

**A Look at the Contemporary Church
Does The Church Still Have
What it Takes to Get People to Jesus?**

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Fall 2017

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ABSTRACT

This research paper will take a look at the state of the Contemporary church and assess if possible its power and ability to meet the needs of this generation. Why have they found themselves unable to perform the miracles as Jesus did in His ministry? It will try to seek out according to the Bible, if the church is fulfilling the commands of Jesus or have they become too quiet concerning the real purpose of the church? Has the church taken heed to the message of fasting and praying or have they intertwined their theology and that of the new age thinking to make this generation comfortable in their way of life? Is the focus of the church still Jesus?

In short, this research seeks to evaluate if the plan of the church is in accordance with the Word of God?

This research is driven with purpose as it seeks to expose the problem of the missing pieces. Something is missing and before this missing piece grows deeper and darker, this research will endeavor to bring together the puzzle.

The focus scriptures for this research paper will be the following, as this research will base all investigations, questions and findings on these foundational truths. 2 Timothy 3: 1-17 and 2 Timothy 4: 1-4 affirms: - Focus Scripture Mark 2: 1-12 --- Mark 9: 18-19 and 29

And again he entered into Capernaum after some days; and it was noised that he was in the house.² And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.³ And they came unto him, bringing one sick of the palsy, which was borne of four.⁴ And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.⁵ When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.⁶ But there was certain of the scribes sitting there, and reasoning in their hearts,⁷ Why doth this man thus speak blasphemies? who can forgive sins but God only?¹¹ I say unto thee, Arise, and take up thy bed, and go thy way into thine house.¹² And

immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, (Mark 2: 1-12) KJV¹

3. “This know also, that in the last days perilous times shall come. ²For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, ⁴Traitors, heady, highminded, lovers of pleasures more than lovers of God; ⁵Having a form of godliness, but denying the power thereof: from such turn away. ⁶For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ⁷Ever learning, and never able to come to the knowledge of the truth. ⁸Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. ⁹But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. ¹⁰But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, ¹¹Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. ¹²Yea, and all that will live godly in Christ Jesus shall suffer persecution. ¹³But evil men and seducers shall wax worse and worse, deceiving, and being deceived. ¹⁴But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; ¹⁵And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ¹⁶All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3: 1-17). KJV²

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

²Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

³For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

⁴And they shall turn away their ears from the truth, and shall be turned unto fables” (2 Timothy 4:14) KJV³

Mark 9: 18,19 and 29 – Story of boy with deaf and dumb spirit.

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1. *Holy Bible*, King James Version
 2. *Holy Bible*, King James Version
 3. *Holy Bible*, King James Version

INTRODUCTION

The word contemporary can be described from dictionary sources as existing, occurring, or living at the same time; belonging to the same time: and of the present time; modern: Therefore this contemporary meaning is generating synonymic words such as instant, modern, present day, current, latest, mod, and now. These words are hard pressed against the forms of tradition and its meanings which anchor on something to be handed down or relating to or characteristic of the older style. The traditional is joined by words such as classic, common, conventional historic, old, and long established. We can certainly see a meaningful difference as it relates to those things, ordinances, lifestyles, and more particularly our everyday churches and church services which incorporates the people of the era, those that embrace the contemporary and those that shun the traditional. This includes the scope of our older generations and certainly the ‘Millennials’ as well.

Our contemporary church is breaking into the traditional ties that bound them to the first century church. In an essay, written by Dr. John H. Armstrong he states that “the contemporary plan is plain... create a worship service (none dare call it liturgy) that is fast-paced, light on doctrine and very heavy on music and drama. We are preoccupied, with being “trendier-than-thou.”⁴ He notes that one church advertises, ‘Church like You’ve Never Seen It Before’ while another in which this author has observed advertises, ‘Changing the Way We Do Church.’ So we can ask why are we looking for a church likened unto one we have not seen before and or one that is not based on the principles, doctrines or standards that has been taught by Jesus. Did not Jesus proclaim that “upon this rock I will built my church and the gates of hell will not prevail

4. Dr. John H Armstrong, “” “The Contemporary Church” - albatrus.org, www.albatrus.org/english/church-order/worship/contemporary_church.htm.

