



95 Theses to the United Methodist Church

Draft of a Renewed 95 Theses

A document inspired by Redeemed Zoomer's 95 Theses to the PCUSA Church.

Young Methodists for Tradition

9/24/23

"I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case unless they hold fast both the doctrine, spirit, and discipline with which they first set out." – John Wesley

May the following words and statements glorify God and stay true to his teaching.

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. The various Methodist Creeds, especially the Nicene Creed, as well as the Doctrinal Standards, affirm all the above doctrines, and should be confessed aloud whenever gathered for worship with the fullness of faith in God.
7. The authority of Scripture is the Word God spoke to us from eternity.¹
8. Scripture is the Word of God, which remains forever; that the Old and New Testament is a perfect system of Divine truth; that every part is worthy of God, and all together are one entire body, neither ineffective nor insufficient; and cannot be claimed to be inconsistent.²
9. Christian ministers must affirm and encourage, with God's promise of happy eternity, eternal life with the Creator after death, so their flocks may be given true hope in Christ.³
10. The United Methodist Church is built upon five attributes of God: love, forgiveness, purity, holiness and graciousness. He is the Lord; from which all miracles originate. We recognize the reality that all scriptural miracles are true.
11. The United Methodist Church must affirm the reality of original sin.
12. The United Methodist Church must affirm God's righteous judgment of all beings according to their works.⁴
13. The United Methodist Church must affirm Hell, and that refusing a happy eternity implies the choosing of a miserable eternity, for there cannot be any medium between everlasting joy and everlasting pain.
14. The United Methodist Church must affirm God's omnipotence.
15. The United Methodist Church must affirm God's omniscience.
16. The United Methodist Church must affirm God's omnibenevolence.
17. The United Methodist Church must affirm that there is one true God that exists in three persons: The Father, The Son, and The Holy Spirit.

18. The United Methodist Church must affirm that faith in Christ is the only way to The Father.
19. The United Methodist Church must affirm that Christianity is unquestionably true.
20. Given that the doctrinal standards of the Church uphold all the listed Theses 1-19, the Church bears false witness if it denies them.
21. Liberation theology must not supersede the true Gospel.
22. The Kingdom of God is built on earth by the spread of Christian peace and joy, and not by earthly pleasures. The United Methodist Church must affirm that God has given us the tools to build the house of God, which must be built off of Christian teachings, to fulfill the Kingdom of God.
23. The United Methodist Church must affirm monotheism of First and Second Temple Judaism, as well as the Church of Jesus Christ. 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 those Earthly matters which do not contradict God's word, we cannot unite with them in spiritual matters.
27. Church services must never include beliefs or idols which are, in modern times, either fully or partially Pagan in nature, intention, and practice.
28. Our theology's importance should not be judged by how it relates to political or to social matters, as theology is the study of God Himself, and not of how particular groups feel about God.
29. The purpose of studying theology is to grow in love and faith in God with all of our minds, while approaching the objective truth of His divinity.
30. All future UMC clergy must affirm the fundamentals of Wesleyan theology to be admitted as uniform clergy of the UMC and all churches in its communion.
31. Ministers whose theology is Unitarian Universalist, or any other universalist, should stop inaccurately using the labels "Wesleyan" or "Methodist" to describe themselves or their theology, and recuse themselves from jobs in the United Methodist Church.
32. Ministers must affirm biblical authority over church doctrine.
33. The United Methodist Church and its ministers must affirm all biblical passages regarding sin, including in the letters of Paul.

34. Pastors should be instructing their congregations on proper Christian doctrine in a way their congregations can understand, recall, profess, and enjoy the Church's essential teachings.
35. The Church, as the Body of Christ, should value theological understanding above worldly political and social ideologies.
36. The Church should be united in theological beliefs and grant individual Christian liberty in political beliefs.
37. Pastors should preach about all aspects of God's victory in love, including God's wrath and holiness.
38. Sin is about personal rebellion against God and all falling short of His glory, not only about systemic injustice; sin should not be considered in terms of socially constructed identity groups but rather in terms of God's Kingdom.
39. The Gospel produces social justice, but social justice is not the entirety of the Gospel.
40. Pastors should affirm that although works do not grant salvation, God makes moral demands of His church and His people.
41. Churches should hold their congregations above reproach, members, leaders, and pastors, and strive together to glorify God in everything they do, humbling and encouraging one another to always turn toward Him.
42. Pastors should not be hesitant to preach the truth of entire sanctification⁷ and against continued sin.
43. Congregations should be united in Methodist doctrine, not allowing such theological diversity as to permit denial of essential Christian doctrine as outlined in the Bible and interpreted by theologians such as Wesley.
44. Pastors should not be hesitant to preach theology as accurate truth from the pulpit.
45. It is crucial for every church member to be directed toward having personal faith in Jesus Christ.
46. All churches should present their theology clearly and in detail.
47. Children and youth should be taught Scripture and church theology in Sunday school so that they may know and understand the essentials of Christian life and faith.
48. Churches should teach Christian apologetics to children and adults so they know how to defend the Christian faith before others.

