



***Ninety-Five Theses
for a New Reformation***

*Repentance
Reformation
and
Revival*

Presented By Dallas Carter on October 31, 2021

Thesis 1

The Infinite-Personal God exists as both a self-existent one and personal one. He is the Great I AM, transcending finite description

Thesis 2

While God is not composed of parts, He is not a singularity either. Distinct attributes are necessarily defined together in the unity of the godhead.

Thesis 3

The possession of distinct attributes within the unity of God can be called university. The university of God is the ground for all diversity and unity of existence.

Thesis 4

This university is not merely modal or manifestional, but a university of who and what God is. The university of the godhead is the essence of the Trinity: one essence of three persons.

Thesis 5

The Trinity possesses God's consciousness fully as three divine persons: God's consciousness of his own existence as God the Father, God's consciousness of his own Mind as God the Son, and God's consciousness of his own consciousness as God the Holy Spirit.

Thesis 6

God is the ground of all being,
and created all creation out of
nothing (ex nihilo).

Thesis 7

He did this by His Son, the eternally and self-existing Mind / Logos speaking forth His metaphysically distinct rhema words. These words are the information out of which material world manifests (Hebrews 11:3).

Thesis 8

As such, the world is not fundamentally material, but material reality emerges from information revealed by God which defined its properties, methods, and purpose.

Thesis 9

God created the world and all of the persons and objects within it with a purpose.

Thesis 10

This purposeful act of intelligently designed creation means that there is one true meta-narrative and one absolute truth rather than a kaleidoscope of personal truths.

Thesis 11

The meta-narrative of God logically preceded the beginning of time, as the persons of the Trinity communicated with each other in a love relationship, which is the ground for all relational categories.

Thesis 12

Within the context of this love relationship, God freely chose to create beings with the capacity for love relationship and participation in His Story.

Thesis 13

This love relationship requires freedom to be authentic.

Thesis 14

This freedom implies one-way dependent relationships contingent on free choices, and by extension, contingent realities.

Thesis 15

In these contingent realities, by definition, objects may or may not exist; and come into existence at particular points on a finite timeline.

Thesis 16

God created such contingent realities when He, by free-will spoke a metaphysically distinct word that brought forth space-time history.

Thesis 17

In that space-time history, God created beings with free-will and the capacity for a love relationship. To this end God created humanity in his image.

Thesis 18

Humanity, as a creation in the image of God, can use his imagination to love and make free choices; and in doing so freely act in the world God created.

Thesis 19

Human beings have been given a choice to use our freedom and love to actualize purposes and create a story that aligns with God's story, building on the foundation of God; or to create a divergent or even contradictory story that would be separated from God as the rock.

Thesis 20

Humanity was created to give glory to God through a love relationship, and out of that relationship produce fruit that brings glory to God.

Thesis 21

This fruit will evidence both a flourishing life and a flourishing community. God is three person in one essence, and man is in the image of God both as individuals and as a community.

Thesis 22

To this end, God placed humanity on earth in the Garden of Eden. There everything was provided for flourishing. As God is the Lord of the earth, he gave man the charge to subdue the earth to rule it as a property manager

Thesis 23

Created free-will agents chose to create a contradictory story opposed to God's story beginning with the horrid transformation of Lucifer into Satan.

Thesis 24

This rebellion would draw away from God a third of the angels into a cosmic war that has lasted thousands of years, transforming them into devils.

Thesis 25

The machinations of Satan and his devils would draw humanity away from God.

Thesis 26

Humanity joined the rebellion
against God.

Thesis 27

This rebellion resulted in the fall of man from his position as ruler of the earth as humanity became entangled with Satan, becoming indentured as his bond-slave. Satan had acquired legal rights that were originally given to humanity.

Thesis 28

This rebellion also resulted in humanity becoming separated from God and disconnected from the Rock as foundation.

Thesis 29

This rebellion also resulted in man becoming separated from himself both individually and collectively, resulting in both mental pathology and dysfunctional social life.

Thesis 30

Humanity could not fix this problem as a ruler of the earth, since he ceded that to Satan. Humanity no longer had any standing in God's Courts.

Thesis 31

Humanity could not fix this problem as a collective society, since humanity has internal divisions fosters by His rebellion against the image of God in him.

Thesis 32

God, as King, ultimate reality, and the personification of absolute truth, could unilaterally fix this at the price of destroying human freedom.