against it” (Matt. 16:18) KJV The church that Jesus presented and described should be our paradigm. One that will stand throughout all generations. One question that prevails and in our race to have the biggest, and most captivating sanctuary, or church building that the church, unchurched and millennials have ever laid their eyes on, is our thought as to what the church looks like to its Pastors and leaders, and ‘does it look any different as to what Jesus says the church should be?’ Many questions come to the forefront as ‘what is observed by those outside of the buildings in which many worship,’ and ‘how the church which is not the building is being presented worldwide?’ C. Peter Wagner writes that ‘church growth thinking leads to a methodology that is “phenomenological” not “theological.”

“That approach (i.e. phenomenological) may appear altogether too subjective to many traditional theologians...As a starting point, church growth often looks to the 'is' previous to the 'ought.'...What Christians experience about God's work in the world and in their lives is not always preceded by careful theological rationalizations. Many times the sequence is just the opposite: theology is shaped by Christian experience.”⁵

When we look at the Contemporary church, there appears to be a disconnect in communicating the foundational truths of the New Testament texts to what is also known as a new age church that is in search of its own truth. Can there be a meeting of the minds, or does one point of view need be considered as right while the other is considered wrong? The Contemporary church seeks to be inclusive of all people, and finding a new means of making all who enter into its doors very comfortable. Are they finding their own niche into a newly developed spiritual environment that is lacking and is leaving out the teachings, preaching, and

5. John MacArthur, *Ashamed of the Gospel: When the Church Becomes Like the World*, 3rd ed. (Wheaton, Ill.: Crossway, 2010), 79.

the moral and spiritual fiber of the Bible, and the practical principles cited in the Pauline texts? Are they thereby painting a very vague message for the ‘truth seekers’ of the Contemporary church to engage themselves?

The internal growth of the existing church and the apparent frenzy to plant new churches under some denominational title will be seen in positive light in regards to this research, if the outreach embraces the true Gospel message. Creativity in this outreach is healthy if the church will base its foundational truth on the principles of the Scriptures. However it has been seen far too many times the quick establishment of the new movements that lack doctrinal truths, Despite it being important that as the Gospel is spread to every nation and people, it should make sense that more locations should be acquired to accommodate the people that will be drawn to the faith.

But problems arise when there is confusion between the clarity of the Gospel message and the increased trending to overlay or set as priority the emphasis on building a mission for monetary gain and prestige with secondary emphasis on making disciples. Has the power that the church should possess been misplaced? Are the days of really seeking the face of God a thing of the past, because again in this fast paced society, there is no time to pray? That may be part of the missing pieces in this puzzle. Jude reminds and warns in this book that the faith of the believer is threatened, not only from outside the church, but from within the church. But his direction comes in verse 3, “³ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3). KJV The Scriptures establishes for growth, principle and order, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33). KJV

There is a tendency, because of the technological age in which we live to compromise and restructure the Contemporary church and its worship service to focus on the culture of people, with which we desire to attract, otherwise they will take their business elsewhere. At the communities fingertips are advertisements of many of the different menus of worship in which they might choose to fit their liking or that which appeals to their circumstances. As stated by one of the focus scriptures to this research that “the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; ⁴ And they shall turn away their ears from the truth” (2 Tim. 4:3-4a). KJV

Knowing this factor as it relates to the Contemporary church, the traditional membership and this age of millennials, it causes one to consider the message that is being put out there, locally, universally, socially and technologically. “Meeting needs does not always satisfy needs; but it often strokes further ones and raises the pressure of eventual disillusionment...Need is subject to consumer fashion and become shallow, plastic and manipulative.”⁶ The drive to meet ‘felt needs’ can cover up the ‘real need’ that the truth of the Gospel expresses separation from God.

