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**WHAT PROPHETIC PROPOSAL DOES THE APOSTOLIC
MINISTRY HAVE FOR THE CHURCH FACING THE
CHALLENGES OF THE WORLD TODAY?**

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How can we make this proposal operational with an action plan?

Overview:

- I. The apostles and prophets in the first century of the Christian era.
- II. The apostolic ministry in the history of the Church.
- III. What happened with the Church of the West (Catholic Church).
- IV. The situation of the Evangelical Churches in general.
- V. The changes that the Reformation produced in society in contrast to what the Church of today does not produce.
- VI. The proposal of secularism and our apostolic proposal.

INTRODUCTION

What prophetic proposal does the apostolic ministry have for the Church in the face of the challenges facing the world today? In the face of the following severe situations with which we must live today? Such as:

Gender ideology, forced immigration together with the enormous amount of deaths generated by the same situation, Islamic terrorism, religious persecution, scandalous social injustice that leads many people to live in extreme poverty, family disintegration, corruption of government and the governed, shameful immorality and perversion in the cinema, television and other media, widespread hedonism, drug trafficking, the exponential increase in drug use in all strata of society, increasing economic inequality between rich and poor countries and between citizens in each nation, as well as many other similar situations that arise in today's world.

This work is not a lecture or talk on all these issues; it is an opening up to them; it is an open window to the world in which we live; it is an invitation for us to collectively think, pray, work and make proposals that we consider necessary for the Church. Each point presented is inconclusive and terminates with questions. What does the apostolic and prophetic ministry say to the Church of our day about these and similar issues?

I. The apostles and prophets in the first century of the christian era

The apostolic and prophetic ministry had a message that permitted the Church to see the state of the world according to God's perspective.

How does God see the world? What does the Lord say about the society in which we live out the gospel? What did Jesus mean when he told his disciples that they were the salt of the earth and the light of the world? Should the Church, in addition to working for the salvation of people, seek moral, political, economic and social justice changes? What does the apostolic ministry propose to the Church concerning this earth which belongs to God?

The apostles and prophets were the eyes of God on events both inside and outside the Church. The apostles speak to the Church on behalf of God about the state of the world.

Romans 1.18 – 32 (NIV)

"The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse. For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles. Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen. Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men, and received in themselves the due penalty for their error. Furthermore, just as they did not think it worthwhile to retain the knowledge of God, so God gave them over to a depraved mind, so that they do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they have no understanding, no fidelity, no love, no mercy. Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them."

They also described what the lifestyle of men would be like in the latter days.

2 Timothy 3.1-9

"But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God— having a form of godliness but denying its power. Have nothing to do with such people. They are the kind who worm their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil

desires, always learning but never able to come to a knowledge of the truth. Just as Jannes and Jambres opposed Moses, so also these teachers oppose the truth. They are men of depraved minds, who, as far as the faith is concerned, are rejected. But they will not get very far because, as in the case of those men, their folly will be clear to everyone.”

In addition, they spoke to the Church and the world about the unfair distribution of wealth and denounced rich oppressors.

James 5.1 - 6

“Now listen, you rich people, weep and wail because of the misery that is coming on you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. Look! The wages you failed to pay the workers who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty. You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter. You have condemned and murdered the innocent one, who was not opposing you.”

God always spoke through his apostles and prophets to show the state of the world around them, of what society would be like in the future and what would be their end if they did not repent and change their attitude.

They also carried out a ministry of admonition to the Church, so that she would not meld with the sins of her generation.

1 John 2.15 – 17

“Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them. For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world. The world and its desires pass away, but whoever does the will of God lives forever.”

They not only admonished the Church not to meld with the world, but also that the same sins not be committed within the Church.

Galatians 5.16 – 21

“So I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want. But if you are led by the Spirit, you are not under the law. The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.”

Ephesians 5.3 – 12

“But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather

thanksgiving. For of this you can be sure: No immoral, impure or greedy person—such a person is an idolater—has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient.

For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord. Have nothing to do with the fruitless deeds of darkness, but rather expose them. It is shameful even to mention what the disobedient do in secret." (Ephesians 5:3-6, 8-12 NIV)

2 Thessalonians 3:6-8

"In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching you received from us. For you yourselves know how you ought to follow our example. We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you."

The message of Revelation

The ministry of the prophet and apostle John, together with the book of Revelation, was of vital importance for a Church being persecuted as was the case in the first two centuries. The Church received a message of faith, hope, encouragement, and justice.

