive medical treatments for which they have no righteous means of paying.

We further deny: that it is the state's God-given responsibility to provide for, or to fund, medical care; that civil magistrates may enact legal definitions of death that are unbiblical, for the purpose of furthering organ harvesting, without becoming an accessory to murder; and that the end justifies the means.

We further deny that birth control methods that do not prevent conception, but prevent implantation of a fertilized human egg in the uterus are not murderous.

We further deny that it is ever proper to withhold basic care and love for those who are dying or that laying down one's life to save the lives of others is murder or unlawful suicide.

2 Sm 1:6–16

(Every instance of suicide and assisted suicide in the Bible is directly associated by the Biblical authors with the person's spiritual collapse and disobedience against God) (Jdg 9:52–57; 1 Sm 31:3–6 // 1 Ch 10:3–6; 2 Sm 1:6–16; 17:23; 1 Ki 16:15–20; Mt 27:5; Ac 1:18). Ex 21:22f; Ro 3:8; Pr 13:6; Job 29:13 with 31:19; Mt 25: 35–45; Jn 15:13; 1 Jn 3:16

16. The fetus is a human person, distinct from its mother

We affirm that the Bible is unambiguous in teaching that a fetus¹² is a human person, a living child, distinct from its mother.

We further affirm that the fetus has its own unique set of genes and chromosomes, brain waves and fingerprints.

We deny that it is either biblical or scientific to claim that the fetus is merely a part of the mother's body or that it is simply "tissue".

See Appendix (on the International Church Council website: www.churchcouncil.org: "Evidence that a fetus is a person: Biblical evidence," which discusses the following verses: Gn 16:11; Ex 21:22; 2 Sa 11:5 NKJ; Is 7:14; Ex 21:22; Lk 1:41, 44; Gn 25:22; Job 3:3; Lk 1:36; Lk 1:15; Lk 1:41, 44; Lk 2:12, 16; Ac 7:19; 1 Pt 2:2; Lk 18:15; 2Tim 3:15; Job 3:13; 31:15; Ps 22:9f; 139:13–16; 51:5; Is 49:1, 5; Jer 1:4f; 20:17f; Ho 12:3; Job 10:8–12; 31:15; Ps 119:73; 139:13–16; Jer 1:5; Ps 78:5f; Ex 21:22f; cf. Gn 9:5f; Gn 25:23; Ex 21:22f; Lk 1:15, 36, 41–44; Gal 1:15; Ps 51:5; Ro 5:12ff; Job 3:13–15; Lk 1:15; Lk 1:41, 44; Ps 51:5; Lk 1:41, 44; Gal 1:15f; Jdg 13:3, 5, 7; Is 49:1, 5; Jer 1:5; Ro 9:11f; Heb 10:5; Mt 1:20; Lk 1:35; Lk 1:31; Mt 1:20; Lk 1:31; Heb 2:17, 14; cf. Ps 22:9f; Is 49:1, 5; Lk 3:23–38; Ho 9:14; Job 3:10–16; 10:18f; Ec 6:3; Ex 23:26

17. Birth defects, rape and incest

We affirm that the Bible teaches that children must not be punished for the sinful lifestyle or crimes of their parents.

We deny that it is not murder to abort a baby for reasons of birth defects, rape, incest, lifestyle choice, overpopulation or financial or personal stress.

Dt 24:16; Ezk 18; Ex 4:11; Is 45:9–11; Jn 9:1–3; 11:4

18. The life of the mother

We affirm that, in very rare cases in which pregnancy directly threatens the physical life of the mother, the doctor has two patients, the mother and the baby, and his efforts should be to save both.

We further affirm that, in the process of seeking to save the lives of both mother and child, it is not murder if medical science is unsuccessful in saving the life of one or both.

We deny that it is morally right for a doctor to care for a pregnant mother and neglect attempting to save the life of her unborn baby.

19. Non-lethal violations of the sanctity of human life

We affirm that eugenics (now expanded through the technologies and use of sperm banks, artificial insemination by donor, surrogate mothers, in vitro fertilization, genetic engineering, cybernetics, nanotechnology, etc.) is a violation of the sanctity of human life.

We further affirm that: Forced sterilization;

Torturing prisoners of war, or torturing for any reason;

Dangerous medical experiments with humans;

Unbiblical buying and selling human beings, including:

- Kidnapping people to sell them and buying kidnapped people;
- Buying or selling human sperm or human eggs for the purpose of producing human embryos;
- A woman renting her womb as a surrogate mother;

Buying and selling one's sexuality (e.g., prostitution, pornography);

Bestiality;

Racial prejudice; and

Imprisonment (instead of restitution) as punishment for (property) crime are all non-lethal violations of the sanctity of human life.

We deny that any of the above acts can be justified by the Bible.

Rv 18:11, 13; Ex 21:16; Dt 24:7; Ex 22:19; Lv 20:15f

Contrast the common solidarity of all mankind in:

Creation (Gn 1:26–28 God created all mankind in His image; Ac 17:26);

Fall (Gn 3:15–19; Ro 5:12; 1–3); and

Redemption—including: the atonement (Jn 3:16; 1 Tim 2:4; 1 Jn 2:2); the preaching of the Gospel (Mt 28:18f; Ac 1:8; 2:8–11; 10:15, 34f); and union with Christ and unity in Christ's church (Mk 11:17; 2 Cor 5:17; Gal 3:8, 28f; Eph 2:13–19; Col 3:11; Rv 5:9f; cf. Lk 10:33).

20. Citizen's obligations to obey God where man's laws contradict God's Laws in the Bible

We affirm that individual citizens and civil magistrates are not Biblically-bound to obey human laws or court rulings that violate the laws or commands of God's written Word.

We further affirm that people must disobey any unjust law (as Biblically defined) whenever obedience to that law would cause them to disobey God's written Word.

Acts 4:19; Acts 5:29; Daniel 3:12-18; Daniel 6:6-13; Mark 12:17; 2 Chron 19:2; Ex 1:15-21.

Response to the African Union's Maputo Protocol (also called Protocol on the Rights of Women in Africa)

In the light of our Affirmation of the Sanctity of Life, we:

Pledge to resist by prayer and action attempts to pressurize African countries to legalise abortion. We will resist attempts by any pro-abortion bodies to make aid money contingent on the legalisation of abortion.

We pledge ourselves to disciple our families, congregations and communities to uphold the Sanctity of Life.

We recognize that Article 14.2 (c) of the Maputo Protocol, which states that "State parties shall... author(ise) access to medical abortion" is an undemocratic, manipulative interference in the sovereignty of African nations.

We recognise that the figures and statistics used by the World Health Organisation on maternal deaths from illegal abortions are often based on false extrapolations and are therefore misleading. We pledge to expose and publicise the misleading figures on maternal deaths used by the World Health Organisation.

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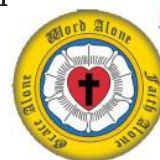
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MARRIAGE, DIVORCE AND REMARRIAGE

Article I

We affirm that sexual distinction is a part of the essence of humanity and marriage.¹

We deny that members of the same sex can be married, in God's eyes.²

1. Gen. 1:27-28; 2:20-25; Mat. 19:4-5
2. Gen. 2:20-25; Lev. 18:22; 20:13; Mat. 19:4-5; Rom. 1:26-27; 1 Cor. 6:9-11; 1 Tim. 1:8-11

Article II

We affirm that marriage is designed to be a life-long union.¹

We deny that marriage is less than a life-long union or that it is simply a temporary state based upon faithfulness to a mutual contract between partners.

1. Ex. 20:14,17; Mal. 2:14-16; Mat. 19:4-6

Article III

We affirm that companionship is integral to the marriage relationship.¹

We deny that companionship is the only purpose of marriage.

1. Gen. 2:18; Mal. 2:14

Article IV

We affirm that sexual intercourse is an integral part of marriage. Indeed, according to Scripture, it is an obligation of marriage, a debt which must be paid to one's spouse, because it is the seal of marriage's essential quality, the "one-flesh" union of a man and a woman.¹

We deny that marital partners should remain sexually abstinent, except by reason of physical handicap or mutual, voluntary consent for temporary spiritual devotion or service.

1. Gen. 2:24 with 1 Cor. 6:16; 1 Cor. 7:3-5

Article V

We affirm that procreation of children is normally an integral part of marriage, and that children are to be received as desired issue of a marriage and welcomed as blessings of the Lord.¹

We deny that marital partners should remain permanently childless by choice or that marital partners should attempt, by unscriptural means, to limit the hand of God in granting children to them.²

1. Gen. 1:28; 4:1; 28:3; 30:1; Psa. 113:9; 127:3-5; Prov. 17:6
2. Same as 1

Article VI

We affirm that the covenantal marital relationship is symbolic of and of the

same essence as Christ's relationship with His Bride, the Church ("True Israel") of all ages.¹

We deny that the marital relationship has no transcendent model or symbol.

1. Eph. 5:25-32; Rev. 21:2, 9

Article VII

We affirm that commitment to God has priority over all other familial commitments.¹

We deny that the marital relationship takes precedence over the partners' relationship to God.

1. Deu. 33:8-9; Mat. 10:37; Luke 14:26; Col. 3:18

Article VIII

We affirm that the marriage bond is broken at the death of either partner.¹

We deny that the marital relationship continues beyond death.²

1. Rom 7:2-3; 1 Cor. 7:39
2. Mat. 22:25-30

Article IX

We affirm that the call to celibacy may be a gift of God for the purpose of increased devotion to God's service.¹

We deny that celibacy makes one holy or, in itself, elevates the celibate's holiness above that of other saints² or that a married person may practice celibacy.³

1. 1 Cor. 7:7, 32-35
2. 1 Cor. 7:7; 1 Tim. 4:1-3
3. 1 Cor 7:3-5

Article X

We affirm that the Bible condemns adultery, fornication,¹ incest,² homosexual behavior,³ rape,⁴ bestiality,⁵ and physical and emotional abuse.⁶

We deny that the Bible accepts or is indifferent concerning these and all other sexual sins.

1. Ex. 22:16; Psa. 50:16-18; Mal. 3:5; 1 Cor. 6:9; Heb. 13:4
2. Leviticus 18:6-18; 20:11-12, 17, 19-21; Deut. 22:30; 27:20, 22-23; Ezekiel 22:11; 1 Cor. 5:1
3. Leviticus 18:22-24; 20:13-16; Romans 1:24-32; 1 Cor. 6:9-11; 1 Tim. 1:8-11
4. Deut. 22:25-27
5. Exodus 22:19; Leviticus 18:23; 20:15-16; Deut. 27:21
6. Exodus 21:24; Leviticus 19:18; 24:20; Deut. 19:21; Micah 2:9; Matthew 5:21, 27, 43; 22:39

Article XI

We affirm that God prohibits believers from entering into marriage with unbelievers.¹

We deny that Scripture requires that believing spouses who come to the faith subsequent to marriage must leave or divorce unbelieving spouses who desire to remain in the marriage.²

1. 1 Cor. 7:39; 2 Cor. 6:14
2. 1 Cor. 7:12-14

Article XII

We affirm that, as Christ is the Head of man, the husband is the head of the wife; as the Church is subject to Christ, the wife is to be subject to her own husband.¹

We deny that a husband may exercise tyranny over his wife or subject her to any role that diminishes her Divinely ordained position as a complementary partner for her husband in The Cultural Mandate.²

1. 1 Cor. 11:3; Eph. 5:22-24
2. Gen. 1:27-28; Eph. 5:25-33; 1 Pet. 3:7-8

Article XIII

We affirm that the effects of the Fall of mankind into sin include: impure and guilty sexuality, unjust domination in the marital relationship, and increased pain in childbirth.¹ **We affirm**, nevertheless, that the essential authority of the husband as federal head of the wife existed in the marital relationship prior to the Fall.²

We deny that the results of the Fall include God placing the wife under the headship of her husband.