LIVING ON THE EDGE

As we live in this fast pace society, the church has also stepped up its game plan. It is simply understood that in order to appeal to this high powered culture it must make Christianity attractive and palatable to this generation, while endeavoring to still link some traditional aspects of religiosity. The numbers game is also apparent in the church that is striving to gain more members, pressing the people for more finances to build bigger houses of worship, where they don’t really bring the true worship, and making disciples is low on their agenda. To keep up a

6. Os Guinness, *Dining with the Devil* (Grand Rapids, MI: Hourglass Books, 1993),

positive image, they may say souls are their number on objective, but in reality, it is not. The church world needs to incorporate its belief systems and interpret the Scriptures and its Biblical principles without damaging or compromising the Word of God. But it has been a task that has brought the church close to the edge. Take a look at their music, their dress, their dance, their sermons (what are they talking about), and the length of their offerings, and then look at their time given to prayer. When we put it all together it is almost crystal clear what the unbeliever will encounter. Often times Jesus is nowhere in the service and what the church has asked the sinner man to join, looks and sounds just like the place the church has asked them to leave.

We have asked this new age of millennials to ‘draw nigh to God’ and to ‘come out from among them,’ when the church itself has reduced its standards. The church says now that ‘it doesn’t take all that to live Holy’ because God Graces us with His loving kindness and tender mercies. What will the grandmothers say to this Contemporary Gospel? It seems clearly that it is out with the old and in with the new, but is this how we ‘contend for the faith?’

As the older members watched closely over this sensitive area they knew it would be a difficult task in ministry to distinguish and dialogue between their wisdom and the strength of theological liberalism. Living a Godly and Holy lifestyle will obviously take more than the Contemporary church is presenting to the public, because God has not changed His mind or lowered His standards. The Pastors, preachers and teachers have now the ominous task of setting the stage for these truth seekers, the new age children, millennials to pattern. Developing a message that is not too strict for their public to hear and agree with, but creating a methodology that also does not place the Word of God in true obscurity. They will have to be present with clarity a doctrine that reveals Jesus to unbelievers, so they can make the decision “to come out from among them” that they can be “in this world and not of it.” This has not seemed to be the

road the church has chosen. Of sorts they have become trendy, looking to meet what is a 'felt need' and not the need that will be satisfied for an eternity. It is an edgy agenda that represents a line helpful talks that are inclusive of this generation and the standards of the New Testament and Pauline texts. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). KJV

Webster writes "if we are serious about the power of the Holy Spirit, we are going to be living constantly on the threshold of God's new and powerful work. We will not only have to live with change, ambiguity and opposition: we will want to, just as the early church did in Acts. The church was not meant to be a stagnant, tradition-bound institution but a dynamic, Christ-centered household of faith."⁷ If the church wants to be powerful again they must stand up and stand out and then count the cost. This can be done when the church understands building a church on Christ and making of disciples, rather than just being concerned with gathering church members, or the marketing aspect for monetary gain and deceptive agendas. Because of the powerful message of Jesus Christ the church should be aware that "it can make the gospel interesting without entertaining, and convicting without condemning...It is a place where peer pressure, self-centeredness, anonymity and affluence are resisted."⁸ The Contemporary church cannot waiver in its course but must stand on the tenets of the faith in Christ Jesus. They must not remain lukewarm in their decisions, but steadfast according to the power that works inside of it. As the Scriptures clearly tell us:

,¹¹ Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

¹³ He that hath an ear, let him hear what the Spirit saith unto the churches. ¹⁵ I know thy

7. Douglas D. Webster, *Selling Jesus: What's Wrong with Marketing the Church* (Eugene, OR: Wipf & Stock Pub, 2009), 11

8. Douglas D. Webster, *Selling Jesus*: 13

works, that thou art neither cold nor hot: I would thou wert cold or hot. ¹⁶ So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3:11,13,15-16). KJV

The Contemporary church needs to raise its consciousness taking us back to the faithful and what are the standards and the commands of Jesus. The church first needs to know what is required of them in order that they may bring the unbelievers into the realm of safety and out of the grips of Satan’s trickery and temptations and bring liberty in the Spirit. The author Barna notes that “oblivious to the deteriorating spiritual condition of our country, the church is losing ground to the secular alternatives. The ‘encroachment of secularism’ and the reversal of values from spiritual to material are catching us off guard.”⁹ In his book he also discusses the kind of Pastors and leaders which should be leading the flock are accountable, discerning people of God who spend much time in prayer They should be bringing ‘impactful messages’ to the people which lead them not to edgy public opinions but to confessions about ‘who Jesus is’ and be compelled to follow Him.

