

95 Theses to the Reformed Church in America

The following statements are coming from members of the Reformed Church in America who are committed to its flourishing and faithfulness. In true Protestant fashion, and in honor of our tradition, they will be framed as 95 theses in hopes that unlike the Roman leaders during the Reformation, the RCA will honor this call to return to the Reformed tradition, the Creeds: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, and the Standards of Unity: the Heidelberg Catechism, the Belgic Confession, the Canons of Dort, and the Confession of Belhar.

1. Jesus is truly God.
2. Jesus physically died and was physically resurrected from the dead.
3. Jesus was born to the Virgin Mary, fully Man and fully God incarnate.
4. There will be a second coming of Christ who will return both as fully man and fully God.
5. There is everlasting life through Jesus Christ alone, by His sacrifice alone.
6. Given that the Creeds affirm all the above doctrines, Christian ministers who recite them in their churches dishonestly, denying it themselves, are liars.
7. Christian ministers must affirm the authority of Scripture as the Word of God.
8. Christian ministers must not cast doubt on the authority of Scripture by claiming to their congregations that it is inconsistent, lest they lead their flocks astray.
9. Christian ministers must readily affirm the promise of eternal life after death, so their flocks may be given true hope in Christ.
10. Christian ministers that attack the authority of Christ and the Apostles attack the very ground they stand on.
11. Christian ministers must affirm the existence of supernatural miracles, as that is what Scripture testifies to and is what our faith rests upon.
12. The Church must affirm the reality of original sin.
13. The Church must affirm the reality of God's judgment upon sin.
14. The Church has no place explicitly denying the existence of Hell, given that Jesus spoke so plainly of it.
15. The Church must affirm that God is all-powerful, or omnipotent.
16. The Church must affirm that God is all-knowing, or omniscient.

17. The Church must affirm that God is all-good, or omnibenevolent.
18. The Church must affirm that there is only one true God.
19. The Church must affirm that Christ is the only way to God.
20. The Church must affirm that Christianity is absolutely true.
21. Given that the Confessions of the Church uphold all the above doctrines, the Church commits the sin of false witness if it denies them.
22. Liberation Theology and the Social Gospel, while containing elements of truth, cannot supersede the true Gospel of Jesus.
23. Pantheism is a heretical and inaccurate way to perceive God.
24. Process theology is a heretical and inaccurate way to perceive God.
25. Open Theism is a heretical and inaccurate way to perceive God.
26. While we can unite with other religions in earthly matters, such as promoting the common good, we cannot unite with them in spiritual matters.
27. Church services must never include beliefs or idols which are Pagan in nature, intention, and practice.
28. Our theology should not be relativized by splitting it into social or ethnic subgroups, since theology is the study of God Himself, not the study of how we think about God.
29. The purpose of studying theology is to approach the objective truth about God and His relationship with all of humanity.
30. All ministers in the Reformed Church in America must affirm Calvinist theology.
31. Ministers whose theology is essentially Unitarian Universalist should stop inaccurately using the label "Reformed" to describe themselves, and recuse themselves from jobs in the Reformed Church in America.
32. The Church should be much more quick to discipline ministers who deny the divinity of Christ than to discipline ministers who won't ordain women.
33. Churches should spend more time talking about eternal life in Christ than contemporary political issues.
34. The goal of pastors should be teaching their congregations Christian doctrines, rather than casting doubts into the minds of their congregants about such doctrines.