1. Gen. 3:16; Micah 2:9; Rom. 1:22-32; 1 Pet. 3:7-8
2. 1 Tim. 2:11-13; 1 Cor. 11:3, 7-9

Article XIV

We affirm that God hates divorce.¹

We deny that man may lawfully “put asunder” what God has “joined together” or that divorce is part of God’s perfect plan for humankind.²

1. Mal. 2:16; Luke 16:18
2. Mat. 19:6-9; Rom. 7:2-3

Article XV

We affirm that there are no more than two Biblical grounds for divorce: (1) fornication, narrowly defined as to include nothing more than sexual sin outside of marriage,¹ and (2) the desertion of a believing spouse by an unbelieving partner or desertion by a partner living in such a state of unrepentant sin as qualify him or her to be viewed as an unbeliever in the eyes of the Lord and the Church.²

We deny that spouses may Scripturally divorce for any reason other than those stated by Christ in Matthew 5:32 and 19:9 and by St. Paul in I Corinthians 7:15.

1. Mat. 5:31-32; 19:9; Mark 10:1-12; Luke 16:18
2. 1 Cor. 7:10-15

Article XVI

We affirm that men and women are commanded by God to repent of marital sins and to forgive and reconcile with their marital partners upon Scriptural grounds.¹

We deny that God ever commands divorce.

1. 1 Cor. 7:10-15; Mat. 6:12; Eph. 4:32; Col. 3:13

Article XVII

We affirm that new male Christians in polygamous societies should not divorce their wives.¹

We deny that believers are permitted to newly enter into polygamous relationships.²

1. Exo. 21:10; Micah 2:9
2. Mat. 19:5; Mark 10:8; Eph. 5:31; 1 Tim. 3:2; Titus 1:6

Article XVIII

We affirm that remarriage is permitted by God for persons divorced under Biblical grounds¹ and for surviving partners of spouses who die.²

We deny that divorce should be recognized on any other than Biblical grounds.³

1. Mat. 5:31-32; 19:9
2. Rom. 7:2-3; 1 Cor. 7:39
3. Deu. 24:1-4; Jer. 3:1; 1 Cor 7:10-11

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HOMOSEXUALITY

Article I

We affirm that Scripture describes homosexuality, in thought¹ or behavior,² as sin.

We deny that Scripture's discussion of homosexuality is culture-specific,³ or relevant only to non-committed or "unnatural" homosexual relationships.*

1. Matthew 5:27-28
2. Genesis 18:20-21; 19:5-7, 13, 24-28; Leviticus 18:22-24; 20:13-16; Judges 19:22; 1 Kings 14:24; Romans 1:24-32; 1 Cor. 6:9-11; 1 Tim. 1:8-11; Jude 1:7
3. Psalm 119:89; Matthew 5:18-19; Isaiah 8:20

Article II

We affirm that the Holy Spirit empowers homosexuals to change,¹ meaning that, by the grace of Christ, those who were homosexual can learn holy love² for both men and women. **We further affirm** that sanctification in Christlikeness is progressive³ and all Christians struggle against their inherent sinful nature until they reach heaven.⁴

We deny that a person is truly converted to Christ if he or she continues on in any homosexual practice.⁵

1. 1 Cor. 6:9-11
2. Romans 13:8-10
3. Hebrews 12:14; 2 Peter 3:18; Hebrews 5:12-6:1; 1 Thes. 4:2-8
4. Galatians 5:5; 5:16-6:9; Romans 6:12-23; Psalm 17:15; Psalm 51:1-19
5. 1 Cor. 6:9-11; Matthew 16:24-27; Leviticus 20:13-16; Romans 6:23

Article III

We affirm that spiritual change affects the whole person:¹ behavior, imagination, motives, beliefs, and affections.²

We deny that spiritual change targets behavior alone.³

1. John 3:3
2. Ephes. 4:17-5:12; Col. 3:5-14
3. Hebrews 10:16; Jeremiah 32:38-40; 31:33-34; Titus 1:15-16

Article IV

We affirm that, like any sin, homosexuality can be influenced by innumerable factors, such as biology,¹ early homosexual molestation,² cultural values,³ opportunities for homosexual experimentation.⁴ However, those who are homosexual are so because they have made decisions to be homosexual.⁵

We deny that homosexuality is ultimately caused by biology or life circumstances. We also deny that homosexuality is something other than a moral choice.

1. Leviticus 21:18-21
2. Ezekiel 20:18-19; Exodus 20:5-6; Numbers 14:18; Deut. 5:9-10
3. 1 Kings 14:24; 2 Kings 16:3; 21:2
4. Galatians 5:13; 1 Cor. 15:33; Proverbs 13:20

5. Romans 1:24-32; Leviticus 20:13
6. Leviticus 20:13; 1 Cor. 6:9-11

Article V

We affirm that we should devote as much attention to how we speak with love and grace to homosexuals as to what we speak.¹

We deny that the clear teachings of Scripture on homosexuality must be muted in order to reach homosexuals in a compassionate manner.²

1. Proverbs 22:11; Proverbs 19:22; Col. 4:5-6
2. Zech. 8:16; John 8:45; Ephes. 4:15

Article VI

We affirm that the preaching of the doctrines of grace and the fervent worship of the Triune God should attract homosexuals to the Church,¹ that they might learn to trust, worship and obey Jesus Christ,²

We deny that homosexuals who claim to be believers in Jesus Christ, and who are committed to practice their homosexual behavior, should be allowed to continue as communicant members of the Church of Christ,³

1. 2 Cor. 2:14-17; Acts 2:46-47; Psalm 22:27
2. 1 Peter 1:2; Romans 1:5; Ephesians 4:20-24
3. 1 Cor. 5:9-13; 2 Cor. 6:14; Ephes. 5:11; 2 Thes. 3:6

Article VII

We affirm that the Bible teaches that practicing homosexuals will not inherit the Kingdom of God.¹

We deny that the Bible offers any hope of salvation to an unrepentant, practicing homosexual.² **We further deny** that one who is a practicing homosexual is following Jesus Christ, or that such a one may properly be called Christian.³

1. 1 Cor. 6:9
2. 1 Cor. 6:9
3. Matthew 16:24-27; Acts 11:26; Lev. 20:13 with Matthew 5:17-19

Article VIII

We affirm that repentant homosexuals who, recognizing the reality of their sin, call upon Jesus Christ for his salvation, leaving off homosexual practices, and become born again, are saved from eternal judgment, including judgment for homosexual sin, and may confidently expect to spend eternity with God and His saints in Heaven.¹

We deny that practicing homosexuals have any Biblical reason to suppose they are born again, or that they will not be condemned for their sins, or that they have any reason to expect to spend eternity with God, but may only reasonably expect to spend eternity in hell, separated from God and His saints who are in Heaven.²

1. 1 Cor. 6:9-11
2. Rev. 22:14-15; 1 Cor. 6:9-11

Article IX

We affirm that the Gospel of Jesus Christ holds promise of eternal life for all repentant homosexuals.¹

We deny that there is no hope for homosexuals, or that homosexuals cannot be forgiven if they are repentant and forsake homosexual practices.²

1. 1 Tim. 1:15-16; Mark 2:17; Luke 15:2; 19:10; Acts 2:40-41
2. Romans 10:13; 1 Tim. 1:15-16

Article X

We affirm that God has called heterosexual men and women into leadership in Christ's Church.¹

We deny that a practicing homosexual may be a pastor, a teacher, or hold any other office of service in Christ's Church,² or be a communicate member.³

1. 1 Tim. 3:2-10; Titus 1:5-9; Genesis 1:27
2. 1 Tim. 3:2-10; Titus 1:5-9; Deut. 17:14-15
3. 1 Cor. 5:1-13; 2 Cor. 6:14; Ephes. 5:3-12; 2 Thes. 3:6; Rev. 22:15

Article XI

We affirm that Christians and Christian churches ought to eagerly share Christ's love for the homosexual, urging them to repent and be washed from their sins by the blood of Jesus Christ.¹

We deny that Christians ought to hate or reject homosexuals,² or that Christians ought to ignore homosexual sin as if it were a sin not needing repentance.³

1. Mark 16:15-16; 2 Cor. 5:19-6:2; Ephes. 1:7-8; 1 Peter 1:2
2. Luke 6:36; 1 Cor. 6:11; Ephes. 5:1-2
3. 1 Cor. 5:1-7; Romans 13:12; 2 Cor. 6:16-7:1

*It is our general understanding from Scripture that all of Scripture's condemnation of fornication would apply directly to homosexual sex as well. And it is apparent that Scripture looks at homosexual sex not only as sin deserving judgment, but also sees it as particularly perverted, unnatural, detestable, and "an abomination" (Lev. 18:22).

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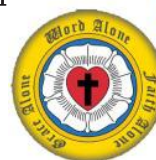
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BIBLICAL ECONOMIC SYSTEMS

For the glory of the One who is light, truth, and love, and in a spirit of humility, and a concern for doctrinal purity, and unity, we adopt this statement on Biblical principles for economic justice.

Definition: Economics is the study and the implementation of principles for the production, distribution and consumption of goods and services.

Article I

We affirm that God created man and the earth in which man lives, and that man is given stewardship responsibility over the earth by the Creator.

We deny that man is no longer responsible to God as steward of earth's resources.

Gen. 1:28; 2:15; 3:23; Psa. 8:4-8; 24:1-2; 104:14; Heb. 2:8; Rev. 11:18

The Bible speaks often about the things of value in this world and of our stewardship for them under God's mandate. The Biblical references included here are representative of principles that are pervasive through the text of Holy Writ; these given are listed in the sequence of the books of the Bible and not in any priority order.

Article II

We affirm that man's creativity and resourcefulness are a reflection of God's own image, in which man was created, and that a key area in which these traits are evidenced is in economic activities.

We deny that economic activities and efforts are in opposition to either man's or God's nature, or to the moral laws of the universe.

Gen. 1:26-31; Psa. 8:4-8; 104:14-15; Prov. 16:11; 31:22; Ecc. 2:24; 3:13; 4:9; 5:18-19

Article III

We affirm that the Bible teaches that individuals have the right to hold private property.

We deny that the Bible teaches an economic system in which all property belongs to the community or the state.

Exo. 20:9, 15; Lev. 19:13; Pro. 13:22; Jam. 5:4

Article IV

We affirm that the opportunity for the individual to profit from his labors, and to produce wealth through his just and lawful endeavors, is a primary motivator in the production of wealth, and a key ingredient to a society's economic health and stability.

We deny that wealth, economic prosperity, or technological advancement may be significantly achieved apart from the individual's opportunity to personally gain from his lawful efforts.

Deut. 8:18; Pro. 13:22; 1 Tim. 5:8

Article V

We affirm that the Bible is the sufficient source for learning the fundamental economic principles which both please God, and lead to economic prosperity and stability.

We deny that the Bible is inadequate to teach fundamental economic principles which please God, and lead to prosperity and economic stability.

Psa. 111:10; Pro. 11:1; Isa. 8:20; 2 Tim. 3:16-17

Article VI

We affirm that the Bible contains those economic principles which are moral and just, principles which ought to be followed by all people, all societies, and all states.

We deny that it is morally acceptable for any person, state, or institution to pursue economic gain in opposition to Biblical principles.

Lev. 18:2-5, 24-30; 19:35-37; 20:22-23; Deut. 4

Article VII

We affirm that, for the Christian, the primary incentive for the production of wealth, is to be his attitude of stewardship to God.

We deny that a mature Christian attitude is one that seeks economic gain for selfish reasons.

Deu. 8:11-20; Pro. 30:8-9; Hab. 2:13-14; Luke 12:16-21; 16:9-13; 1 Cor. 10:31; Eph. 6:5-9; Col. 3:23-24

Article VIII

We affirm an economy will prosper to the degree in which its entrepreneurs honor the stewardship-before-God principle.

We deny that a healthy economic or social environment may long be maintained without a practice of the stewardship-before-God principle.