When we understand that the drawing card to this fast paced society of truth seekers and millennials is to preach Jesus only and to bring the message that will lead them to the way of the cross. Following any other methodology than lifting Jesus out of the pages of New Testament Scriptures and the Pauline texts leads to a generation of limited and confused people who cannot answer the same question Jesus asked of His disciples, “But Whom say ye that I am?” (Mark8:29) KJV Webster adds that “Biblical preaching was God-centered, sin-exposing, self-convicting and life-challenging the direct opposite of today’s light, informal sermons that

9. George Barna, *The Frog in the Kettle: What Christians Need to Know About Life in the Year 2000*(Ventura, Calif., U.S.A.: Regal Books, 1990), p. 22

Christianize self-help and entertain better than to convict.”¹⁰ It tells us that many preaching styles are just simply motivational speaking and not Bible based sermons.

The church should seek to cause it’s participants to gather to worship a ‘sovereign’ God who is worthy, not based on how we feel or on our personal experiences whether they are good or bad, but find the need to communicate to this generation that God requires us to worship Him in spirit and truth of Who He is and what He has done. Scripture says, “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. ²⁴ God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:23-24). KJV As the Contemporary church seeks to be tolerant of all lifestyles, they have also come too close to crossing the line where its members find no difference or separation to living a holy lifestyle. Their they tend to gain members that are clueless regarding the evangelical movement and believe in this palatable gospel which has no Apostolic doctrine, heritage, standards, foundations or tenets of the faith.

IS THE MESSAGE OF JESUS CHANGING?

We should ask ourselves a few questions as it relates to the original message of Jesus. Begin with, ‘what has happened to the strong calls for repentance that would bring so many running to the altar crying ‘what must I do to be saved?’ ‘Has the cross where Jesus died, lost its power to save?’ ‘Where has the outpouring of the Holy Spirit gone?’ ‘Do we tarry for the power of the Holy Spirit as Jesus commanded His disciples, to be in one place and on one accord when the power fell?’ Is it just a fable that when Peter preached that day 3,000 souls were added to the church?’ Once a person received Christ there was the ‘Great Commission’ to ‘go ye into all the world and preach the gospel to every creature.” (Mark 16:15). KJV Did Jesus actually mean

10. Douglas D. Webster, *Selling Jesus*: p.48

that the church should do that today? ‘What happened to the miracles we saw as Jesus and His disciples did as they moved about from place to place, or doesn’t the Contemporary church have that kind of faith? Were the play by play narratives of the Gospels, the encouragements, teachings, and corrections from the Pauline texts not relative for this generation? What is really wrong with the Church and why is the Word not reaching this generation with the power of the Holy Spirit? Since the Word will never loss its power, it must mean that the church is not giving the Word in its fullness to the people.

At times when it was thought that the Gospel message was too harsh and not being well received, some decided to make changes. “Where once the church emphasized God’s perfect holiness, now the emphasized His abundant love. Where the church emphasized obedience, now they emphasized success. Where the church emphasized sin, now they emphasized happiness. Where they focused on God’s demands now they emphasized man’s specialness and abilities.”¹¹ As this was done people began to come to church again but as years went by, they began to see that people were ‘not growing deep in their faith.’

Getting the message out there, Wilson cites S. Morgenthaler who says, “worship is witness and witness is worship. The theological point is sound; when believers are engaged in the worship of God, this worship communicates to a lost world who God is and what He has done.”¹² The message of this worship becomes evangelism, which is a desired effect.

As this research has been observing from the many writing, we can almost see the consensus leads one to believe that the message is the same, but the manner in which the

11. Jared C. Wilson, *The Prodigal Church: a Gentle Manifesto Against the Status Quo* (Wheaton, IL: Crossway, 2015), p 32

12. Jared C. Wilson, *The Prodigal Church: p. 10*

message has been delivered has been altered. The emphasis of the message seems to have shifted into a negative light. Not only has the message been altered, but the attitude and the agenda of the deliverer has also been replaced by greed, the pride of life and by blasphemers.