Thesis 33

This would result in God
condemning freedom and love in
principle.

Thesis 34

This would also result in God defeating His own story where freely expressed love relationship is the purpose.

Thesis 35

Finally, it would result in God falsifying and condemning Himself, as freedom and love are essential attributes of God.

Thesis 36

Instead, God chose to craft His Story in a way that preserves human freedom and Glorifies Him.

Thesis 37

God, as an infinite personal, is not limited to finite categories of time and space. He not only sees not only one timeline, but can see all possible events occurring in all possible timelines in every possible world.

Thesis 38

In these possible worlds, God sees every instance of every exercise of free will by every free-will agent who will ever exist.

Thesis 39

God does not see these possibilities as things independent of Him, but initially as concepts existing as part of His infinite foreknowledge.

Thesis 40

God, in selecting out of this “multiverse” of possible worlds, crafts exactly one actual world in which His Story will play out, a story in which His purposes cannot fail to be accomplished.

Thesis 41

While the multiverse of possible worlds exists only in the foreknowledge of God, the one and only actual world is instantiated in a manner metaphysically distinct from God.

Thesis 42

In the actual world God has embedded values, love and freedom in a way similar to the way a good writer embeds these into a good story where the characters do actions that are freely exercised within the story but are exactly what the writer determined outside the story.

Thesis 43

God is responsible for His Story; people are responsible for their actions inside His Story. To fulfill both of these requirements God acted both inside and outside the Story.

Thesis 44

God did this by sending His Son
Jesus Christ.

Thesis 45

Adam was created in the image of
God, Jesus Christ IS the image of
God.

Thesis 46

If God can project an image of Himself to a creature and God is eternally, self-existing; then there exist an eternal image of God. The eternal image is the person of Jesus Christ.

Thesis 47

As Christ projected God's eternal image upon the creation of Adam by breathing into him the breath of life, Adam became a living soul who bore a created copy of image of God.

Thesis 48

The creation of Adam is the prototype for humanity. As God projected or breathed His life into finite flesh, that flesh would become a person who would bear a created copy of the image of God.

Thesis 49

Adam, as an animal-like creature, can replicate this created image in his offspring through sexual reproduction. As Adam's offspring, we bear the created copy of God's image in ourselves

Thesis 50

When Adam sinned, this marred the copy of the image of God that was within him, and this error was transmitted to all of his offspring.

Thesis 51

This resulted in humanity being separated from the life of God. No one among the children of Adam could resolve this as their copy of God's image would be separated from the life of God.

Thesis 52

The answer is to fashion a human who would be “the seed of the woman,” meaning someone who is not descended from Adam through sexual reproduction.

Thesis 53

At the right time, the Holy Spirit overshadowed a virgin named Mary, projecting the image of Christ through supernatural means rather than sexual intercourse.

Thesis 54

Like Adam, the projection of the image of God onto flesh created a copy of the image of God.

Thesis 55

Unlike Adam, this projection aimed to form a singular personal identity that is both God and man. Adam had only his human identity which was birthed through God and lived distinct from God.

Thesis 56

Jesus Christ has, in one personal identity, the human nature of the created copy of the image of God, and the divine nature of the eternal image of God. These do not mix, neither can be separated. Jesus Christ is the God-Man: Son of God and Son of Man.

Thesis 57

Jesus Christ, as God, has both an unchanging nature and God's royal prerogatives.

Thesis 58

Jesus Christ, as man, is part of the human race and can connect to us as humanity

Thesis 59

Jesus Christ, as the perfect human who is untainted by Adam's corruption, enjoys continual access to the divine nature.

Thesis 60

The intersection of perfect humanity of Christ with His divine nature made Him the perfect candidate to be our Saviour.

Thesis 61

As the Son of God, He has authority to both forgive all sins regardless of who was wronged and execute justice against all sin.

Thesis 62

As the Son of Man, He is qualified to represent us as our substitute and take the punishment for our sins in our place.

Thesis 63

Jesus Christ died a sacrificial death. He not only took the punishment for all of the sins of “whoever will,” but reclaimed dominion for humanity. He accomplished this by His Death on the cross.

Thesis 64

Christ's death on the cross accomplished both forgiveness of sins and forensic cleansing of both individual sins and the corruption of human nature accomplished through Adam.