Exo. 23:24-26; Deu. 28:1-68; 2 Chr. 24:20; Pro. 13:11; Isa. 65:11-16

Article IX

We affirm that earning profits and gaining wealth in the process of serving the market with goods or services is a good and moral thing when pursued in accordance with Biblical principles.

We deny that profitability which results from serving a free market in accordance with Scriptural principles is inherently wrong or merely self-serving.

Deut. 8:18; Pro. 12:11; 13:11; Ecc. 2:24; 3:13; 4:9; 5:18-19

Article X

We affirm that one role of civil government is to create an infrastructure, and a climate of justice and order, in which individuals are encouraged to create, develop, and produce products and services helpful to mankind, and to the earth's creatures and environment.

We deny that civil government's function is to manipulate, manage, or control economics, or the productivity of its citizens.

Exo. 20:15; Deu. 1:16-17; 16:18-20; Psa. 125:3; Pro. 29:2; Rom. 13:3-4; Eph. 4:28

Article XI

We affirm that economic prosperity grows out of the freedom of the individual to labor and to receive for himself the rewards of his labor, and that history demonstrates that this is true.

We deny that civil government has the ability to produce lasting wealth through the organized production, or by the implementation of Marxist, communistic, or socialistic principles. **We further deny** that there is any example in history where civil government organized production, or where Marxist, communistic, or socialistic principles have inured to the long term benefit of its people, or to the production of wealth.

Article XII

We affirm that though all men are created equal in regard to their rights and liberties, yet they are not created equal in their intellectual, creative, or physical abilities, and that these inequities are a factor in an individual's ability to produce wealth.

We deny that all people have the same intellectual or physical ability, or that all people should expect to enjoy the same level of productivity or wealth.

Lev. 19:15; Pro. 17:5; 22:2; Mark 14:7; Luke 19:12-27; Acts 10:34; Rom. 12:6-8; 1 Cor. 12:12ff; Gal. 3:28

Article XIII

We affirm that the Christian is called to the compassionate use of wealth which includes a call to sacrificial giving to assist the poor and needy.

We deny that a Christian worldview allows for the selfish use or hoarding of wealth.

Exo. 22:25; Deu. 15:7-8, 11; 24:14-15; Psa. 68:10; Pro. 14:21, 31; 19:17; 22:16; 28:8; Eph. 4:28; Col. 3:5; 1 Tim. 6:10,17-19

Article XIV

We affirm that God gives the individual the responsibility to make choices as to how he will use his wealth.

We deny that civil government has the duty or right to redistribute wealth, or to direct the individual in the use of his wealth, so long as the individual is not acting immorally.

Exo. 20:15; Pro. 10:15-16; 22:16; Ecc. 2:24-25; Mat. 25:14-30; 2 Thes. 3:10-15

Article XV

We affirm that it is the responsibility of the Church to teach the fundamental principles of biblical economics, and to equip its people to discern between Biblical and unbiblical economic activities and systems.

We deny that the learning of, or practice of Biblical economics is optional to the Christian, or that the ministry of the Church may be deemed successful without diligent training of its people in Biblical economics.

Deu. 28:1-68; Psa. 119:142; Rom. 1:20; 2 Tim. 3:16-17; Heb. 4:12

Article XVI

We affirm that tithing (which is 10%) is a fundamental Biblical economic principle.

We deny that tithing does not apply to Christians today, or that a Christian's economic duty is fulfilled when tithing is not practiced.

Gen. 14:18-19; Lev. 27:30-32; Mal. 3:8-12; Mat. 23:23; Heb. 7:9-10

Article XVII

We affirm that every man who practices Biblical economics may expect God's blessing of provision and increase upon his labors, and that God is ultimately sovereign in economics, and may for his own purposes withhold economic blessing.

We deny that man should labor without hope, or that there is any formula that will automatically, and without fail, insure to economic prosperity, or that God's sovereignty is excluded from the realm of economics.

Job 1:21; Pro. 22:29; Ecc. 9:11; Hag. 2:15-19; Mat. 5:45; 20:11-16; 21:33-43; 1 Cor. 9:9-10; Heb. 11:32-40

Article XVIII

We affirm that there is only one legitimate economic theory for all people of all cultures, which is the biblical economic theory.

We deny that there are multiple valid economic theories.

Deu. 8:18-20; Pro. 14:34, 20:10; Eze. 5:5-8; John 16:13; 17:17; Rom. 1:18-22; 2:14-16; 1 Tim. 6:3-6; Jam. 4:1-10; Rev. 20:12-15

Response to Land Invasions or the Unlawful Seizure of Private Property by Governments, Criminals, or Terrorist Groups

We affirm the Biblical principle of the right and responsibility of individuals to own private property and to wisely steward that property under God, to Whom all the earth belongs.

We declare the seizure of farms by legislation or other means to be unlawful. We recognize for example, that the seizure of farms in Zimbabwe has largely contributed to the economic collapse of that country and has destroyed the livelihood of thousands of farmers and millions of farm workers.

Exodus 20:15-17; Jeremiah 12:4; Romans 3:15-17; 2 Peter 2:19

EDUCATION

A. FOUNDATIONAL BIBLICAL PRINCIPLES AND THE MYTH OF NEUTRALITY

Article 1: The Bible is our absolute guide for all life and all education.

We affirm that the Bible-- being God's own inerrant, written Word—is the ultimate standard by which all other truth-claims are to be judged,¹ and thus offers mankind the clearest, most complete picture of all reality and the only logically coherent worldview,² and is the only authoritative standard and guide for living and pleasing God.³

We further affirm that though knowledge sources other than the Christian Bible such as reason, research, tradition and experience are all valuable tools in gaining wisdom and knowledge of God, mankind and the universe, all such tools are always to be judged and informed by the Bible rather than them standing in judgment on the Bible's truth. The Bible tells us that the fear of the Lord is the beginning of wisdom but not the end of wisdom.

We further affirm that the Bible sufficiently sets forth God's requirements for the education of Christian children.⁴

We deny that there is any source of truth higher than, or equal to, the Bible or that the Bible may be judged by any other standard.

We further deny that the Bible is either silent or neutral on the subject of the education of Christian children, or that it is insufficient in setting forth requirements for the training of Christian children.

1. Num. 23:19; Psalm 111:7; 119:89, 151, 160; Mat. 24:35; John 17:17; 2 Tim. 3:16-17; 2 Pet. 1:20-21
2. Isaiah 8:20
3. Joshua 1:8; Psalm 119:9; Eccles. 11:9-10
4. 2 Tim. 2:16-17

Article 2: All Education is Religious Education

We affirm that all education is foundationally religious – for the assumptions of every educator, educational system, and curriculum rests upon non-provable faith presuppositions (i.e. religious presuppositions) about reality, the nature of history, the being of man (metaphysics), the nature of knowledge (epistemology), and of morality (ethics).

We deny that educators, child development theorists, ethicists, curriculum writers etc. are religiously, metaphysically, epistemologically, or ethically neutral for they all live and work on the basis of either the Christian worldview, or some non-Christian worldview, and interpret all facts in light of their worldview and their presuppositions.

We deny that anyone is or can be religiously, metaphysically, epistemologically or ethically neutral—having no presuppositions, no view of truth, no view of right and wrong, or no worldview.

Article 3: Christians are required to live in obedience to their Lord Jesus and the Bible.

We affirm that Jesus is Lord of every area of life including education and that every human,¹ especially Christians, are required by God's Word to submit themselves and all persons and things under their care to the Lordship of Christ and the teachings and requirements of the Bible.²

We deny that education is outside the jurisdiction of Christ's Lordship or the Bible's teaching.

We further deny that a person may reject either the Lordship of Jesus Christ or the Bible's instruction for educating our children and be a mature and wise Christian.

1. Philip. 2:10-11; 2 Cor. 10:5; Col. 2:2-3

2. Deut. 6:25; Matthew 5:19;16:24-26; 1 Cor. 6:20; 1 John 5:2-3

B. THE BIBLICALLY MANDATED JURISDICTIONS OF FAMILY, CHURCH AND CIVIL GOVERNMENT

Article 4: The Bible clarifies three God-ordained jurisdictions; the Family, the Church, the Civil Government.

We affirm that, in the Bible, God clearly designates three major areas of jurisdiction for the healthy, productive and just operation of human society and gives each of these jurisdictions specific authority and well defined duties for society which jurisdictions are: the Family, the Church and the civil government.¹

We further affirm that tyranny occurs and society's self-destruction begins whenever any of these three jurisdictions attempts to exercise authority or control within the boundaries of either of the other two jurisdictions. Both life and liberty may only be truly attained for individuals and society through the knowledge of our Lord Jesus Christ and glad submission to the principles of the Bible.

We further affirm that the family is the basic, building block of strong, healthy societies and that undermining families or interfering with the family's jurisdiction is a fast way to deteriorate and destroy any society.

We deny that the Family, the Church or the civil government in a society may take authority and control in either of the other two jurisdictions without that particular society moving in the direction of self-destruction and injustice.

We further deny that these three distinct jurisdictions are rightly or fully maintained if either the civil government or the church controls the education of children.

1. Gen. 18:19; Deut. 6:1-9, 20-25; 11:19-22; Psalm 78:3-6; Prov. 1:8; 2:1f; 3:1; 4:1-4, 7, 20; 6:20-22; 22:6; 31:1; Eph. 6:1-4

Article 5: Parental jurisdiction over their children and their children's training and education.

We affirm that God has given parents custody, jurisdiction and authority over their children, as stewards to raise them as servants of Christ, to seek to discern their calling, and to train, discipline and educate them in the Biblical worldview. Parents may not rightfully yield their jurisdiction or authority to the civil government.¹

We deny that, Biblically, the civil government has ownership, jurisdiction or authority over children, or that the civil government has authority to usurp the stewardship to raise or educate children entrusted by God to the parents.

We further deny that the civil government or the church may interfere with a parent's education of their children except in some matters of abandonment or criminal justice, or may impose requirements, standards or methods for training, educating or disciplining their children.

We further deny that the civil government has a right before God to impose compulsory attendance laws, licensure of teachers of private schools or curriculum requirements for home and private schools.

1. Psalm 127:3-5; Genesis 18:19; Ephes. 6:4; Deut. 12:28; 1 Samuel 3:13

C. CHRISTIAN EDUCATION OF A CHRISTIAN'S CHILDREN IS BIBLICALLY MANDATED

Article 6: The obligation of Christian parents to give their children a Biblically based education.

We affirm that the Bible provides the only adequate and coherent worldview and foundation for all philosophy, ethics, law, government, science, the arts and education¹ and that Christian parents are obligated by God to guide and educate their children to think, decide, feel and act in all areas of life according to the worldview presented in the Bible² and may not righteously allow their children to be educated in worldviews which oppose the Biblical worldview.³ "The fear of the Lord is the beginning of wisdom".⁴

We further affirm that Christians are required by God to train their children for their greatest possible impact for Christ's purposes on earth⁵ and to find their special destiny in God,⁶ to train further for that destiny if needed,⁷ and to fulfill that special calling with all their heart and with a passionate love and obedience to their Lord Christ⁸ and to extend God's Kingdom here on earth.⁹

We deny that education can be evaluated as good or successful if it does not purposefully train the child into the Christian worldview and assist the child in bringing all thoughts captive to the obedience of Christ, or is not cognizant of, and tailored to, the individual gifts and calling of each child.

1. Gen. 1:1
2. Romans 12:1-2; 2 Cor. 10:5; Isaiah 8:20
3. Prov. 13:20; 1 Cor. 15:33; Deut. 12:30; Psalm 106:34-36
4. Psalm 111:10

5. Genesis 1:28; 18:19; Deut. 10:12-13
6. 1 Peter 4:10
7. 2 Tim. 2:15
8. Deut. 6:5; Col. 3:23-24; Heb. 9:14
9. Mat. 28:18-20; Hab. 2:13-14

Article 7: Anti-Biblical educators are incompetent to teach the children of Christians.