1. In the first chapter, Jesus Christ shows the Church clearly that He is the Lord and that He reigns, that He has all power and authority, and is the One who has everything under his control.
2. The author shows that Jesus Christ knows the state of the Church by saying to each one: "I know."
3. He reveals to the Church the divine reality, the eternal glories, the Lord on the throne as Lion and Lamb, in eternal majesty.
4. The author shows that evil will not last forever, that justice will be done, that the martyrs are in eternal glory, that the Roman Empire (Babylon, the great harlot) will fall, that the Lord will triumph over them.
5. He reveals that the church is the Bride of the Lamb and will reign forever and ever.

How glorious was the apostle John's message to the suffering, persecuted Church! How encouraging it was for the brothers to know that Roman imperialism was going to fall, that God would do justice!

The apostles saw the future and anticipated future events. The apostolic and prophetic ministry was of vital importance in the Church of the first centuries.

II. The apostolic ministry in the history of the church

The apostolic and prophetic ministry was very evident in the Church of the first century, as well as during the following centuries. In the times of spiritual revival, these offices played a leading role. Before, during and after the Protestant Reformation their participation was very prominent.

At the end of the 19th century and beginning of the 20th century, the Pentecostal movement emerged, bringing new strength, gifts, and hope. The Church grew and expanded; a spiritual awakening reached many denominations. However, with the desire to keep "the sound doctrine," they divide into countless fractions and become legalistic. On the other hand, the rest of the denominations, wanting to preserve their traditions, were closed to the supernatural manifestations of the Holy Spirit. That was the condition of the Church around the year 1960. At the same time, in the decade of the '60s, the prophecy of Amos 8.11 was fulfilled:

"The days are coming," declares the Sovereign Lord, "when I will send a famine through the land— not a famine of food or a thirst for water, but a famine of hearing the words of the Lord."

Many, especially young people, begin looking to experience more of the Lord. Watchman Nee's books led us to a more intense search for life in the Spirit. God poured out his Spirit, beginning a spiritual movement that reached practically all denominations.

However, we observed that the Church, in general, was losing its prophetic role in the world. Perhaps that was because the apostles and prophets were more dedicated to the task of evangelizing and opening new works.

The apostolic and prophetic ministry must teach the will of God to the nations and denounce sin in all its forms. Faced with the silence of the Church, the nations are losing the conscious awareness of sin.

Today everything is relative, there are no absolutes, and nothing is wrong. Everyone can do whatever they want and can publish it freely before the cameras. Who says "that is wrong"? Who speaks to the men and the women for the whole world on behalf of the Lord? Does the Church not dare, not want, or not able to be the voice of the conscience of society?

The prophetic function of the Church is not to condemn humanity, but to point out or teach what God says. The overemphasis given to John 3:16 on love, and the exaggeration of grace without the kingdom, dulled the prophetic edge of the Lord's Church. It is necessary to love, but with the truth. We are not thinking of prophets in the style of John the Baptist—that way of prophesying was in accordance with the times—but of men and women who raise their voices in the media, in the political arena, in literature for trendy bookstores, in newspapers or through articles that are clear and understandable for society, that reach the ordinary person and lead him to reflect on the issues.

It is time for true prophets of the Lord to rise up and speak in His name. The prophetic voice must be heard among the nations. The Lord, speaking of the Holy Spirit, said: "when he comes he will convince the world of sin, justice, and judgment." How does this happen? We know that it operates in the hearts of people; however, the audible instrument within a nation is the Church.

We are all aware of the times when the Church had a message of judgment without mercy, but we also know that this is not to which we are referring. To declare the truth produces a conscious awareness of sin in the people. To lift up the cross of Christ is to show that justice was done, that the demand of God was satisfied which frees men and women from the coming judgment.

III. What happened to the church of the west (catholic church).

The prophetic voice that the Catholic Church once had has been diluted by the moral scandals that have come to light. The Catholic Church has been discredited which produced a lost authority and credibility as the conscience of society. She lost her spirituality, and from one generation to the next she no longer transmitted a living faith. For this reason, she lost her people. To make matters worse, instead of showing genuine humility and seeking God, she wanted to seek popularity by relying on popular piety full of superstition, idolatry, and paganism. She sought to accommodate the new morality of the world.

She lost the trust of spiritual people.

- She lost spirituality.
- She lost authority.
- She lost people.
- She lost God's support.