Thesis 65

The program of salvation administered through the Cross of Christ preserves human free will, with the universal nature of that salvation bounded to “whosoever will.”

Thesis 66

The promise to save “whosoever will” directly implies that those who are saved are willing, and that some will reject this great salvation.

Thesis 67

The role of human free will in our salvation should not be understood to mean that we add to the finished work of Christ or that our free-will plays a foundational role.

Thesis 68

We cannot add to the work of Christ but we can become entangled with it. We become entangled with it when we believe in Christ.

Thesis 69

Christ is the AUTHOR and FINISHER of our faith. He begin cultivating our faith before we even came into existence as He anticipated in his foreknowledge the possible worlds in which His people freely choose to come to Him

Thesis 70

Christ, having known all of the circumstances of not only the actual world but all possible worlds, selects the actual world. For those who choose Him in this world, He gives out the call, both forging the external circumstances and sending His Spirit to draw people to Him.

Thesis 71

Those whom He has effectually called, He justifies by faith. We are declared righteous before we perform any works of righteousness.

Thesis 72

God does not call evil good or good evil. His declaration of righteousness means that He is working inwardly to produce sanctification.

Thesis 73

He gave us the Holy Spirit, who comes into the life of the believer the moment he or she repents and believes in Christ.

Thesis 74

When our Lord and Master Jesus Christ said, "Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance.

Thesis 75

The Holy Spirit calls us to continual repentance, seeking God and asking for a complete infilling of the Holy Spirit.

Thesis 76

This initial experience is called the baptism of the Holy Spirit, which may be accompanied by speaking in tongues. All genuine instances of baptism of the Holy spirit will produce fruit of repentance to sanctification.

Thesis 77

The Baptism of the Holy Spirit should be seen as only the beginning of a life-long process of seeking and maintaining the filling of the Holy Spirit.

Thesis 78

To this end, God from time to time ordains revival events, or Great Awakenings, which begin with people seeking God in individual and collective repentance followed by an outpouring of the Holy Spirit.

Thesis 79

Scripture prophesies the First and Final Great Awakenings in the book of Joel. Joel wrote of these awakenings as “the former and latter rain.”

Thesis 80

In the book of Acts, Peter plainly says that the revival that was birthed in the upper room at Pentecost was a fulfillment of the prophecy of Joel.

Thesis 81

There are events in Joel's prophecy, such as the darkening of the sun and moon, which did not occur during that first Great Awakening. Joel's prophecy has a future fulfillment in the end of days.

Thesis 82

The former rain is the First Great Awakening that launched the Church. The latter rain is the Final Great Awakening.

Thesis 83

This salvation that God is working out is centered on the individual spirit, as only individuals have souls. Institutions cannot be saved in this way as they are merely constructs of this world.

Thesis 84

As God is both one and a community, and as mankind bears the image of God both individually and in community, so the salvation of God affects both individuals and communities.

Thesis 85

Beginning with Abraham, God not only introduced Justification by Faith, but used Abraham's prototype of faith to make him the father of all who would believe God's promises.

Thesis 86

By making Abraham the father of all who believe, God began to establish a community of saints upon the earth.

Thesis 87

Just as Christ is both man and God, possessing of both body and spirit; the community of saints possesses both a physical community, that is Israel, and spiritual community of the Church.

Thesis 88

These are intended to be one new man destined to rule with Christ as kings and priests, but are currently separated due to neither currently fulfilling her divine mandate.

Thesis 89

This is due to both Israel and the church engaging in idolatry and spiritual adultery, loving and trusting those other than her Messiah, particularly devils and human authorities.

Thesis 90

God is orchestrating events that will lead both to not only repentance but reunion, placing both on a path to take her place as kings and priests by doing it God's way.

Thesis 91

Thus the Final Great Awakening occurs in conjunction with great duress in both the Church and Israel.

Thesis 92

The result is that neither will be able to trust their other lovers to be champion for them against their enemies. Christ is now the only hope.

Thesis 93

In dire straits with the enemies at
the gates, both seek God.

Thesis 94

Both Israel and the church are saved, Christ weaves the two back together, completing the maturation process that results in a a bride ready to marry Christ.

Thesis 95

The bride become married to Christ, being one-flesh with His humanity and receiving the fulness of God that dwells bodily in Christ.



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