We affirm that educators who stand opposed to God and the principles of the Bible and who believe any of the unfounded, foolish, modern myths that: a) there is no personal, Creator God, b) all morals are relative, c) the universe came into being out of impersonal matter-energy by chance, d) man is just an animal, e) mankind is not corrupted by the Fall, f) there is no afterlife or final judgment by God, g) Christ is not the incarnate God who died as a sacrifice to redeem the elect, h) the civil government is our highest authority and owns the children, i) the Bible is not God's inerrant, written Word to mankind.....do not have the philosophical, moral, or personal competence to properly educate Christian children.¹

We deny that there is a Kantian type dichotomy and disconnect between the visible world and the invisible world and that: a) there is no logical or linguistic connection possible between the invisible "upper story" and the visible "lower story", b) that human language is inadequate to bridge the gap between these two realms, c) that there are some areas of life that are outside of God's control or plans or interest, d) this false, dichotomy thought-form may be pursued without tending toward government tyranny, the disintegration of society and attacks upon Christianity.

We further deny that there is any area of thought, life or culture outside the scope of the Bible's Creation Mandate (Gen. 1:28; 9:7), the Lord's Prayer (Mat. 6:10), or the Great Commission (Mat. 28:18-20).

We further deny that Christian parents may righteously choose educational options for their children that do not purposefully and faithfully affirm the Lord Jesus as present King of the universe and promote or encourage His righteous, Biblical purposes for all mankind, or place their children under teachers and mentors, with peers, or under the influence of a curriculum that would tend to lead them into a secular, anti-Christian, unbiblical worldview or into moral compromise.

We further deny that teachers, mentors and other students have a neutral effect on a child's educational, moral or spiritual development.

1. Psalm 14:1; Prov. 13:20; 1 Cor. 6:1-6; 15:33; Isaiah 2:6; 8:20; Deut. 12:30; Psalm 106:34-36

D. WHAT CONSTITUTES TRUE EDUCATION IN THE BIBLICAL WORLDVIEW?

Article 8: The ingredients of a Christian education

We affirm that a Biblical education in the Christian worldview will have these ingredients:

a) parental controlled teaching,¹ b) a Biblical curriculum,² c) Biblical goals for the education,³ d) Biblical standards,^{2&4} e) Biblical methods,⁵ and f) Biblical motivations for accomplishing the child's education.⁶

We deny that education is Biblical or Christian if parental responsibility, parental presence, and parental participation are not involved and if the ultimate goal is not to glorify God and enjoy Him forever.

We further deny that education is Biblical or Christian if its ultimate standard in theory and practice is not the Bible itself, and if its priority is the impartation of facts to the neglect of the formation of Christ-like character and a Christian way of life or if the subservient motivations it uses are inconsistent with Scripture.

1. Gen. 18:19; Deut. 6:1-9, 20-25; 11:19-22; Psalm 78:3-6; Pro. 1:8; 2:1f; 3:1; 4:1-4, 7, 20; 6:20-22; 22:6; 31:1; Eph. 6:1-4
2. Deut. 6:1-9; 30:10, 17-20; Joshua 1:8; Isa. 2:6; 8:20; Eph. 6:1-4; Rom. 12:1-2; 2 Cor. 10:5
3. Gen. 1:28; 9:1; Hab. 2:13-14; Mat. 28:18-20; John 12:26; Rom. 12:1-2; 2 Cor. 6:14-7:1; 10:5; Eph. 6:1-4; 1 John 2:15-17
4. Pro. 13:20; 1 Cor. 15:33; 2 Cor. 6:14-7:1
5. Deut. 6:1-9; Luke 6:40
6. Deut. 28:1-68; Hab. 2:13-14; Mat. 22:37-40; Rev. 20:11-21:11

Article 9: Generational thinking and our Covenant with God

We affirm that Christians are required to think in terms of generational faithfulness regarding how their training of their children will be passed on to their children's children and how families are to develop solidarity, mutual commitment to Christian family goals, interdependence and a model for a Biblical family functioning in all phases of life.¹

We further affirm that giving a comprehensive, Christian education to their children is a vital aspect of Christian parents keeping covenant with God, operating generationally, soundly training, productive citizens for their society's future and receiving the covenant blessings of God.

We deny that Christian parents or church staff and elders are properly fulfilling their leadership role if they fail to teach and model the Biblical necessity of Christians to educate their children into the Christian worldview and the necessity of shielding their children from indoctrination by the civil government, or into any but the Christian worldview, or if they are not teaching and modeling generational thinking among those they influence.

1. Exo. 32:13; Deut. 6:1-9; Psalm 78:1-11; Eph. 5:22-6:9

Article 10: Only the Bible presents a true perspective of history and all reality.

We affirm that a correct view of history can be achieved only by accepting that there was a beginning when all things out of nothing were created by God,¹ that man is fallen and in need of a redeemer,² and that Redeemer has come—the Lord Jesus Christ,³ and that earth's history will end with the final judgment of all who have ever lived in history.⁴ History is linear,⁵ heading in a

definite direction that is sovereignly guided by God.⁶ History is not cyclical.⁷

We deny that history can be understood apart from a firm knowledge of its basics which are: Creation, Fall, Redemption and Judgment, or that one can understand the context of reality for any subject apart from seeing Christ as the centerpiece of all reality, and the lens of perspective through which all people are to view all things in life.

We further deny that man is basically good, or that avoiding or obfuscating the fact of sin and the Fall or its effects on the human race can lead to true education, or that true education can take place when the reality of God Who created all things out of nothing is denied.

1. Gen. 1:1-31
2. Gen. 3:1-24
3. Mat. 1:20-23; 1 Tim. 1:15
4. 2 Cor. 5:10; Rev. 20:12-15
5. Gen. 1:1; 1 Cor. 15:24
6. Amos 3:6; Mat. 10:29-31; Acts 2:23
7. Gen. 1:1; Rev. 21:1; 22:3-4

Article 11: Imparting worldview is impossible for the teacher to avoid.

We affirm that every fact taught to a student is necessarily couched in the worldview of the school, its curriculum and methodology, and the teacher, and therefore both facts and worldview are passed from the teacher to the student in the teaching and learning process.¹

We further affirm that the words of Jesus: “a disciple will be like his teacher” (Luke 6:40), recognize that the process of education includes the passing of knowledge and character from the teacher to the student and that the usual outcome of education makes the student like the teacher in both knowledge and character to some degree.

We deny that facts may be taught to students from a neutral viewpoint or that the teacher’s worldview is ever removed from the teaching and learning process.

We further deny that education takes place without passing both knowledge and character from the teacher to the student.

1. Prov. 13:20; Luke 6:40; 1 Cor. 15:33; 2 Cor. 6:14-17

Article 12: How the Church can help parents educate their children

We affirm: that the Church may assist parents in the education of their children by establishing Christian schools, and that righteous options for educating Christian children include home schooling, and Church sponsored or privately run Christian schools.

We deny that by establishing Christian schools the Church is given jurisdiction over the education of children other than that which the parents delegate temporarily and partially to the school.

We further deny that any civil government schools (public schools) which are

not thoroughly committed to God's inspiration of the Bible, to teaching Biblical principles and to advancing the Kingdom of Christ on earth are a righteous choice for Christian parents to make for their children.

Article 13: The establishment of a final school-leaving exam for children educated in the Biblical Christian worldview.

We affirm that testing and examining are necessary ways for both teachers and pupils to establish what has been learned.¹

We further affirm that a final school-leaving exam is necessary for children educated in the Biblical Christian worldview, and that this school-leaving exam should be set and marked by a board of competent Biblical Christians who fully understand the application of the Biblical Christian worldview to all school subjects.

We deny that it is unnecessary to give children the opportunity to write an approved school-leaving exam for the purpose of entering the job market or a tertiary institution.

We further deny that a secular body such as the state has any right or jurisdiction to examine children educated in a worldview foreign to the state worldview of humanism, or to be the only recognized examining body in a country where Christian children are being educated.

1. Deut. 8:2; Ps. 139:23-24; 1 Cor. 3:13; Jas. 1:3, 12, 25; 1 Pet. 1:7.

FREEDOM OF EXPRESSION

We affirm the right of individuals and religious organizations to express their political and religious views in the public domain.

Blasphemy and pornography are an abuse of the freedom of expression and a violation of God's Law. Pornography exploits people made in the image of God, and degrades human dignity.

In accordance with God's Law, all pornography should be illegal under civil law.

Acts 4:19; 2 Cor 3:17; 1 Peter 2:16; Gal 5:1; 13.

THE DISCIPLINE OF CHILDREN

We affirm the right and responsibility of parents to lovingly discipline their children according to God's Word.

We declare any attempts by the state to interfere with parental responsibility and ban corporal punishment of children by parents to be an over-stepping of their God-given mandate.

Deut 11: 18-21; Prov 13:24, Prov 22:6; Prov 22:15, Prov 29:15; Eph 6:4; Rom 13:4.

CONTEXTUALIZATION AND MISSIONS

The Gospel is God's message to the sinner; its Message is universal and does not need to be changed from culture to culture. Indeed, if it is changed, it is no longer the Gospel. The Gospel changes cultures and can never itself be changed by culture. The Gospel is trans-cultural. Change the culture with the Gospel and you have a Christian (or progressively Christ-like) culture. Change the Gospel to fit the culture and you have a false Gospel and an ongoing pagan culture.

Culture surrounds us like water surrounds a fish. A fish takes his environment for granted, and is unaware that there are other environments in which creatures may live. In a similar way, we take for granted the way we think, dress, communicate, eat, etc., etc., and may be unaware that other human beings are culturally very different. There are many cultures in the world, and no culture perfectly glorifies God. Our natural tendency is to feel that the way we live and think (our culture) is superior to cultures. If a missionary is not aware of his own cultural inclinations, he may be found presenting his culture in addition to, or rather than, the Gospel of God's grace; he must not mistakenly promote his culture; he must learn to distinguish between the essence of the Gospel and his culture. The missionary also must not reduce, mix (syncretize), or compromise the Gospel. Paul became all things to all men, in order that he might win the more, but he never altered the Gospel to do so.

Contextualization is that process of taking the Gospel which has been received in one's own culture to a different culture and effectively communicating its unchangeable Message in a form that is culturally understandable to the receiving culture. The Gospel is not changed, but only presented in a manner that is not culturally offensive. It is true that the Gospel may be offensive, but we need not clothe the Gospel in American or British, etc. culture which may, in itself, be offensive to the receiving culture. An example of failure to contextualize the Gospel, is seen when some missionaries to India thought it essential for vegetarian Hindu converts to eat meat. Yet eating meat is not part of the Gospel, nor is it essential to eat meat in order to either be saved or to grow in sanctification. Hindu converts can become fine Christians without ever eating meat. On the other hand, a well-known example of contextualizing the Gospel is Hudson Taylor, the great pioneer Missionary of inland China. Taylor shed the British clerical garments the other missionaries to China continued to wear, and put on the garments of the Chinese clergy; he cut his hair like the Chinese, and ate Chinese food. Because he did not compromise the Gospel but merely clothed the message and the messenger so that the Chinese were not immediately repulsed by a message packaged in foreign attire, Hudson had tremendous success.

Contextualization is a good and necessary process. Unfortunately there are those who have twisted the concept of contextualization and in so doing, the Gospel itself. For this reason the International Church Council Project has written the theological Affirmation & Denial document titled, "Concerning Culture, Contextualization, and the Gospel." Within the Church, in some

Christian colleges and seminaries, and in some mission agencies, there are those who hold that it is desirable and necessary to modify the Gospel to make it meaningful to other cultures. Our Affirmation & Denial document contends that the Gospel cannot be changed without it becoming other than the Gospel, and yet also sets guidelines and principles for contextualization.

The following are several of the 13 affirmation and denial statements contained in the contextualization document:

Article X

We affirm that in the Great Commission task of discipling the nations, it is essential that the Biblical Gospel be made understandable, meaningful and relevant to the people of any given culture by proclamation (preaching), as well as by verbal and nonverbal forms of communication normally utilized in that culture.