49. Children and adults should only be confirmed if they profess belief in the essentials of the Christian faith.
50. People with agnostic, atheistic, or otherwise non-Christian beliefs cannot be admitted into positions of leadership, teaching, or authority in the Church.
51. As Christ presented to his apostles and as Wesley partook weekly, the Lord's Supper ought to be given at least once monthly, with encouragement to give Communion using bread, wine, or grape juice as often as the receptive church is able.⁸
52. Communion should be regarded reverently as a means of grace, with the time taken to confess our sins and affirm our faith before approaching the table of the Lord.
53. Churches should be the hands and feet of Christ, fulfilling the physical and spiritual needs of their communities by laboring, evangelizing, and sharing the Gospel with all.
54. Jesus Christ and the Gospel should be the center of all charity and social justice work done by the Church.
55. The words of Scripture must not be corrupted by mixing them with false interpretations nor by taking either the Spirit or the substance of it away.
56. People are to be baptized in the name of the "The Father, The Son, and The Holy Spirit [Ghost]," in accordance with Scripture; alternatives such as "The Creator, The Redeemer, and The Sustainer" would render the baptism invalid.
57. While The Godhead has no gender as we understand it, God has revealed Himself to us in His word as The Father, The Son and the Holy Spirit. He should be referred to as such with the appropriate masculine pronouns, and The Holy Spirit, being a spirit, can be referred to as "it", as well as "Him" or "He."
58. We should be more concerned about our worship language being offensive to God than it being offensive to our culture.
59. The church must help in bettering the lives of all of God's children to create the Kingdom of God on earth.
60. The Church should not align with secular political factions.
61. Scripture and God's Natural Law should be appealed to as the authority for the church's stance on sexuality and gender rather than contemporary culture and politics.
62. The church must strongly condemn adultery, fornication, and other forms of extramarital sex.

63. The church must strongly condemn the creation, distribution, and consumption of any kind of pornography.
64. The church must strongly condemn polygamy, polyamory, and other non-monogamous relationships.
65. There must never be risqué or adult-themed displays in the Church, which would generally include “drag performances” or any other sexual performances.
66. The Church must honor the sanctity and inherent worth of all human life, born and unborn, with or without disability, regardless of their economic stance, ethnicity, race, gender, or sexuality.
67. The Church must strongly condemn racism of all kinds towards and from all races.
68. The Church must advocate for the government to act consistently with God's design, while distancing itself from support of specific political entities or policies.
69. Pastors are to model biblical morals for their congregation, as they are to be held beyond reproach.
70. The Church should condemn gambling, drunkenness, and drug use.
71. The United Methodist Church must see their decline and schism as a call to repentance.
72. That theologically conservative churches tend to grow and theologically liberal churches tend to die out should be a signal to change the priorities of theologically liberal churches.¹¹
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.¹²
74. The Church must be open to the voice of other Christians and the words of Scripture, guiding the Church to repentance and holiness.
75. The United Methodist Church should take inspiration from the zeal and enthusiasm of John Wesley’s Holy Club and their call to personal piety and holiness to spread the Gospel and the Spirit to areas that the Church of England had abandoned.
76. In order to revive itself, the UMC should elevate the role of personal conversion, evangelism, and repentance within the existing Church structure.
77. The United Methodist Church will die out if it continues to drift away from the traditional and historic roots of the faith.