“The Church, remains subject to a persistent and potentially harmful tendency to separate religious belief and moral behavior. When such a division occurs, moral theology becomes less a question of how to live out the doctrines that we profess and more. ‘Is this wrong?’ It is a fallacy to think that we can be spiritual or have a meaningful relationship with God without being concerned about the specifics of doctrine. Our belief system shapes, in definitive way our relationship with God.”¹³

MAKE SOME NOISE

As we look around at the age of technology, we must recognize that the message of Jesus Christ can and will travel across the world at the speed of light. No longer is the Gospel message dependent on the word of mouth as it once was by the twelve disciples and a number of Apostles. So how do we view that ‘Great Commission’ given to us through the Word of God ‘to go ye into all the world?’

Many church leaders are recognizing a heartbreaking reality. We have received the good news of the Gospel but we’re not actually communicating that good news. Paul writes to the church in Corinth that we are compelled by love in particular because we know if Jesus died for all, then those who live should no longer live for themselves but for the One who died for them. Research shows that Protestant churchgoers in the United States and Canada as a whole are not telling this good news message. According to Paul, part of our new life is that we have been commissioned by God to reconcile the world to Himself through Christ. In the Transformational Discipleship study, we asked 3,000 protestant churchgoers how many times they had personally shared with another person how to become a Christian. Sixty-one percent said that they had never shared their faith, zero times. Forty-eight percent said they hadn’t invited anyone to church during that period of time. Evangelism has become an afterthought for many believers. They invite their friends to church at a better rate. But inviting friends to church is not evangelism.

13. Robin Maas and Gabriel O'Donnell, *Spiritual Conditions* Kindle edition

Evangelism involves us telling people about the good news of the Gospel of Jesus Christ.¹⁴

The Word tells us that we have a responsibility to continue to spread the Gospel of Jesus Christ to all people. Today we have more powerful tools in our hands in which to do so, but it should be noted that the few men and women that did so before our time reached the nations around the world also. They did it without facebook, Instagram, tweeting, texting or cellphone and added to their mission was the stress of that day, yet they accomplished Jesus' command to 'go ye' in the face of real persecution. What is the excuse today?

In Mark chapter two we read the story of Jesus visit to Capernaum, the home of Peter. Jesus is there for a purpose, after He had been preaching in the synagogues in Galilee, and having spent time in prayer the Scripture tells us that "it was noised about that He was in the house." It was the His usual place to be when in Capernaum, and when the neighboring folk heard He was coming, that started talking. By the way, it can continue to be done that way.

There were a great many people that had gathered together, "insomuch that there was no room to receive them." This tells us that when people knew Jesus was in the house the word spread quickly and people came from everywhere to see Him. The Church has got to make some noise. If Christians believe that they have the answer to the world's problems and issues and that one of the places they can find some help is at the church house, and if they believe that Jesus is there, then they shouldn't have any problems getting somebody to Jesus. The Church can't be closed mouthed about the one who came to seek and to save that which was lost. Get them to Jesus by any means necessary.

14. "Aspiring to the Great Commission Is Not Enough: ," Christianity Today., www.christianitytoday.com/...great-commission-is-not-enough-knowing.

Today Jesus still remains the drawing card for the world, but the church would have to make some noise and alert those that are sin sick and weary, that He is in the house. The message is still simple if those of the faith would remove their agenda's and preach Jesus only, the crowds would still assemble themselves. The sinners and the sick would be healed, delivered and set free. But the 'Church' is too quiet when it comes to those issues, as if they are afraid to speak out, letting the world know that there is power in the name of Jesus and it is Him, not the denomination nor the mega church building that will break every chain. Jesus is there to deliver and to heal, and to save. The question again is does the church have the power to get people to Jesus or has the Contemporary church changed its focus?