We deny that proclamation (preaching) is out of place in any culture. We further deny that any other cross-cultural forms of communication foreign to the ordinary day-to-day life of a given culture are adequate to the task of discipling its people.

Article XI

We affirm that to attempt to influence any culture for Christ by using missionary principles, methods or teachings which are foreign, or contrary to the inerrant Scriptures as the Word of God and to historic Christian doctrine, diminishes the spread of the true Gospel taught by Christ and the Apostles, and is destructive for individuals and for the respondent culture as a whole.

We deny that the teaching of the full, accurate Message of the inerrant and infallible Bible and employing missionary principles and methods consistent with Holy Scripture is ever damaging to the welfare of the people in the respondent culture, even if that message and those principles and methods are considered politically incorrect, or if they cause uncomfortable confrontation or greatly alter and replace large portions of that culture and destroy long-held, local beliefs.

Article XIII

We affirm that historic Western thought forms and lifestyles have developed to a great extent as a result of the influence of the Bible's Worldview on Western cultures.

We deny that contextualization of the Gospel is only a disguised process of exporting Western thought forms and lifestyles in the name of Christianity. We further deny that it is legitimate to say that Biblical Christianity is a uniquely Western system, or that our definition of contextualization herein may rightly be called cultural chauvinism or paternalism.

THE TRINITY

Preamble:

The historic doctrine of the Trinity and the attributes of God form the essential foundation stones of Christianity on which rest many other doctrines and basic truths of Christian Theology. They also provide answers to basic philosophic questions such as “the one and the many” and “the connection between the visible and the invisible worlds.” It took the careful scholars of the Church several hundred years to clarify the accurate picture of God from the Bible and we are indebted to them for working it out for posterity. For nearly 2000 years, this doctrine of the Trinity and of God’s attributes has been believed by the Body of Christ in every country and is still considered necessary if one is to be truly saved and to be worshipping the one true God.

Religious liberals who have rejected the Bible as their source for truth have long since given up on believing in the Trinity or the deity of Christ. But within the last century, many Bible-believing people and some conservative denominations have adopted a modern version of the “modalism” heresy from the 3rd century AD and now believe wrongly that God is not a Trinity of three distinct Persons, but rather is only one divine Person who manifests Himself in three different modes at different times, like one actor playing three different roles. This heresy has permeated many evangelical circles and is a deadly, unbiblical cancer which needs to be addressed, exposed and clarified. Because of this confusion among evangelicals, we have included the Trinity as one of the issues which must be addressed by this Church Council movement. We commend to the Church at large this statement on The Trinity to help her stay true to the historical and Biblical position held by the Church for 2000 years and to offer her theological clarification which may help her correct her wayward children.

Such confusion and lack of theological clarity abounds in evangelical circles these days that a number of pastors and Christian leaders believe in the heresy of “modalism” while thinking all along they truly believe in the Trinity. Many others simply do not have enough theological interest or knowledge to even care what anyone believes about the Trinity. Thus, we offer this one question as a simple test to let pastors and church members be able to tell if a pastor or layman friend of theirs is indeed a heretic who needs to be exhorted and re-trained. The correct answer is “yes,” so a “no” answer or an “I don’t know” answer is a signal that that person is a “modalist” heretic.

“Does the one true God, the God of the Bible exist as a Trinity of three Persons wherein all three Persons are fully God and possess all the attributes of God, but the Father is not the Son or the Spirit, the Son is not the Father or the Spirit, and the Spirit is neither the Father nor the Son?” A true Biblical and historical Trinitarian will answer “yes” enthusiastically.

Articles of **Affirmations and Denials**

Article 1

Historic Statement On God And Christ's Deity

We affirm there is but one living and true God, everlasting, without body, parts...of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there are three Persons, of one substance, power and eternity: the Father, the Son and the Holy Spirit. (From 39 Articles 1571AD)

We further affirm that there is one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made. (From Nicene Creed 325AD)

Gen.1:1; 17:1, 18:14; Ex. 3:14; 34:6-7; Deut. 6:4; Psa. 65:6-8; Psa.145:3; Isa. 40:12-18, 21-26; Jer. 10:10; 32:27; Mat. 19:26; John 4:4; Rom. 11:33; Eph. 3:20; Rev. 4:8-11

We deny that there is any god in existence other than the one, true God of the Bible.

Mat. 8:26-27; 13:27; 14:19; John 1:1, 18; 2:1-11; 4:11; 8:58; 20:28; Rom. 9:5; Titus 2:13; Heb. 1:8; 2 Pet. 1:1; Rev. 1:8; 22:13

Article 2

The Trinity Defined and Modalism and Arianism Denounced

We affirm that this one, true God exists in a Trinity of three persons and not as three separate Gods, and that we worship this one God in Trinity, and the Trinity in Unity; neither confounding the Persons; nor dividing the Substance. (Last two lines from Athanasian Creed, 4th Cent.)

We further affirm that the Father, Son and Holy Spirit are distinct Persons within the Godhead so that the Father is not the Son or the Spirit, the Son is not the Father or the Spirit and the Holy Spirit is neither the Father nor the Son, but all three are fully God and possess all of God's attributes being equal in every divine perfection, and executing distinct and harmonious offices in the work of redemption. (Last line from New Hampshire Baptist Confession 1833)

Gen. 1:26; 3:22; 11:7; Exo. Psa. 110:1; Isa. 6:8; 48:16; 61:1; 63:10; Mat. 28:19; Acts 5:3-4; 1 Cor. 12:4-6; 2 Cor. 13:14; Eph. 4:4-6; Heb. 1:8; 1 Pet. 1:2; Jude 20-21

We deny that the Father, Son and Holy Spirit are merely three different manifestations, personages, appearances, or modes of action of one single Person in the Godhead as was claimed by the heresy called Modalism (or Modal Monarchianism) of the third century AD and by certain cults today.

We further deny that anyone may properly call himself a Christian who denies this historic doctrine of the Trinity or who denies the full deity of the Son or of the Holy Spirit as did the Arians who were condemned as heretics in 325AD and as is done by religious liberals of this century.

Article 3

Distinction of The Three Persons Clarified and Mystery Acknowledged

We affirm that within the Trinity in Unity the Father is of none, neither begotten, nor proceeding: the Son is eternally begotten of the Father: the Holy Spirit is eternally proceeding from the Father and the Son. (From Westminster Confession 1646)

Mat. 3:16-17; Mat. 28:19; 2 Cor. 13-14; John 1:1; 5:18; Acts 5:3
(Note: All the verses under #2 above apply here also.)

We deny – While we deny that God’s self-revelation in Scripture is ever logically inconsistent, we also deny that finite minds will ever plumb the depths of all truths about God, and therefore deny that it is ever right or reverent for creatures to demand that their Creator satisfy all their questions about Him before they submit their wills to Him.

Article 4

Attributes of God:

Old Testament God and New Testament God the Same God

We affirm that God, in all three Persons, existed from all eternity and is omnipotent, omniscient, omnipresent, self-existent, indivisible, unchangeable, personal, and that He is perfect in his holiness, justice, love, mercy and fatherliness in His Being and in all His activities, words, motives, and decisions.

Gen.1:1; 17:1, 18:14; Ex. 3:14; 34:6-7; Deut. 6:4; Psa. 65:6-8; Psa.145:3; Isa. 40:12-18, 21-26; Jer. 10:10; 32:27; Mat. 19:26; John 4:4; Rom. 11:33; Eph. 3:20; Rev. 4:8-11. (Note: All the verses under #1 above apply here also.)

We deny that God’s infinity detracts from His Personhood or that His Personhood limits His infinity or that His holiness and justice are ever in conflict with His love and mercy.

We further deny that there is any difference between the Jehovah of the Old Testament and the Triune God of the New Testament regarding justice and mercy or any other attribute since they are indeed the very same unchangeable God.

John 5:21-23; 8:58; 14:8-11

Article 5

The Bible Our Source Of Knowledge Of God: Heresies Denounced

We affirm that this one, true God is indeed the God of the Bible Who is adequately and accurately, but not exhaustively, revealed in the Old and New Testaments by divine inspiration of inerrantly revealed language through God’s prophets and apostles.

Exek. 3:1-4; John 5:32-39; Rom. 1:1-4; 2 Tim. 3:16

We deny any and all views of God that negate or deviate from the traditional Judeo-Christian concept of God, including Atheism, Deism, Finite-godism, Pantheism, Polytheism or the process god of Panentheism. (From 42 Articles on Historic Doctrine)

Article 6

God's Transcendence and Immanence

We affirm that God is both transcendent¹ over and immanent² in His creation concurrently.

1. Gen.1:1; 18:14; Ex. 3:14; Psa. 65:6-8; Psa.145:3; Isa. 40:12-18, 21-26; Jer. 10:10; 32:27; Mat. 19:26; Rom. 11:33; Eph. 3:20; Rev. 4:8-11
2. Gen. 2:21-22; Job 12:10; Jer. 10:12; Eph. 4:6; Col. 1:17; Heb. 1:3

We deny the Neo-Orthodox and liberal claim that, in His transcendence, God is totally Other so that human language and logic cannot serve as an adequate and accurate connection between God's mind and our human minds.

We further deny that, in His immanence, God is ever identified with His creation as is claimed by the pantheists and by many religious liberals.

Article 7

Supernatural Intervention By God

We affirm that from time to time God supernaturally intervenes in the course of natural or human events to accomplish His sovereign and redemptive purposes.

Exo. 7:31; Deu. 6:22; Psa. 135:9; Acts 4:30; 5:12; Rom. 15:19; Mat. 11-4-5; Luke 4:36-41; John 2:23; 4:54; 20:30-31

We deny any naturalistic view which either rejects a supernatural God or His miraculous intervention in nature and history. (Both A.& D. from 42 Articles on Historic Doctrine)

Article 8

The Two Natures Of Christ

We affirm with the Chalcedonian Creed of 451AD that when God the Son was incarnated into a human being through the virgin Mary, He was "perfect in Godhead and also perfect in manhood; truly God¹ and truly man², of a reasonable soul and body; con-substantial with the Father according to the Godhead, and con-substantial with us according to the Manhood; in all things like unto us, without sin; to be acknowledged in two natures, in-confusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ..."

1. John 1:1, 18; 5:27; Rom. 9:5; Titus 2:13; Heb. 1:8; 2 Pet. 1:1
2. Mat. 1:18-20; Gal. 4:4-5; Isa.9:6; John 1:14; 5:27

We deny that Jesus Christ our Lord and Saviour was any less than 100% God or any less than 100% man or that his two distinct natures, divine and human, ever resulted in Him ever being anymore than one single Person, the incarnate Son of God.

We further deny that, having taken on a human body for His work as Prophet, Priest and King, He will ever, throughout all eternity, exist in any form other than in a glorified human body and reigning as King at the right hand of the Father.