However, there is hope: the charismatic movement and the movements of spirituality are a new leaven that can bring the emergence of something new within her, something that dethrones idolatry, superstition, and immorality, that supplants human dogmas and traditions by a life in the Spirit. The Catholic Church today needs apostles and prophets who dare to raise their voices for times of refreshment to come from the Lord.

Questions for analysis and debate:

1. How can we help the Church have a prophetic voice to the world?
2. How can we collaborate with the Holy Spirit to convince people of sin, justice, and judgment?
3. People have lost conscious awareness of sin: What should the Church do to make this change?
4. The message of the Church to the world at present is: "God is good, God loves you, God wants to bless you." All this is true, but is that the only thing we have to proclaim? Is this not a mutilated gospel?
5. How can we help the spirituality movements that are working within the Catholic Church?

IV. The situation of evangelical churches in general

What is the situation of the evangelical churches in the world today? We all know it, but I want to transcribe what some writers say.

Landa Cope sites in her book "The Model of Social Transformation of the Old Testament" what a British journalist said: "Christians believe that when many of them live in a community, they

end up influencing it for good." "The greater the Christian presence, the greater the general benefit to society."

The journalist sought a city with a high percentage of believers who attended church on Sundays. According to this definition, Dallas, Texas was the most Christianized American city. On Sundays, all the temples were crowded with believers.

When the statistics and the social situation of that city were reviewed, they were amazed. A high index of delinquency, antiquated health systems, contagious diseases, high rate of infant mortality, economic inequality, racial injustice, problems of education, and the like, makes "it the city where none of us would like to raise their children," says Landa in her book.

The most terrible thing was when the journalist presented this data concerning the city of Dallas to the most renowned Christian leaders in the area and asked them: "As a Christian leader, what do you have to say about the condition of your community?" the answer was: "This does not concern me ... I am a spiritual leader ..."

Something similar happens in Africa and other countries in Latin America. Bob Moffitt in his book "If Jesus Were the Mayor," tells of places in Africa where the Church is growing, and society is decaying simultaneously. The Church does not have an active and visible impact on its culture.

He says that they set out in the '90s to establish new churches in a country of 11 million inhabitants of southern Africa and managed to start 10,000 new churches. They thought that the numerical growth of the churches would bring a visible transformation in society. However, what happened was the opposite. Corruption became uncontrollable, along with a significant decline in the economy, health and education. However, ...there were 10,000 new churches. 70% of the population considered themselves Christian. There was no connection between the growth of the Church and the transformation of society.

In Guatemala, 40% of the population considers themselves Evangelical Christians. The country still suffers from corruption, poverty, and ethnic division.

We could continue mentioning Darrow W L. Miller in his book "Discipling Nations," or Vishal Mangalwadi and his book "Truth and Transformation," as well as other authors.

The conclusion drawn is dramatic, albeit real: The Church is not making an impact on society.

Why? What happened? In reviewing the reasons for this situation, the same conclusion is reached: The gospel that was preached during most of the twentieth century is not the gospel preached by the Lord's apostles in the first century. It is a watered down gospel, without lordship, without the demands of the kingdom.

- A gospel without the kingdom was preached, salvation without lordship.
- It was preached that one could be a Christian without being a disciple.
- It was taught that if you have a subjective spiritual experience with Jesus, you are already saved forever.
- People were asked to believe, to raise their hands, and recite the prayer of faith. From then on they were considered saved.

However, there is hope:

This hope is that the Church will return to the gospel of the kingdom and live under the lordship of Christ; only then can it impact society. For this we need to re-evangelize the Church with the gospel of the kingdom, and that each believer becomes a disciple of Jesus Christ.

1. How can we re-evangelize the Church with the gospel of the kingdom?
2. How is it possible to achieve a militant Church that does not conform to the culture of comfort and entertainment of the current worldview?
3. How can we integrate the Church into small groups of a committed and dynamic discipleship where each one is transformed and outfitted for the mission?
4. How to be a Church made up of stable marriages and families, who live in peace and harmony, and who, having overcome individualism, is dedicated in unity to serve God and their neighbor? How shall we stop the advance of divorce, even among Christians, which is destroying families and the new generations?

Does the Church have the authority to discuss these issues? What action plan does the apostolic ministry propose to the Church regarding these situations?

V. The changes that the protestant reformation produced in society contrasted with what the church of our day does not produce.

