

TODAY'S MEGACHURCH

Are we Biblical or Roman Catholic?

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When the Church Was Young

1) THE GOSPEL WAS FREE!

JESUS REMINDED JOHN the Baptist that the poor had the Gospel preached to them free of charge; it was one of the evidences Jesus gave of the genuineness of His ministry.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto Him, Art Thou He that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

Matthew 11:2-5 The BIBLE

Jesus violently overthrew the commercial stalls set up within the temple, and whipped those who manned them. And He expelled even those who did nothing more than carry things through the church building, a building God had established for prayer, not for carnal pursuits!¹

However, as the Church grew in numbers, and as time separated the believers in the maturing church from the experience of the first believers, the church slid easily into a routine that came naturally, and became fleshly, rather than Biblical, and Spirit-led.

2) ALL THE CONGREGATION SANG AND WORSHIPPED

At the last supper Christ and His disciples sang a hymn (oh, how this author would love to know what that hymn sounded like! Quite possibly, the words were taken from the Poetic Books of Scripture: Psalms, Proverbs, Song of Solomon, Ecclesiastes, etc.). They didn't listen to a band; they didn't sing to an earthly audience (except that they actually sang directly to God Himself: in the incarnate form of His Son, Jesus, He sat right there, before them!) Scripture implies that Jesus also sang (**Mark 14:26**); in other words, there was no audience; all participated! Indeed, it would have been obvious and incongruous had one of the group (Jesus) refrained from participating! led.

3) EVERY BELIEVER MINISTERED

So important was the sacred work of the Gospel that Jesus, the supreme Shepherd (Pastor), took personal responsibility for training those who would become His ministers. And when He returned to heaven Jesus sent the Holy Spirit to continue the work of equipping His people.² Paul describes the Spiritual Gifts which are given by the Holy Spirit, for this purpose, to *everyone* who has received the Holy Spirit Infilling.³ Our Heavenly Father explains that not all have the same corporate gifts.⁴ God, through Paul, emphasizes that

¹ John 2:16-17, Matt.21:12-13; Mk.11:15-17, Luke 19:45-46

www.Micaiah.com/commercialism.htm

² John 15:26 – 16:24; I Corinthians 12, 14; Acts 2:39

³ That Infilling is a *second* experience, an experience *following* salvation.

<http://www.Micaiah.com/filled.htm>;

http://www.Alelujah.com/files_what_next/be_filled.htm;

<http://www.Micaiah.com/tonguesi.htm>

⁴ But we all are able to receive *personal* tongues, for *private* prayer to God, and all are called to covet earnestly, "the best gifts [*most needed at that moment*]," –

I Corinthians 12:31; <http://www.Micaiah.com/tonguesiii.htm>

every Christian filled with the Holy Spirit is given Spiritual gifts⁵ to enable them to minister in some way(s) to others in the Church! Paul tells us in I Corinthians 12:14–26 that *all* Christians are important; *no* Christian and *no* ministry is unimportant or insignificant! *All Christians* are able, equipped to a certain degree, and expected to minister to others!⁶ “But all these (*Spiritual Gifts*) worketh that one and the selfsame Spirit, dividing to *every man* severally as He will.” I Corinthians 12:11. No, as I Corinthians 12:7-30 explains, not all believers are pastors and teachers; but God has equipped for ministry and responsibilities to the Body of Christ [the Church] **a)** to every single believer: his or her own natural talents, and **b)** to every single believer who is Filled with the Holy Spirit: his or her own *Spiritual Gifts*,⁷ *in addition to* his or her own *natural talents*. For this reason our Heavenly Father calls upon each and every believer⁸ to be Filled with the Holy Spirit, as a second experience, after salvation, to allow and enable the Holy Spirit to fully equip them for the ministry(s) that our Heavenly Father has planned for each of them!