95 THESES FOR REFORMATION TODAY

Inspired by, and based upon, Dr. Martin Luther's historic **95 Theses** published 31 October 1517, which launched the Protestant Reformation. We offer these 95 Theses for Reformation Today to stimulate prayerful reflection, study of God's Word, discussion in the Church and positive action for Reformation Today:

1. Our Lord and Master, Jesus Christ, commanded us to: ***“Repent, for the Kingdom of Heaven is near”*** (Matthew 4:17). The whole life of a believer must be one of repentance.
2. This cannot be interpreted as a token gesture of commitment, nor a technical salvation that is all theory and no experience.
3. Biblical repentance involves conviction: a change of mind; contrition: a change of heart; and conversion: a change of life. It is not enough to confess our sin, we also need to reject sin, to loathe it and to forsake it. Repentance involves a change of mind, a change of heart, a change of habits and a change of behaviour.
4. ***“Now, therefore, says the Lord, turn to Me with all your heart, with fasting, with weeping, and with mourning. So rend your heart and not your garments; return to the Lord your God, for He is gracious and merciful, slow to anger and of great kindness...”*** Joel 2:12-13
5. This was the message of the Apostle Peter on the Day of Pentecost: ***“Repent, and let every one of you be baptised in the Name of Jesus Christ for the remission of sins; and you will receive the gift of the Holy Spirit.”*** Acts 2:38
6. This was the message of the early Church: ***“Repent therefore and be converted, that your sins may be blotted out, so the times of refreshing may come from the presence of the Lord.”*** Acts 3:19
7. The heart of the Gospel is a changed life in Christ.
8. God is a Holy God and His righteous standards are seen in His Law. Man is sinful and we need to repent from our wickedness and trust in Christ.
9. This repentance and faith is to be evident in obedience to Christ, and a willingness to sacrifice and to suffer persecution for Christ. To those who turn to Him in repentance and faith, God promises great blessings, rewards and eternal life.
10. Before He returned to Heaven, our Lord Jesus Christ commanded His followers: ***“But repentance and remission of sins should be preached in His Name to all nations...”*** Luke 24:47
11. Salvation is by the grace of God alone, received by faith alone, on the basis of Christ's blood atonement on the Cross of Calvary alone.
12. Biblical Salvation always involves a change of behaviour. ***“Let the wicked forsake his way, and the unrighteous man his thoughts; let him return***

to the Lord and He will have mercy on him; and to our God, for He will abundantly pardon.” Isaiah 55:7

13. Those who teach that as long as you believe you are saved, regardless of how you behave, are false teachers. The Scripture makes clear that just as repentance without faith is not true repentance, so faith without repentance is not true faith. For repentance and faith are two sides of the same coin. Belief always affects behaviour.
14. **“Thus also faith by itself, if it does not have works is dead. But someone will say, you have faith, and I have works. Show me your faith without your works and I will show you my faith by my works... for as the body without the spirit is dead, so faith without works is dead also.”**
James 2:17-26
15. The Scripture warns us not to harden our hearts (Psalm 95:8). Blessed is the man who always fears the Lord, but he who hardens his heart falls into trouble (Proverbs 28:14).
16. **“Do you not know that the unrighteous will not inherit the Kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the Kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified by the Name of the Lord Jesus and by the Spirit of our God.”** 1 Corinthians 6:9-11
17. The Lord is close to the broken-hearted and He saves those who are crushed in spirit (Psalm 34:18). The sacrifices of God are a broken spirit, a broken and contrite heart (Psalm 51:17). The Lord promises to hear and heal the responsive and humble heart (2 Kings 22:19).
18. **“Cast away from you all the transgressions which you have committed, and get yourselves a new heart, and a new spirit. For why should you die...?”** Ezekiel 18:31
19. Those who claim that we can accept Jesus as Saviour, without submitting to Him as Lord, are false teachers. It would not have been sufficient for Moses to have proclaimed to the Hebrews, who were slaves in Egypt, that they should accept that in Yahweh they had perfect freedom, whilst leaving them in bondage and under the yoke of slavery in Egypt.
20. Nothing less than deliverance from Egypt, freedom from the bondage of slavery, would have been adequate. God’s eternal purposes required the people of Israel to survive the Passover, leave Egypt, cross through the Red Sea and be established as a free people in the Promised Land.
21. Sin is serious. Yet we are far too tolerant of sin. **“God now commands all men everywhere to repent.”** Acts 17:30
22. Sin is more defiling than dirt, more dangerous than an unexploded bomb, more life threatening than a deadly disease, more insidious than a virus.

“Seek the Lord while He may be found, call upon Him while He is near.”

Isaiah 55:6

23. **“The Law of the Lord is perfect, converting the soul.”** Psalm 19:7. The first duty of the Gospel preacher is to declare God’s Law and show the nature of sin. Failure to use the Law is almost certain to result in false hope, the introduction of a false standard of Christian experience, and to fill the church with false converts. The fear of the Lord is the beginning of wisdom (Proverbs 9:10).
24. They will never accept grace until they tremble before a just and holy Law. The Law of the Lord is the schoolmaster that leads us to Christ, that we may be justified by faith (Galatians 3:24). Salvation is by the grace of God alone, received by faith alone.
25. Scripture alone is our ultimate authority. **“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”** 2 Timothy 3:16-17
26. Christ alone is the Head of the Church. Christ is the only Mediator between God and man. Truth conquers. Not all the darkness can put out the smallest light.
27. We are to deny self, not indulge self. For many people experience is key. But for Christians, Scripture must be our ultimate authority. Emotions are a poor substitute for Scripture.
28. The Scripture warns us: **“Learn to not exceed what is written.”** 1 Corinthians 4:6-14. We must be aware of movements and teachers who go beyond the Scriptures and presumptuously proclaim that which is not clearly taught in the Holy Scriptures.
29. Christians must be aware of those churches that try to look and sound much like the world. In many churches the Great Commission is virtually ignored as social issues, health and wealth, flashy entertainment and an emphasis on selfish and materialistic concerns become the primary focus. Many modern Word of Faith teachers display a lack of the fear of God and proclaim a different gospel and a different Jesus from that revealed in Holy Scripture.
30. Many popular preachers today are telling people what they want to hear, instead of what they should hear. The Word of Faith ‘Name it and Claim it’, ‘Gab it and Grab it’, Health and Wealth Prosperity preachers may be popular, but they are false teachers. They are effectively inoculating people against true Christianity. We need to be like the Bereans, who were more noble than the others, in that they searched the Scriptures daily, to see if the things that the apostles said were true (Acts 17:11).

31. A mature Christian is a discerning Christian. We cannot love God without knowing Him. We cannot know God without studying His Word, the Bible. Christians should test themselves to see whether they be in the Faith. Has there been a genuine change in your life? Have you evidenced Godly sorrow for your sins? Do you love God with all your heart, soul, mind and strength? Do you love to study God's Word? Do you love to pray? Do you hate sin?
32. We are commanded to contend for the Faith, once delivered to the saints (Jude 3). Our Lord Jesus Christ is our example and He exposed false prophets, scribes and pharisees, hypocrisy and false teaching.
33. The goodness of man is an unBiblical concept. ***"The heart is deceitful above all things and desperately wicked; who can know it? I the Lord search the heart, I test the mind, even to giving every man according to his ways, according to the fruit of his doings."*** Jeremiah 17:9-10
34. Signs and wonders do not actually save anyone. In John's Gospel, we read: ***"Now when He was in Jerusalem at the Passover, during the feast, many believed in His Name when they saw the signs which He did. But Jesus did not commit Himself to them, because He knew all men, and had no need that anyone should testify of man, for He knew what was in man."*** John 2:23-25. Our Lord Jesus said that an evil and idolatrous generation seeks for a sign (Luke 11:29).
35. Only the Gospel can change lives. Conversion for health and wealth is a false conversion. Those who teach that believers should tap into cosmic forces and laws of attraction, are unBiblical. What they are offering more resembles magic than Biblical faith. Much of what is being taught in the modern Word of Faith movement is not the Biblical Faith in a Sovereign God, but faith in faith. It is actually idolatrous.
36. The Scripture warns us: ***"Be very careful, then, how you live - not as unwise, but as wise, making the most of every opportunity, because the days are evil."*** Ephesians 5:15-16
37. Believers need to be very selective concerning what entertainment and news media is allowed to fill our minds on a daily basis.
38. The Scriptures describe secular humanist thinking: "Their thinking became futile and their foolish hearts were darkened." Romans 1:21. It is extremely dangerous that most Christians send their children to secular humanist schools to receive their education.
39. ***"Since they did not think it worthwhile to retain the knowledge of God, He gave them over to a depraved mind..."*** Romans 1:28. Ideas have consequences. What we see influences what we think, and what we think influences what we become and what we do. Actions flow from thought patterns.
40. ***"Not everyone who says to Me, 'Lord, Lord', shall enter the Kingdom***

of Heaven, but he who does the will of My Father in Heaven.” Matthew 7:21. It is not so much what we say, but what we do that counts. Actions speak much more eloquently than words.

41. The emphasis on feelings and blessings to the exclusion of commitment, obedience, and discipleship, is a sure way to failure and disappointment (Matthew 7:15-23).
42. There is no short cut method, no 4-point programme, no cut and dried, canned salvation. There is no alternative to full surrender to the Lordship of Christ (Colossians 2:6-7), and wholeheartedly seeking (Jeremiah 29:13), and following God’s way (1 Peter 2:21). You have to forsake the world (1 John 2:15-17), and you must give up living for selfish reasons and motivations (Matthew 16:24). Repent of your past sinful way of life (Isaiah 55:7) and put all your energies, time, strength, talents, money and abilities under God’s control. Be transformed by the renewing of your mind and live wholeheartedly for Him (Romans 12:1-2)
43. The way of Salvation in the Bible is described as a search (Jeremiah 29:13), a journey (Matthew 7:13-14), a war (2 Corinthians 10:3-5), and a marathon race (1 Timothy 6:12). Christians are described as pilgrims, disciples, soldiers, long-distance runners. The Bible is full of words describing fighting, overcoming, advancing, conquering, struggling, suffering and succeeding. These Biblical descriptions speak of progress, advancement, and movement. They speak of a continuous on-going experience and way of life. Not a once-for-all gesture, or technical theory, or mere theological understanding.
44. The heart of the Gospel is a restored relationship with God through Jesus Christ, where communication and contact is established and maintained with God. Where character is developed and God’s eternal purposes are accomplished in, and through, your life.
45. Ignorant and wicked are those who teach that the Law of God no longer applies to us today. Those preachers are in error who declare that one can receive Christ as Saviour without submitting to Him as Lord.
46. Christ alone is the Head of the Church. No pope, bishop, archbishop, cardinal, synod or moderator has power to overrule the decrees of Almighty God clearly spelled out in Holy Scripture.
47. Men must be on their guard against those who require excessive payments for spiritual services.
48. They preach no Christian doctrine who teach that Repentance is not necessary for those who seek to be right with God. The truly repentant earnestly desires to undertake full restitution, to repair, replace and restore what he has taken, or damaged.
49. They are enemies of Christ who require the Word of God to be silent on some issues in order that policies they support continue unimpeded.

50. Injury is done to the Word of God when a balance is not maintained in our preaching. Between the Law of God and the love of God, the wrath of God and the mercy of God, the doctrine of Eternal Judgement and the Gospel of Redemption, the blessings of Heaven and the realities of hell. The true treasure of the Church is the most Holy Gospel of the glory and the grace of God.
51. He who speaks against the truth of Holy Scripture, let him be anathema and accursed (Galatians 1:6-10)! But he who guards against the lusts and licence of the world, let him be blessed!
52. Those who teach that we are little gods are guilty of blasphemy. Those who teach that the Cross of Christ was not enough to effect our Eternal Salvation teach heresy.
53. Away then with those false prophets who say to the people of God, 'peace, peace', and there is no peace! (1 Thessalonians 5:3).
54. Blessed be those who lift up the Cross of Christ and give a clear message of Repentance.
55. Christians are to be exhorted, that we be diligent in following our Lord and Saviour Jesus Christ, through sacrifices and sufferings, seeking first the Kingdom of God.
56. We can be confident of entering into the Kingdom of Heaven through many tribulations, rather than through delusions of comfort and complacency.
57. If I profess with the loudest voice and clearest exposition, every portion of the truth of God's Word, except precisely that point which the world and the devil are at that moment attacking, then I am not confessing Christ, however boldly I may be professing him. Where the battle rages, there the loyalty of the soldier is proved; and to be steady on all the battlefield besides is mere flight and disgrace - if he flinches at that point.
58. Compromise and cowardice hurts everyone concerned. Cowardice is destructive and short sighted. In Revelation 21:8, cowardice is at the top of the list of those who will be condemned by God through all eternity - thrown into the lake of fire.
59. The Word of God commands us not to be afraid of any man (Deuteronomy 1:17). We are warned that the fear of man will prove to be a snare (Proverbs 29:25).
60. It is cowardice for us to stay seated when we should stand up. To remain silent when we should speak up. To remain passive and inactive when we should fight for what is right. ***"Who are you that you should be afraid of a man who will die, and of a son of man, who will be made like grass? You forget the Lord your maker, who stretched out the Heavens and laid the foundations of the earth..."*** Isaiah 51:12-13