35. The Church should be more dogmatic about theological doctrine than about political and social ideologies.
36. The Church should be united in theological beliefs, and grant individual Christian liberty in political beliefs, rather than the inverse.
37. Preaching about God's love without preaching about God's holiness and wrath against sin is just as bad as the inverse.
38. Sin is about personal rebellion against God, not just about systemic injustice.
39. Social justice is a fruit of the gospel, but is not the essence of the gospel itself.
40. Pastors should not give their congregations the impression that God makes no moral demands of them.
41. Churches should hold their members to high personal moral standards.
42. Pastors should not be hesitant to preach against personal sin.
43. All churches should present a clear theological message of what they believe.
44. Pastors should not be hesitant to preach theological dogma from the pulpit.
45. It is crucial for every church member to be directed toward having a personal faith in Jesus Christ.
46. There should be limits on theological diversity within the Church, especially when it reaches the point of denying the essentials of the faith.
47. Children and youth are to be taught Scripture and theology in Sunday school so they know and understand the essentials of Christian life and faith.
48. Churches should teach Christian apologetics to children and adults so that they know how to defend the Christian faith before others.
49. Children are not to be confirmed if they do not profess belief in the essentials of Christianity.
50. People with agnostic, atheistic, or otherwise non-Christian beliefs must not be admitted into positions of leadership, teaching, or authority in the Church.
51. Unbelievers are not to be offered the Lord's Supper, lest they bring "judgment upon themselves" (1 Corinthians 11:29).
52. Churches should regularly engage in evangelism.

53. The point of missionary work, in addition to helping people's physical needs, should be to help their spiritual needs by telling them about Christ.
54. Christ and His objectively true gospel are to be the primary motivation for the charity and social justice work done by the Church.
55. The words of Scripture and the Creeds are not to be changed to accommodate "gender-inclusive" language, with the exception of changing "men" to "men and women" if it is meant to refer to people in general, as that is a simple linguistic shift.
56. People are to be baptized in the name of the "Father, Son and Holy Spirit," not any alternatives such as "Creator, Redeemer, and Sustainer," as that renders their baptism invalid and ineffective.
57. While the divine essence has no gender, God has revealed Himself as "He," so He is to be referred to as such.
58. We should be more concerned about our worship language being offensive to God than it being offensive to secular culture.
59. The Church must build the Kingdom of God on its own terms, not on the terms of secular political factions.
60. The Church must not make an alliance with any secular political faction.
61. Scripture and natural law, rather than contemporary culture and politics, should be the authority for the Church's stances on issues of sexuality and gender.
62. The Church must strongly condemn adultery and fornication.
63. The Church must strongly condemn pornography.
64. There must never be risqué or adult-themed displays in the Church, which would generally include "drag performances".
65. The Church must be a catalyst for moral purity in the world, especially amongst its own members.
66. The Church must honor the sanctity and inherent worth of all human life.
67. The Church must strongly condemn racism of all kinds, towards and from all races.
68. The Church must encourage the government to promote law and order for the safety of innocents.

69. Pastors are to model Biblical morals for their congregation, as they are held to a higher standard.
70. The Church should continue to condemn gambling, drunkenness, and drug use.
71. The Reformed Church in America should see its decline as a call to repentance.
72. The fact that theologically conservative churches tend to grow and theologically liberal churches tend to die out ought to signal a change in priorities.
73. The Church should consider the possibility that its decline may be a judgment from God, as God let His people fail when they were unfaithful to Him many times in Scripture.
74. The Church must not ignore the voices of those who call the Church to repentance, as people did in the Bible and during the Reformation.
75. The Reformed Church in America should study what is working for Evangelical Churches, but must remain Reformed in theology and doctrine.
76. In order to revive itself, the Reformed Church in America should adopt a more evangelical mindset, elevating the role of personal conversion, evangelism, and confessions.
77. The Reformed Church in America will likely die out if it continues to drift away from the traditional and historic roots of the faith.
78. The Mainline Church has the greatest commitment to diversity, yet is the least diverse, since it does the least evangelism.
79. The Reformed Church in America wants to be multiracial, but pays no attention to the fact that non-white Christians are significantly less likely than whites to adopt theologically liberal views (source: Pew Research).
80. To be truly inclusive of non-whites and elevate their voices, the Reformed Church in America should acknowledge the calls for repentance of theological liberalism coming from church bodies in Africa and Asia.
81. The Reformed Church in America bears the name of Reformed, yet tolerates countless theological errors that the Confessions it holds explicitly declare to be heretical.
82. The Reformed Church in America bears the name of Church, yet tolerates theological errors that the Church fathers explicitly declare to be heretical.
83. The Reformed Church in America speaks constantly of inclusivity, but often fails to create an inclusive environment for those that hold historic views.