"One of the effects reported was on the literacy of the 'Protestant zones' of Europe. Both Luther and Calvin insisted that all Christians should read the Bible for themselves. In this sense, Protestants promoted universal education. Becker and Woessmann, in a study in 2009, using data from 452 Prussian counties in 1871, report that Protestant areas showed higher levels of literacy. And not only that but the same authors, in a 2008 study, also found that the "Protestant areas" had more literate women. This effect was the result of Luther's emphasis on 'each village must also have a school for women.' Both findings are vital to understanding the economic progress of Protestants in Europe. The more education, the more significant the progress!"

In many countries, the gospel does not impact the average or higher intellectual and economic levels of society. To top it off, in several congregations, especially charismatic ones, little value is given to training and intellectual advancement. Just as academic education brought progress in the countries that embraced the Protestant Reformation, so can the same thing happen today.

"Another effect of Protestantism was on the concept of work, which became known as 'the Protestant work ethic.' Both Luther and Calvin understood work not only as something that pleases God but as a call (vocation) from God himself. The implications of this idea were monumental. On the one hand, this implies that there is no work or employment of inferior dignity. It does not matter what kind of work, but that it is done for the glory of God. Also, employment is a "call" (vocatio) and implies that God uses each person for His purposes to maintain His creation and serve humanity. Not only the clergy (priests, monks, pastors, etc.) serve God, but every person who has a job!

"In short, apparently the expansion of Protestantism produced in the worker a "sense of purpose" in his work that led Protestant areas to be more productive." (Paragraphs sited from pastor and economist Héctor Salcedo)

The reformers not only taught:

Only Christ, Only Faith, Only Grace, Only Scripture and Only Glory to God

They were very practical, bringing the life of Christ to daily life, which they achieved.

Luther and Calvin taught (apart from the five theological postulates), three very intertwined truths that transformed entire nations and could have transformed the entire world. Some of these remain to this day in the countries that embraced them.

The Protestant Reformation made a high impact on the nations where it was established in two crucial areas and a third that honored the Lord. They taught employment as a service: 1. that benefits society as a whole,

2. that glorifies the name of God.
3. With moral and righteous conduct in all the areas of life.

Each one could say: "I know why I work—not only for the sustenance of my family but to take care of God's creation and serve my neighbor."

Evangelical Christians work, but how many take it as a vocational service, as a call from God to maintain the Lord's creation, serve humanity and bring glory to the name of our Father God?

What transformations these principles would produce if they were applied in all the nations of the world!

VI. The proposal of secularism and our apostolic proposal

1. The proposal of secularism.

The earth and all who inhabit it belong to God; However, the proposal of this secularist century is: "A society without God." What does it mean in practice? Not recognizing the Commandments established by the Lord.

This phenomenon is nothing new. It is something the Psalmist had already said. (Sal. 2.1-3)

"Why do the nations conspire and the peoples plot in vain? The kings of the earth rise up and the rulers band together against the Lord and against his anointed, saying, "Let us break their chains and throw off their shackles."(Psalm 2:1-3 NIV)

Religious doctrines are based on what is considered to be absolute truth, while secularism is based on reason. This doctrine was developed during the eighteenth century by the cultural-intellectual movement.

2. The proposal of the Lord and his Church.

"The earth is the Lord's and his fulness, the world and those who dwell in it." Everything has to return to its valid owner. Everything has to go back to God. The earth belongs to God, not to the devil.

As King David said: (1 Chronicles 16:28-34)

"Ascribe to the Lord, all you families of nations, ascribe to the Lord glory and strength. Ascribe to the Lord the glory due to his name; bring an offering and come before him. Worship the Lord in the splendor of his holiness. Tremble before him, all the earth! The world is firmly established; it cannot be moved. Let the heavens rejoice, let the earth be glad; let them say among the nations, "The Lord reigns!" Let the sea resound, and all that is in it; let the fields be jubilant, and everything in them! Let the trees of the forest sing, let them sing for joy before the Lord, for he comes to judge the earth. Give thanks to the Lord, for he is good; his love endures forever."(1 Chronicles 16:28-34 NIV)

For many years it has been said that "Heaven belongs to God and the earth to the devil." "We have to work so that people are saved and go to heaven. Do not worry about everything else. It is all reserved for the fire."

Is this correct? Do we have to wash our hands of the whole thing and give the world to the devil to do what he wants with people and with God's creation?

The devil is the prince of the power of the air, but does that mean that he is the owner of the earth and its inhabitants?

