Universidad del Montemorelos

Facultad de Ciencias Administrativas Y Juridicas

Doctorate in Business Administration

Subject-Corporate Finance

Professor- Dr. Pedro Gonzales

Student: Donald Paul

Do an essay in relation to the readings. To expose how we must confront the future of the Church as an organization and community of believers in the face of these great changes that are occurring.

It is not secret to anybody. We are at the foundation of a revolution that is deeply changing everything around us. The speediness and forms of changes we are experiencing necessitate greater appreciation for distinction and human understanding, as well as deeper acquaintances and connections to one another. And the whole world is being affected already. The way we live, work, and relate to one another is not what we know a decade ago. This change, considered to be the fourth industrial revolution, is unlike anything humankind has experienced before. Religion, spiritual beliefs, and faith will have the aptitude of exploring new forms of innovation that can greatly challenge the wholesome features of our traditional value systems. In the face of these great changes that are occurring globally, the church as an organization and community of believers, if we are to survive, must confront the future biblically, faithfully, and prayerfully.

We are at the heart of an incredible social, political, ecological, and economic transformation. The church ought to confront the future, first and foremost, biblically. The bible clearly states the word of God is a lamp unto our feet, and a light unto our path (Psalm 119:105). I totally believe that the changes that are occurring in our world are preparing the way for what the bible teaches concerning the end time. And in order for the church not to be caught off guard, we are to be fully aware of what the word of God teaches. In a world that seems increasingly polarized, greater biblical literacy is indispensable. The book of Revelation notes three arenas in which Satan will establish his kingdom of the last days. Revelation 13 focuses on the political arena. The whole world wonders after the beast, and the entire population of earth is required to receive a mark in either their forehead or their hand. Revelation 17 covers the religious arena, depicting it as a scarlet woman mounted on the back of the beast who makes herself drunk on the blood of the saints. Revelation 18 portrays the third arena—the economic world. The beast power is depicted as enjoying luxury—fine linen and glittering gold—and all the merchants of the earth conduct commerce with her. Then suddenly and without warning she loses her great wealth, and the world is thrown into financial chaos. “Woe!

Woe, O great city, dressed in fine linen, purple and scarlet, and glittering with gold, precious stones and pearls! In one hour such great wealth has been brought to ruin!” (Revelation 18:16, 17).

In the fourth revolution, we have what is called the sharing economy. It is an economic gain for all involved, divided in much finer increments. But this prophecy is a reminder to every believer of the temporary nature of material prosperity. None of the wealth we possess, including that bestowed directly by the hand of God, will survive the destruction of this world. The saints who are caught up to meet the Lord in the air will ascend empty-handed.

All material possessions will be left behind. There’ll be no baggage hold or overhead compartment in the chariot cloud that takes us to heaven, nor will there be a currency-exchange angel waiting to trade New Jerusalem coins for our dollars. The believers of the last days must learn the spiritual grace of detachment so that when they are called to do so, they can unhesitatingly let go of the material things they’ve had. The church, in light of these changes, must face the future biblically.

In addition to biblically, the church must also confront the future faithfully. The fourth revolution with its implantable technologies is a cause for concerned. With more health devices being implanted in people bodies, one may come to believe that these devices can take the place of God. These devices with their ability to sense the parameters of diseases; they will enable individuals to take action, send data to monitoring centers, or potentially release healing medicines repeatedly. The church should never forget that even doctors do not heal. The doctors prescribe, they nurse, they auscultate, but the one who heals is the Lord. Our faith must be in God, not in machineries or even human. The faith of the church in light of these great changes must not be a fickle one. The faith of the church must not be inconsistent, nor ambivalent. Some people look on to God and sing, “My faith looks up to Thee” when the medicine stops working or when we lose our health.

The church has to learn to have consistent faith. And the church must learn it thorough *endurance*. James wrote: “Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing” (1:2–4). James is talking here about a long-term faith, an enduring faith. That’s what the church needs in order to confront the occurring changes in our world.

Finally, the church must be ready to confront the future prayerfully. In our increasingly connected world, digital life is becoming inextricably linked with a person’s physical life. While the fourth industrial revolution empowers people, it can also be used to act against what is most important to them. The church may lose its connection to her only source of power- her prayer life. Technology creates access to everything. But technology does not promote spirituality. On the contrary, it hinders spirituality. If the church has to survive in the era of the fourth revolution, prayer must be at the center of her life. The church has to pray; we can’t let it just slip our minds. The fourth revolution can bring success and wealth, but to love success and wealth more than God will harden our hearts and make us less able to feel and to sense. We should never forget that we don’t really know what the future holds, but our God is fully aware of everything. God holds the future.

All in all, the old dictum still rings with truth: Let God be God and all men be liars. The church, in light of these great changes that are affecting the world, must be careful not to allow the fourth revolution to turn it into unbelievers. The fourth revolution, with its decentralization and integration can empower and disempower. We must be open to learn and to adapt, but at the same time, the church should not negate the power of God’s word, the embodiment of faith, and her connection with God through prayer. Nothing in the world can replace the word of God, our faith in God, and our prayer life. Consequently, the Church, as an organization and community of believers, in the face of these great changes that are occurring, ought to lovingly confront the future biblically, faithfully, and prayerfully. And God will see us through because we have set our feet on the solid Rock-Jesus, the Christ.