61. The prevailing Arminian, antinomian, egalitarian, sinner-friendly, self-centred, superficial, sensational, materialistic, cheap grace and easy believism has produced gutless and spineless evangelically who stand for nothing. **“Open rebuke is better than love carefully concealed. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.”** Proverbs 27:5-6
62. We are not called to be popular, but faithful. The Great Commission is not about how to win friends and influence people, but how to make disciples of all nations, teaching obedience to all things that the Lord has commanded.
63. We are called to submit to God, to resist the devil and he will flee from us (James 4:7)
64. They can kill the body - but they cannot kill the soul.
65. It is a disgrace for ministers of the Gospel to remain silent while the very foundation of our faith and freedoms - civilisation itself - is under attack. A campaign to have what God describes as an abomination called “marriage” should rouse every Christian to stand up and fight for the family and the faith. The basic building block of society, the family itself, is in the frontline of the world war of worldviews. As the influence of education, entertainment and the news media is so pervasive, it is in these realms that the battle for the family is being either lost, or won.
66. The Bible tells us that God seeks **“Godly offspring...”** Malachi 2:15. It is the first priority of parents and teachers to ensure that children are taught to love God and His Word. Secular humanist education is attempting to kill God by eradicating Him from the classroom and from the minds of the next generation. By eliminating the Bible as the basis for all knowledge, humanists are removing the very foundation of truth. They are prohibiting the only objective standard by which reality can be evaluated. **“See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world, rather than on Christ.”** Colossians 2:8
67. I am much afraid that schools will prove to be wide gates to hell, unless they diligently labour in explaining the Holy Scriptures, engraving them on the hearts of the youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not constantly occupied with the Word of God must become corrupt.
68. In this culture war, it is vital that we understand the war between Creation and the theory of Evolution. Science textbooks and Museums are strategic battlegrounds in the world war of worldviews.
69. We need to know the Word of God and we need to know the God of the Word. We need to know God and to make Him known.
70. It is vital that we know **what** we believe, **why** we believe it, and to practically know **how** to defend it in argument. It is also vital that we become effective soul winners.

71. Christians must recognise that we are involved in a world war of worldviews. There is a war against God and against His Word - The Bible. In this battle for the mind, classrooms and cinemas are battlefields. Education is a battleground. The textbooks and the teachers are frequently promoting evolutionism, situation ethics, sex education and values clarification. Reality is being rearranged by selective focus and in what Karl Marx declared "the first battlefield – the rewriting of history." By twisting perceptions, secular humanists hope to steal our children and hijack our culture and country. Much of the entertainment industry has been so subverted as to glamourise evil, popularise profanity, and celebrate ugliness. It is the duty of Christians to support excellent Christian media.
72. In entertainment, it is vital that we know before we go, that we learn to discern. We must choose the best family-friendly films, and avoid the anti-Christian programmes.
73. The theory of Evolution is an attempt to abort God retroactively. The theory and philosophy of Evolution destroys all meaning, purpose, direction, justice and hope in life. The Scriptures declare: **"The fool says in his heart, 'there is no God'. They are corrupt, their deeds are vile; there is no one who does good."** Psalm 14:1
74. We are called to be the light of the world. All the darkness cannot put out the smallest light. **"For the earth will be filled with the knowledge of the Glory of the Lord as the waters cover the sea."** Habakkuk 2:14
75. The recent phenomenon of age-segregated Sunday morning worship should be re-evaluated in the light of Scripture. The youth are not the Church of tomorrow, they are part of the Church today. The Church is one body. **"For as the body is one, and has many members, and all the members of that body being many are one body; as also is Christ."** 1 Corinthians 12:12
76. Parents should be raising up their children in the fear of God, in fellowship with all believers. Church social events should involve families. Youth ministry should be returned to where it belongs – to families and fathers. It is a sad fact that many youth groups are doing more harm than good. **"Those who walk with the wise become wiser still, but the companion of fools suffers harm."** Proverbs 13:20
77. Young people have a far greater capacity for spiritual and social maturity than we tend to give them credit for. Young people should be encouraged to go deeper, further and higher for the Lord.
78. Many mainline denominations have been infiltrated by secular humanists, who have gutted the churches of the Biblical Gospel and produced generations of spineless evangellyfish. Many churches are filled with pseudo-saved, semi-saved, half-saved, un-saved, pew-warmers who have never been truly converted, nor have they come into any real relationship with our Lord Jesus Christ.

79. To distract and neutralise the Christian Church, false doctrines and heresies have been vigorously promoted. Passivism has been promoted and a “rapture fever” obsession with end-times prophesies has greatly distracted many Christians.
80. Antinomianism has gutted the Church of the Law of the Lord which is perfect, which converts the soul. Defeatism and escapism have neutralised many churches.
81. Worldly music, age-segregated services, youth groups which entertain rather than educate, have further undermined the churches’ fulfilment of the Great Commission in our generation.
82. Discernment is at a low ebb in the average Western church. Sensationalism, materialism and idolatrous elevating of human beings have side-tracked many believers from fulfilling the Great Commission.
83. Many Christians have failed to notice that secular humanists have hijacked the schools and universities and are continuing to send their children to, what are effectively, anti-Christian brain washing institutions.
84. Theological seminaries have generally been infiltrated by liberal theologians and those who hold to theistic evolution. The undermining of Biblical Christianity in many denominations is like a cancer working throughout the body.
85. **“Should you help the wicked and love those who hate the Lord? Therefore the wrath of the Lord is upon you.”** 2 Chronicles 19:2
86. We need to face the moral challenges of our day, including the symptoms of moral depravity: deception in the news media, degenerate entertainment, dishonesty in business and decadence in government.
87. Even more importantly we must recognise the root causes: ineffective churches, insipid preaching, irresponsible leaders, a rejection of God’s Law as the foundation for our families, churches and nation, neglect of the Bible, prayerlessness, selfishness, confusion, compromise, cowardice and, at the very core, a lack of wholehearted love for God.
88. All too many churches are entertaining their members instead of educating them with expository preaching from God’s Word. They are comforting their members instead of challenging them in confronting sin. **“Righteousness and Justice are the foundation of Your Throne; love and faithfulness go before You.”** Psalm 89:14
89. Life begins at conception. Abortion is murder. The sanctity of life is an essential aspect of the Christian Faith. Christians must **“Speak up for those who cannot speak for themselves.”** Proverbs 31:8 and **“Rescue those being led away to death.”** Proverbs 24:10
90. Throughout the Bible, money is spoken of by weight. God’s Law forbids theft, unjust weights and measures, inflation, usury, unbacked currencies

and multiple indebtedness. Biblical Law requires honest money backed up by real constant value (Leviticus 16:35-36; Proverbs 11:1; 20:10; 20:23; Amos 8:5-7; Micah 6:11-12).

91. In the Bible sin is specific and personal. It is the violation of the Law of God. We are guilty when we disobey one of God's Commandments. Sin is failing to worship God alone; it is making, or worshipping an idol; taking God's Name in vain; desecrating the Sabbath; dishonouring our parents; taking innocent life; committing adultery; stealing; bearing false witness and being covetous. However, guilt manipulation, false, or psychological, guilt, is vague and general.
92. When we repent of our personal guilt in violating God's Commands, the result is forgiveness, freedom, healing and restoration. However, when repenting for false, or psychological, guilt we will never find freedom and forgiveness - because the devil is a hard taskmaster. We must know the Bible to recognise deception in the world and we must understand history in order to expose those who attempt to manipulate God's people through guilt manipulation.
93. **"Where there is no vision, a people perish..."** Proverbs 29:18. We need a positive and practical vision from the Word of God for our personal lives, for our Churches, for our nations and for the world.
94. We must give our highest priority to loving, worshipping, serving, obeying, and honouring God. We need a Biblical vision of righteousness, justice, love and compassion. **"The Lord loves righteousness and justice..."**
Psalm 33:5
95. **"Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the Church by Christ Jesus, to all generations, for ever and ever. Amen."** Ephesians 3:20-21

The Reformation Society encourages further study and discussion on the Reformation doctrines and actions needed for Reformation today. Please visit our Facebook page: Reformation500 to post your comments and suggestions.

Churches, ministries and individuals who wholeheartedly support these 95 Theses for Reformation Today are encouraged to email info@frontline.org.za



to register their endorsement, or to write to: The Reformation Society P. O. Box 74 Newlands 7725 Cape Town South Africa. www.ReformationSA.org.

This initiative is part of Coalition on Revivals' Plan to Reform our Churches, centred on the Reformation 500 event at Wittenberg, 31 October 2017, to mark the 500th anniversary of Dr. Martin Luther nailing the 95 Theses to the door of the Castle Church. www.Reform500.org, www.Reformation.net.

Launching Reformation 500

“Sing to the Lord, all the earth; proclaim the good news of His Salvation from day to day. Declare His glory among the nations, His wonders among all peoples. For the Lord is great and greatly to be praised; He is also to be feared above all...” 1 Chronicles 16:23-25

Eurochor in Cape Town

With over 140 members drawn from Belgium, France, Germany, the Netherlands, Romania and Switzerland, this International Christian Youth Choir has thrilled audiences throughout the world with their multilingual, varied, colourful and captivating concerts.

Guidance and Planning

There was no question that the ideal venue for the Reformation Sunday service would be the Strand Street Lutheran church. Not only is this the oldest Lutheran church in the Southern hemisphere, but it is also the oldest Protestant house of worship still in operation in Southern Africa. Archival records date back to the 1740s and the present building was constructed in 1771 and officially opened 1780.

Answers to Prayer

By God’s grace these venues were confirmed. The Pastor of the Evangelical Lutheran Church in Strand Street was delighted to hear of the possibility of hosting the Eurochor as an integral part of their 499th Reformation Sunday celebration service. For Reformation Day, Monday, 31 October, we knew that the best venue would have to be the Huguenot Monument, where we have conducted Reformation Day celebration services for two decades and the Dutch Reformed Church in Franschoek was also willing to have us use their beautiful wood-panelled church for the Eurochor concert on Reformation Day afternoon.

Brilliant Sunshine

We had to pray for good weather as open-air outreaches can be somewhat dampened by rain, which in Cape Town is always possible. However we could not have prayed for better weather. The choir performed in brilliant sunshine at the open-air Amphitheatre at the Waterfront, with seagulls flying overhead.

A Clash of Cultures

The Word of God declares: “Wisdom calls aloud outside, she raises her voice in the open squares. She cries out in the chief concourses, at the openings of the gates in the city she speaks her words.” Proverbs 1:20-21. The Waterfront in Cape Town must be one of the busiest thoroughfares and most popular tourist destination in the country. The stands were filling up even as the choir was setting up their equipment and preparing for the performance. Shortly before the 3pm scheduled beginning of the performance, there were the sounds of drums and a Halloween march went past. Several of our Mission workers offered some Living Waters Africa Halloween tracts to the participants. Some interesting conversations resulted.

Spiritual Warfare

We were only a few minutes into the inspiring presentations of the choir and orchestra, when Waterfront Management informed us that there had been a complaint about open-air preaching and they would have to close down our performance. Rev. Erlo Stegen has said: “Where the Spirit of God is at work then we must expect the spirit of evil to fight back.” First Tershia, and then I, interceded and sought to persuade the Management that the complaint they had received was not justified. Listening to the enthusiastic applause and warm reception, which the Eurochor was receiving from the crowds overflowing the stands and supporting their presentations, even from the upper level balconies, it was obvious that most of the shoppers and tourists were very appreciative and supportive. Few of the participants would have been aware of the spiritual warfare going on in the background at this unique event.

To the Glory of God Alone

Singing under the intense heat of mid-afternoon sun, we were also well aware of the blessings from Heaven that were accompanying this dynamic public witness to the Glory of God. After the performance, which received a standing ovation from many in the crowds, evangelistic discussions took place. Soon we could see people engrossed in reading Gospel tracts and booklets and engaged in evangelistic discussions.