There is part of a "lying truth" in all this. The devil is a prince and operates in the air. His influence is exceedingly great. By twisting the Scriptures and indoctrinating men with the opposite of what Christ said, he usurps God's place and pretends to be God, sitting on the throne of men's hearts pretending to be God. He is an anti-God.

Nowhere in the Bible are we taught not to worry about creation and the people of the world, because all people, from Adam and Eve to our day, were created by God, and for God. Jesus not only healed those who believed in him but all those who came to him. He blessed the Jew as well as the foreigner. He fed everyone without asking how many of them would follow him.

In the same way, the Church was called to do good to everyone, beginning with those of the family of God. Almost all churches have some social service for the needy: orphanages, nursing home, soup kitchens, assistance to AIDS patients, home for single mothers and assistance to drug addicts; assistance to refugees, schools, literacy programs, assistance to widows and the homeless, and many other similar things. All this is excellent, and this must continue, it is agreeable in the eyes of God. It is a pleasant perfume in his presence.

However, the question we must answer is: Does what the Lord presented in the Sermon on the Mount point to this type of social service or a more significant intervention and participation in the world, so that changes may occur in all of society, changes that benefit all men?

Mt 5.13-14

"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. You are the light of the world. A town built on a hill cannot be hidden."(Matthew 5:13-14 NIV)

The call is to be salt of the earth and light of the world. The call is to be a city set on a hill.

Mt 5.15-16

"Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven."(Matthew 5:15-16 NIV)

The Protestant Reformation managed to make moral and social changes in the countries that accepted that change. It managed to be a city settled on a hill.

Can we achieve the same? Can the Church move in that direction and make it known to the world?

What God wants

To seek first the kingdom of God is to know that He loves justice and abhors all evil, even in those who do not recognize His government. God never ceased to be the Sovereign Lord of all nations. The Father always loves justice and abhors all kinds of injustice. He loves peace and not conflict, violence, cruelty, rapes, and wars.

At the birth of Jesus the angels sang:

"Glory to God in the highest heaven, and on earth peace to those on whom his favor rests."(Luke 2:14 NIV)

God wants all men to be free and enjoy freedom. God is against all kinds of despotism, authoritarianism, but wants order and authority. God wants liberty, not license.

The responsibility of the Church

Jorge Himitian, at AFI 2018 in Fuerteventura, expressed the following:

Does the Church have any responsibility in the transformation of nations? Is it part of our mission as children of God to fight for a world where there are more justice and peace?

The answers can be quite varied, and some even contradictory, according to the sector we poll.

Currently, among the moderate positions on this subject, there are two main ones. Both positions affirm that, yes, the Church has a responsibility in the transformation of nations. However, one maintains that its action must be indirect. The other affirms that the Church must include in its integral mission a direct action for the transformation of nations.

Those who argue that the Church's contribution should be made indirectly do not accept any participation of the Church or Christians in politics or different areas of government. The contribution made indirectly would consist in preaching the gospel, making disciples, planting churches, doing works of mercy and sending missionaries to all nations. As a result of sizeable numerical growth patterns in the Church in the nations and the subsequent discipleship, transformations would take place in society.

Those who believe that the Church must be—not as an institution but through its members—involved in all areas of society: politics, economics, justice, law, government, education, science, arts, communications, health, work, sports, entertainment, etc., these maintain that love of neighbor is not confined to practicing goodness and justice only on a personal level but also at the community, social and national level, in order to seek the integral well-being of all the inhabitants of the nation and the world.

Personally, I think that position A and B are not exclusive. If we advance with the wisdom of God and learn from the mistakes and successes taught by the history of the Church during its 2,000 years, I think it is possible to harmonize both positions, because I understand that they are complementary.

Questions for Discussion

1. Do we have to work for a better world, without neglecting our primary responsibility: the salvation and edification of the people?
2. Should the Church, in addition to working for the salvation of the people, seek moral, political, economic and social justice changes?
3. What can we learn from the apostles and prophets of the first century?
4. What can we learn from the history of the Church up to the Protestant Reformation (positive and negative)?
5. What can we learn from the reformers who made changes in the Church and the society?
6. Our proposals must be from the minimum to the maximum so that they do not be left as unattainable ideals.
 - a. What would be the minimum?
 - b. How can we reach the Church at large with the gospel of the kingdom?
 - c. How can we reach the government officials, judges, and legislators with the truth of the Word of God so that they can correct the course of the country?
 - d. How do we reach the general population?
7. The reality of the accumulation of wealth in a few hands is something unprecedented in the history of humanity.
 - a. How can we reach the entrepreneurs and the rich of this century?
 - b. What do we propose to the professionals and entrepreneurs of our congregations?
 - c. What do we propose to our young people who are in universities or who will study them?
 - d. What do we propose to Christian professionals, both Evangelicals and Catholics?
 - e. How do we transmit this vision of the transformation of society and culture to the new generations?
 - f. What do we present to writers, journalists and people in the media?