84. The Reformed Church in America often only calls for justice in ways that are acceptable to the political left.
85. The Reformed Church in America's rhetoric on social issues and current events is frequently indistinguishable from that of progressive political commentators.
86. The Reformed Church in America is quick to criticize Evangelicals for conflating faith and politics, but dedicates a far greater share of their rhetoric than Evangelicals do to political issues.
87. In offering solely a progressive political message, the Reformed Church in America does not offer people anything they cannot get from secular culture, which is why it gains so few new members.
88. The progressive faction of the Reformed Church in America is seldom self-critical, except to repent of not being progressive enough.
89. The Reformed Church in America keeps pushing for more and more progressive alterations to the faith, despite the risk that they will further divide the body of Christ and cause more schism.
90. The Church, out of love for their members and in obedience to God, must correct sinful behavior and affirm the need for Christ.
91. Ministers who claim the title of Christian but reject the essentials of the faith risk facing God's judgment.
92. Ministers who lead their congregations astray risk facing God's judgment.
93. Seminary professors who make it their goal to destroy the beliefs of their students risk facing God's judgment.
94. Ministers who not only tolerate but affirm what they know to be sin for the sake of not offending people risk facing God's judgment.
95. Church leaders who lie to the public and claim to represent Christ while denying Him personally are using the Lord's name in vain and risk facing God's judgment.

We would like these concerns addressed at this coming 2024 General Synod. We do not believe in retreating from our churches, but instead invoking our Protestant tradition and reforming them. This is part of our commitment to be God's instrument to restore the Church that we love. This document will be sent to as many congregations and leaders in the Reformed Church in America as possible.

Return to Christ and help us build the Kingdom of God.

Sincerely,

Reformed Revivalists in America
Operation Reconquista

Nicholas Colombo - First Reformed Church of Pompton Plains

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REFORMED REVIVALISTS
IN AMERICA





A Message to the Reformed Church in America

Throughout the course of history, it has been the Church's responsibility to remain steadfast in its duty as an unwavering light in the world. One whose foundation is made of righteous stone. Whose walls shelter the Holy Spirit and whose bells cry out the glory of God to all who hear. The Church has been an undeniable source of good for all of humanity for millennia. Providing charity to the poor of wealth, spirit, and health. Nourishing our communities, not only with the power of the Gospel, but through more physical amenities such as schools, hospitals, universities, and communal utilities. The Church wields the power of the Holy Spirit to bring God's Kingdom here on Earth.

However, the Church is not infallible. The Church mirrors our Lord, Jesus Christ, who possessed two natures both human, and divine separately. The Holy Spirit descended onto the Apostles creating the Church from two natures, human, and divine. As man is guilty of sin, it is unavoidable that we should corrupt the human nature of the church. The Protestant history is one of reactions to the corruption of the Papacy in Rome. Now, The Reformed Church in America would find itself in the lowest point of its cycle of corruption. For the sins of man have placed too heavy a burden on the Church.

The Reformed Church in America is one with a rich history of tradition and accomplishments. However, the Church is seemingly failing to be effective in its mission to bring God's Kingdom on Earth. Evident by the rapid decline in memberships to the RCA and dwindling amounts of congregations throughout the United States of America. The RCA's response to this has been to allow the denomination to schism itself. Encouraging the destruction of its history and influence onto the people. People who are spiritually deprived. If the RCA continues to allow itself to decline than it would stand to reason that it will no longer be in a position to help and contribute to the world, failing its mission to God.

Note that the following document is a call to action for the Reformed Church in America. Pushing it on its claims of, "*Ecclesia reformata, semper reformanda.*" That the further decline and schisming of the Church should no longer be acceptable. That the reformation of the church will bring a new era of prosperity, not just for itself, but all of God's people.

To God be the Glory,

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