78. Flags that reflect neither Christian significance nor national representation must not be displayed in or around churches, lest focus be shifted from God to politics.
79. The United Methodist Church claims to seek racial diversity yet ignores the theological beliefs of racial groups outside of the West.¹³
80. For the UMC to successfully elevate non-white voices, as it claims to desire, it must heed the cries coming from the Church bodies in Africa and Asia for repentance of theological deviations.
81. The United Methodist Church tolerates countless theological errors that the Articles of Religion of the Methodist Church states are heretical; instead, it must actively enforce the Articles of Religion to properly be called Methodist.
82. The United Methodist Church tolerates theological errors that the Church fathers explicitly declare to be heretical, and must reject them to be properly called a Church.
83. The United Methodist Church speaks constantly of inclusivity, but often fails to create an inclusive environment for those that hold historic views.
84. The United Methodist Church must call for justice in ways consistent with Christian teachings but frequently calls for justice in ways only acceptable to the political left.
85. The United Methodist Church's rhetoric on social issues and current events is frequently indistinguishable from that of progressive and secular political figures and institutions, which is in violation of scripture, which tells Christians to be in the world but not of it.
86. The United Methodist Church criticizes the conflation of faith and politics in Evangelical churches yet dedicates too much of its own rhetoric to political issues.
87. The United Methodist Church will render itself indistinguishable from the world by offering primarily political and cultural messaging, thus disincentivizing new membership.
88. The theologically progressive faction of the UMC is seldom self-critical, except when not acting sufficiently progressive.
89. The United Methodist Church keeps pushing for more and more secular alterations to the faith, despite the risk that they will further divide the body of Christ.
90. Convicting people of sin and demonstrating their need for Christ should come before affirming their lifestyles.
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 deconstruct 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 will face God's judgment if they do not repent.

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.

These are our renewed 95 theses, an ultimate message and calling to the church to return to Christ.

We would like these concerns addressed in churches across the country, as well as the next general assembly. This is part of our commitment to be God's instrument to unify and strengthen the Church that we love, in order that it may return to God's design. This document will be sent to and accessible to as many congregations and members of the United Methodist Church as possible.

If there are any questions, one can contact us at youngmethodistsfortradition@gmail.com.

For those that seek to learn more, or even join our movement and efforts we have website and social media links below.

Protestant Reconquista Website: <https://www.operationreconquista.com/blank-3>

Young Methodists for Tradition Website: <https://jade-erinn-75.tiiny.site/>

Young Methodists for Tradition Instagram:

<https://www.instagram.com/youngmethodistsfortradition/?igshid=MzRIODBiNWFIZA%3D%3D>

Protestant Reconquista Discord: <https://discord.gg/J5ZEDeWUu7>

Young Methodists for Tradition Discord: <https://discord.gg/wD2NJwFuCV>

Signatures of the some of the lay members who helped to make this document:

Peter Beerbower - Dakotas Conference

Tanner Strunk - Desert Southwest Conference

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Ben Owen - North Georgia Conference

Patrick Cluff - Virginia Conference

Taylor Wickham - Great Plains Conference

Return to Christ; do good, do no harm, stay in love with God!

References

1. John Wesley, “Notes on the Gospel According to St. John”
2. John Wesley, “Preface” to *Explanatory Notes on the New Testament*
3. John Wesley, “On Eternity” (Sermon 54)
4. Article IX—Of the Justification of Man We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort. Article X—Of Good Works Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.
5. John Wesley, “A Clear and Concise Proof of the Divine Inspiration of the Holy Scriptures”
6. John Wesley, “Original Sin” (Sermon 44)
7. John Wesley, “The Great Assize” (Sermon 15)
8. John Wesley, “Christian Perfection” (Sermon 40)
9. John Wesley, “The Duty of Constant Communion” (Sermon 101)
10. John Wesley, “On Corrupting the Word of God” (Sermon 136)
11. Pew Research
<https://www.pewresearch.org/religion/religious-landscape-study/racial-and-ethnic-composition/>
12. <https://www.pewresearch.org/religion/2015/05/12/chapter-1-the-changing-religious-composition-of-the-u-s/>
<https://www.apnews.com/article/united-methodist-churches-exit-lgbtq-clergy-marriage-fc83fd20ad003c6ecaac5ae60ddd5afd>
<https://research.lifeway.com/2017/01/27/study-conservative-churches-most-likely-to-grow/>
<https://www.dallasnews.com/opinion/commentary/2016/12/15/why-conservative-churches-grow-and-liberal-churches-shrink/>
13. Ezekiel 7, Ezra 5:12, 1 Kings 9:8 *The Jewish War* Josephus Flavius
14. I.e. Africans, Asians, Latinos, Central Americans, and Eastern Europeans