A personal experience that can help us

In the '90s, I prepared a work, some 20 pages, entitled: "The Christian in the Face of Globalization." I was asked to expound on it in a congress for young people and adolescents with about 2,000 attendees. The teenagers fell asleep, but the young people, mainly the university students, were impressed. Also, some unsaved people were in the meeting, among them a teacher who later asked permission to give the document to the students in his school. The members of the congress photocopied the study and took it to their jobs, and people were impressed. In a law office, work stopped as the paper was read. They sent it to all the senators, deputies and people of the provincial governments. I received notes from the Chamber of Industry of Guatemala regarding the article. A deputy and trade unionist invited me to eat in a very nice restaurant to talk about the subject. The work was published in its entirety in a quarterly book that reaches all unions, political parties, etc. of the country. One university began to dictate a course on Political and Social Sciences in the facilities of a union hall. I was invited to give a talk of 20 minutes at the opening.

On May 25, 2010, Argentina celebrated 200 years of the Revolution against Spain to achieve the freedom of colonialism. The festivities throughout the country multiplied, but that day, in the morning a Tedeum was celebrated in the Cathedral of Buenos Aires in honor of the Bicentennial of the May Revolution. The Catholic Church invited ministers of different religious denominations to raise prayers for the Fatherland. The pastors asked that I be their selected candidate, and they introduced me as a representative of the evangelical people. I was the 2nd or 3rd in prayer. Cardinal Bergoglio (current Pope) presided over the Tedeum. The Cathedral was crowded with people. When I finished praying, the crowd of journalists, political leaders, and other personalities started a thunderous applause, many standing, and with shouts of approval.

Why? I am not a lawyer, nor an economist, nor a politician. I am a simple suburb pastor. Apart from the providence and grace of God, I think what caused the reaction was presenting the truth wrapped in a familiar, ordinary language. With terms that people know and listen to regularly. We need to get out of our evangelical jargon and speak the truth in accessible language. We need to get more involved with ordinary people, with a message that is not common.

Will the word spoken by the prophets Isaiah and Habakkuk be fulfilled?

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."
(Isaiah 11.9)

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk 2.14)

TOPICS THAT NEED TO BE DISCUSSED

1. Is the transformation of nations part of the mission of the Church?
2. If the answer is affirmative, how can we reverse the disinterest in the transformation of nations in the evangelical world?
3. How can democracy, theocracy, and pluralism be harmonized?
4. How is it possible to coexist in the same country with extreme positions, such as gender ideology and the teachings of the Bible?
5. Does the Secular State exist? Or is it an excuse to impose anti-God ideologies?
6. Biblical morality, natural morality, immorality, amorality, popular morality, traditional morality, who establishes what is right and what is wrong?
7. Is it right to promote biblical morality in the nations? Up to what point?

8. Who should have parental authority over the children? Is it the responsibility of parents, schools or the state to provide sexual and comprehensive education for children and young people?
9. Is the traditional evangelical position of separation of Church and State correct?
10. In what way should the Church fulfill its role of being the salt of the earth and the light of the world?
11. Is it right to encourage our brothers and young people to prepare for positions in the government and public service?
12. If yes, what would be the ways for them to get to occupy positions in the three branches of the state?
 - a. Form political parties led by Christians?
 - b. Form a Christian political party?
 - c. Participate in other existing political parties?
 - d. Other options.
13. In the face of the crisis of values and the high levels of corruption in many nations, how can the Church develop a campaign of national and world moralization?
14. In the face of social injustice, should the Church encourage economists, administrators, lawyers, businesspeople and professionals from among its members to promote more equitable socioeconomic projects for society?
15. Centuries ago the western church confused the kingdom of God with the Church. God has the sum of knowledge and power; the Church, no. God establishes and removes kings; the Church, no; etc . What are the limits of the Church in political and social action?
16. How can the Church begin to influence the great centers of education with moral values and with the truth?

IT IS IMPORTANT TO RECOGNIZE THE STAGES THAT EACH CONTINENT OR NATION LIVES CONCERNING THESE TOPICS.