The Oldest Lutheran Church in SA

The Reformation Sunday service at the historic Lutheran church in Cape Town, was a never-to-be-forgotten experience. The large Lutheran Church was packed upstairs and downstairs, with over 600 worshippers. The choir began with “Wachet Auf” and “Surely, surely, He hath born our griefs and carried our sorrows... He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him,” from Handel’s Messiah.

Why Celebrate the Reformation?

In my address to the congregation, I spoke of 22 years ago, when our Frontline Fellowship Mission team was approaching a remote village in Cuando Cubango province (what the Portuguese referred to as The Ends of the Earth) in Angola. The team heard the sound of enthusiastic singing. They immediately recognised the tune, even though they could not understand the words. What they were hearing was: A Mighty Fortress is our God, Dr. Martin Luther’s great battle hymn of the Reformation, being sung in Ovimbundu. This beloved hymn, based on Psalm 46, is one of the favourite hymns of the persecuted church and one of the most translated hymns in history. A banner was stretched across the road, proclaiming, 31 October 1517. It was Reformation Day!

The 5 Solas of the Reformation

School children had posters and projects with hand drawings of Reformers, Dr. Martin Luther, Ulrich Zwingli, Willian Tyndale and John Calvin. The great battle cries of the Reformation were boldly displayed: Sola Scriptura! Sola Gratia! Sola Fide! Solus Christus! Soli Deo Gloria. Christ alone is the Head of the Church. Scripture alone is our authority. Salvation is by the grace of God alone. Justification is received by Faith alone. Everything is to be done for the glory of God alone.

This is the Greatest Gift

These Ovimbundu believers had suffered so much. Their church buildings had been destroyed by communists. They effectively had no Bibles. What was left of the few Bibles and hymn books that they had possessed were now in tatters. When they received Scriptures, they declared: "This is the greatest Gift anyone could ever ask for! The Word of God in our own language!"

Rebuked and Inspired

We were inspired and rebuked by the steadfast devotion of these Ovimbundu believers. Here they were, at what had been described as the ends of the earth, and they were celebrating Reformation Day. Since then, we have resolved to celebrate 31 October as the birthday of all Protestant, Evangelical, Bible-believing churches.

Seeking First the Kingdom of God

It was Dr. Martin Luther's earnest quest for peace with God and his intense study of the Scriptures, which led him to challenge the unethical fundraising tactics, superstitions and unbiblical practises of the papacy. This launched the Protestant Reformation. The Lord Jesus Christ taught: "But seek first the Kingdom of God and His righteousness and all these things shall be added unto you." Matthew 6:33

It is the Truth That Sets Us Free

It was Martin Luther's love for the Word of God and his dedication to truth that led him to challenge the entire ecclesiastical and political authority of the Roman Catholic papacy and the Holy Roman Empire.

Repentance Not Indulgences

On 31 October 1517, Dr. Martin Luther nailed his 95 Theses onto the door of the Castle Church in Wittenberg. The 95 Theses begins with repentance: "Since our Lord and Master, Jesus Christ says: 'Repent for the Kingdom of Heaven is near', He wants the whole life of a believer to be a life of Repentance." Professor Luther maintained that no sacrament can take away our responsibility to respond to Christ's command to true repentance, evidenced by outward change, a transformation and renewal of our entire life. Luther emphasised that it is God alone who can forgive sins and indulgences are a fraud.

Here I Stand

Summoned before the Emperor, Martin Luther declared: "Unless I am convinced by Scripture, or by clear reasoning, that I am in error - for popes and councils have often erred and contradicted themselves - I cannot recant, for I am subject to the Scriptures I have quoted; my conscience is captive to the Word of God. It is unsafe and dangerous to do anything against ones' conscience. Here I stand, I cannot do otherwise. So help me God. Amen."

God is our Ultimate Authority

In this courageous stand, Martin Luther argued for freedom of conscience, based upon the authority of Scripture. From these foundational principles flowed constitutional authority. The principle is *Lex Rex* (the Law is King!). No one is above God's Law. Jesus Christ is the King of kings and the Lord of lords. Everyone is under God's Law. *Sola Scriptura* eroded the foundations of political and ecclesiastical totalitarianism.

Foundations for Freedom

The Protestant emphasis on the priesthood of all believers and the supreme authority of Scripture led to the concept of representative governments and constitutional authority as the supreme law of the land. By emphasising the Biblical doctrine of Faith as a gift of God, Dr. Luther undermined the Catholic Inquisition and provided Theological foundations for religious liberty and freedom of conscience. The social and political implications of all this was enormous. The priesthood of all believers and the doctrine of Sola Scriptura led to constitutionalism, the concept of representative governments, religious liberty, freedom of conscience, freedom of speech, freedom of the press, freedom of association, checks and balances and all the other out-workings of political and social freedom.

Back to the Bible

There is no doubt that the Back to the Bible Reformation movement in Europe during the 16th Century was one of the most important epochs in history. Today we need a new Back to the Bible Reformation and we need to seek God and earnestly pray for a new Heaven sent Holy Spirit empowered Revival.

Reformation Day in Franschhoek

On Reformation Day, Monday, 31 October, we gathered for a noon day Reformation celebration service at the Huguenot Monument in scenic Franschhoek. Surrounded by spectacular scenery with mountains, vineyards and forests, the Eurochor led us in singing A Mighty Fortress is our God. Visitors travelled from as far away as Villiersdorp, Oudtshoorn, Knysna, Alexandria, Port Elizabeth and KwaZulu/Natal to participate in these special Reformation Day events. In the afternoon the Eurochor treated us to a concert in the beautiful, wood-panelled Dutch Reformed Church which had been a site of Revival in the days of Andrew Murray. The galleries and side-wings testify to the tremendous expansion of the original rectangular church that occurred as a result of that Heaven-sent Revival. That was the prayer of our hearts: "Will You not Revive us again, that Your people may rejoice in You?" Psalm 85:6

Live in the Light of Eternity

Here at one of the most historically significant times and places, under brilliant sunshine, at a most spectacular and scenic venue, this International Christian Youth Choir lifted our hearts, souls and minds heavenward as their Scripture songs overflowed our hearts and minds and caused us to focus on what really matters in the light of eternity. Many of their songs became our prayers: "Take my life and let it be consecrated Lord to Thee, Make me a Channel of Your Peace, I will serve Thee because I love Thee. You have given life to me, I was nothing before You found me, You have given life to me, heartaches, broken pieces, ruined lives are why You died on Calvary. Your touch was what I longed for, You have given life to me."

Worship in Spirit and in Truth

"Speak to my soul, dear Jesus, speak now in tenderous tone, whisper in loving kindness, Thou art not left alone. Open my heart to hear Thee, quickly to hear Thou Voice, fill Thou my soul with praises, let me in Thee rejoice." "Life has purpose now it never had before. There is meaning to each day and even more;

for a joy and peace I cannot explain is mine, since I found new life in Christ My Lord Divine. O it is Wonderful to be a Christian; It is Wonderful to have sins forgiven; O it is wonderful to be redeemed, justified forever, reconciled!"

Learning from History

The Museum could barely accommodate the crowds who came to have a guided tour through the Huguenot Museum. I led a guided tour before the Reformation Day service and one afterwards, just before the afternoon concert.

To Move the World

At the beginning of the Eurochor Concert in the Dutch Reformed Church, I mentioned the Greek Engineer Archimedes who, referring to the wonders of the lever, declared: "If I had a place to stand, I could move the world." In principle, the capacity of a lever is unlimited. An ordinary weakling can move a rock the size of a house. All that he would need would be a fulcrum, a pole strong enough that it would not break and long enough to multiply the force, that and a place to stand. The force multiplying physics of the lever are a function of distance. The heavier the object, or the weaker the person trying to move it, the longer the pole would need to be and the further away from it you would need to stand. However, with the right fulcrum, the right bar and the right distance, all you would need to do would be to push the lever down and the boulder, no matter how heavy it was, would move. So, theoretically, Archimedes famously declared: "With the right fulcrum, bar and distance, you could put a lever to planet earth and move the world itself, as long as you had a place to stand."

Luther Changed the World

Professor Martin Luther moved the world. He changed history because he had a place to stand. Dr. Martin Luther declared: "My conscience is captive to the Word of God. Here I stand!" Our Lord Jesus Christ declared that our Faith would be able to move mountains (Matthew 17:20). Martin Luther's Faith moved the world - because he had a place to stand. He stood on the Word of God. The fulcrum he used was the Gospel. This was balanced on the bar of the Law of God. Dr. Martin Luther actually fulfilled what the Greek Engineer, Archimedes, had hypothesised about. Standing on the Word of God, using the bar of the Law of God and the fulcrum of the Gospel, Martin Luther's Faith not only moved mountains, it changed the world. It brought an end to the Middle Ages and ushered in the modern world. The Protestant Reformation and the resultant scientific revolution and industrial revolution produced the most productive, prosperous and free nations in the history of the world. All because Luther had a place to stand and he made his stand on the unchangeable Word of Almighty God.

Commissioning Service

One of the many significant events of our Reformation Day celebration service at Franschoek, was setting aside and commissioning the first of our Africa Reformation Overland Mission teams who will travel across Southern, Central and East Africa, conducting Soul Winning Seminars, Discipleship Seminars, Evangelism Workshops, Reformation Conferences and establishing Revival

Prayer Groups, Bible Studies, Reformation Societies and Christian Action groups that will initiate Back to the Bible movements throughout their countries. “Do not conform any longer to the patterns of this world, but be transformed by the renewing of your mind...” Romans 12:2

Confronting Cowardice

The sermon at the Reformation celebration service was on Conviction and Courage. Dr. Martin Luther’s actions were like that of Elijah - confronting the false prophets on Mount Carmel. It was a defining moment when conviction and courage confronted corruption and cowardice. “And Elijah came to all the people and said, ‘How long will you falter between two opinions? If the Lord is God follow Him, but if Baal is god, follow him.’ But the people answered him not a word.” 1 Kings 18:21. Sometimes silence is golden. Other times it is just plain yellow.

Without a Vision a People Perish

The Reformation was inspired by great vision. Without a vision a people perish. What is your vision? What are you living for? Reformers, like Dr. Martin Luther, were living for a vision far bigger than themselves, far bigger than their times and nations. Their vision continues to impact and bless the world, hundreds of years after their life on earth. The Word of God declares: “Who will rise up for Me against the evildoers? Who will stand up for Me against the workers of iniquity?” Psalm 94:16

Can You Not Do Something More for God?

The Lord is looking for people who can stand in the gap and build up the wall on behalf of the land. Are you standing in the gap and interceding on behalf of the land? Are you helping to rebuild the wall? Are you impacting your world for Christ? What does God want you to do?

Stand Up, Step Out and Speak Up

When the time comes for you to stand up, stand up boldly. When the time comes for you to step out, step out in Faith. When the time comes when you must speak up, speak courageously and with Christian conviction the truths of the Holy Scriptures. “Choose for yourselves this day Whom you will serve... but as for me and my house, we will serve the Lord.” Joshua 24:15

Let the Earth Hear His Voice

As we approach the 500th anniversary of the Reformation and seek to educate and evangelise, equip and empower our families, congregations, communities, countries to return back to the Bible, contact us for resources for Reformation and get involved in the Christian Action Network so that we can co-operate together to let the earth hear His voice. “All the ends of the world shall remember and turn to the Lord, and all the families of the nations shall worship before You. For the Kingdom is the Lord’s, and He rules over the nations.” Psalm 22:27-28

Dr. Peter Hammond

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*Fellowship for International
Reformation & Evangelism*

*“If My people
who are called by My Name
will humble themselves,
and pray and seek My face
and turn from their wicked ways,
then I will hear from Heaven,
and forgive their sin
and heal their land.”*

2 CHRONICLES 7:14

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