What the church should recognize is that God is not some weak God and the power that He has, He has given to us. So what is happening to the power God has given to the church? If the church loses its power they have nothing to pass to the next generation. It is not that they need the church to receive the power, but they need the knowledge of how to obtain it, this free gift. So what are we handing this generation expect a weak gospel. Yet can we go back to the days and times of the early church to bring change. "The lack of rootedness does not lie in the return, through the replication of a particular set of conditions, to some golden age of devotional practice. Rather, our need is to recover an understanding of the value systems of our spiritual ancestors, to discern not only what is compatible with current trends and condition but also what in the end, is absolutely essential for the nurture of a human community of significance and meaning."¹⁵

BRING THEM TO JESUS

15. Robin Maas and Gabriel O'Donnell, *Spiritual Conditions for the Contemporary Church* (Nashville, TN: Abington Press, 1990) Kindle edition

Let's look at the text in Mark chapter 2. Because the word had spread that Jesus was in a certain place, there were four friends who decided to bring their sick friend, sick of the palsy, to see Jesus. But when they arrived at the place it was too crowded to even see or hear Jesus. Yet they were on a mission. They believed that if they got their friend to Jesus he would be healed, but now it looked as if they would fail in this mission because they could not even come near the door. So they met their first obstacle. How many would have seen the crowd and just decided to go another day? But they being of one accord and one mind came to the conclusion that we've got to get this done today. Our friend is in trouble and he needs some help now, and this may be our only chance to get him to Jesus. Besides, we need some relief of the burden of carrying him.

Their faith had to be strong as their determination to get their friend to Jesus. It can be seen that the friends did not get discouraged by what they saw. Don't be deterred by obstacles that were in the way, when you're on a mission to get people to Jesus, or to get there yourself.

So the men decided to take the steps to the roof as if they knew there was a possibility of removing the lattice from the trap door to make an opening. They believed Jesus had to be on the upper level speaking to the people. So they pulled the man with palsy up the steps, a small obstacle, and made an opening in the roof to go in but the opening was too small. The text says that they had to further break up the roof to make the opening larger so his bed could fit. How many of you know that when you get that close to Jesus, it might take you, by any means necessary to get the rest of the way. This story hinges on the faith that should be in the Contemporary church today. They need enough faith from the believers to bring the people to Jesus.

If the Contemporary church could pick up on a few of these missing pieces, such as having a sincere love for souls, fasting and prayer, faith and believing in the power of the Holy

Spirit, the church could be in proximity to that day of Pentecost when the power fell on the disciples and they began to speak with other tongues. What a day, what a 21st century Contemporary church this would be with Jesus as the head but also the foundation. “When God promises that his church will be kept from defeat, his purpose is not that we lay down our sword and go to lunch, but that we pick up the sword of the Spirit and look confidently to God for the strength to fight and win.”¹⁶

WHAT’S LEFT TO DO

Does the Contemporary church need some good instruction in order to fulfill God’s calling and their mission? It is the strong belief of this paper that the church in need of a little more Biblical help. It is not that difficult once the Scripture is read to be able to follow that instruction, likened onto the call of the disciples when Jesus asked them to “Follow Me, and I will make you fishers of men.” It was a task they accomplished during His three and a half year ministry on earth and one they continued after He left.

Some of His last instructions if they are read closely should be clearly understood. “He didn’t say ‘Organize a political action committee.’ He didn’t say ‘Remember to work for justice and visualize world peace.’ He didn’t say ‘Be tolerant of one another,’ ‘Save the whales,’ ‘Celebrate diversity,’ or ‘Commit random acts of kindness,’ or ‘Arm yourselves and take dominion over Rome.’”¹⁷

What He did say when they had come together asking?

“Lord will You at this time restore the kingdom to Israel? And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you: and you shall be witness to

16. John Piper, “Contend for the Faith,” *Desiring God*, November, 1984, <https://www.desiringgod.org/messages/contend-for-the-faith> (accessed November 20, 2017).

17. David Jeremiah, *Jesus' Final Warning: Hearing the Savior's Voice in the Midst of Chaos* (Nashville: W Pub Group, 1999), 118.

Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:6-8). Then in Matthew He said, And Jesus came and spake unto them, saying, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen (Matt 28:18-20) KJV

The Contemporary Church has much work to do until Jesus Christ returns we should work the works of Him who told us to go. Watch, wait and listen for the sound. He is closer than before. Church, take your position and take your stand with confidence because the Lord that saved you will keep you. “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. (Jude 24-25) KJV

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