When the Church Was Middle-Aged: The Middle Ages

1) THE COMMERCIAL ENTERPRISE THAT IS ROMAN CATHOLICISM

IN THE MIDDLE AGES the Church became a series of mega-churches and the buildings became the retail outlets of the commercial endeavor that the Church had become!⁹ It was here that one would pay for religious services rendered: weddings, christenings, and funerals, etc.! The larger church buildings, the cathedrals, were used for ceremonies for only the high and mighty,¹⁰ for only those who could pay, and whose patronage would make the building and the Roman Catholic Organization appear important! Here, prayers were bought for the dead, indulgences, religious books, crosses, and trinkets were sold, and it was here where one would pay his ecclesiastical taxes! Specific seats in the pews were sold!

2) WORSHIP IN ROMAN CATHOLICISM

Music eventually became the territory of merely the select few; the rest became mere spectators/audience members. Personal worship of God no longer included the congregation's singing to Him. Beautiful choirs of professional musicians and singers took over the individual believer's act of worship; the believer was given to believe that he was perfecting his experience of worship by merely attending 'mass,' and listening to the singing by others.

THE AUTHOR, HERE, draws the reader's attention to the Roman Catholic Organization as a comparison: to the early Church, then to the present-day Church. It is shown as an example of what some of the early Church became, and of what most of the present-day Church risks becoming.

The Roman Organization is NOT, here, depicted as part of the Christian Church! When it abandoned preaching salvation by grace alone, and began the worship of Mary and, “Saints,” and adopted various other anti-Christian doctrines, the Roman Catholic Church became a cult, a mere Organization, and one that preaches, “another Gospel” which is NOT Christian! Consequently, the Roman Catholic Organization is NO LONGER Christian, and is NOT part of the Church of Jesus Christ, of God; it is now a non-Christian cult.

⁵ These are special *Spiritual Gifts*, given when a person is Filled with the Holy Spirit, (a *second* experience *after* salvation), *not natural talents given at birth!*

⁶ Matthew 25:14-30

⁷ I Corinthians 12, 14

⁸ Acts 10:44-47; 11:15-17

⁹ <http://www.Micaiah.com/commercialism.htm>

¹⁰ James 2:1-10

3) MINISTRY IN ROMAN CATHOLICISM

In the megachurches of the Middle Ages the believer was given to believe that he was fulfilling his responsibility to God, and fulfilling his responsibility of service to God and to others, by leaving ministry to others. Ministry was delegated and relegated to only those specially trained and declared worthy by, "the Church." The very few who the Church was now endorsing and permitting to act as ministers to the congregation now became, "priests," who, alone, according to the Roman Catholic Organization, were able and permitted to stand between God and man. No one could come to God but through the, "priests;" no longer could the individual Christian himself approach God. The believer was given to believe that he had no part of God, nor possibility of approaching Him. The believer's very salvation and relationship with God was now deprived and denied him, except as permitted by the, "priests," and the Roman Catholic Organization. Even salvation itself could be denied the individual if he were deemed unworthy of it! And the Spiritual gifts, if recognized at all, became mere astonishing circus acts performed only by those rare and rarefied who, "the Church," would posthumously declare, "Saints."

However all these prerogatives the Holy Spirit has given for free¹¹ to each and every Christian: worship, communion, ministry. But, in the Roman Catholic Organization, relationship with God was now not only the territory of a select few, it was now actually *prohibited* from every Christian! Not only was that Organization now not encouraging and assisting the believer in the areas of worship, communion, ministry, but they were actually *prohibiting* the believer from fulfilling his rights and responsibilities to God in these ways!

The Church thus became, 'The Roman Catholic "Church,"' and the individual believers became mere audience members worth nothing more than their new role as servants to and customers of a commercial venture. This, despite our Heavenly Father's telling us in His Word, that each and every **Born Again**¹² Christian is a sheep in the fold of God, and each man a priest in himself,¹³ not needing a third-party, "priest," to approach God for him!

The individual's spiritual concerns were the least of the Roman Catholic, "priest's," concerns!

Then came Luther, Calvin, the Wesleys, the Presbyterians, the Baptists, etc., and then, at the beginning of the 20th century, the Pentecostals, then the Charismatics. And each group, in its own way, returned the Church to the days of Christ. Church congregations returned to manageable size, and the congregants would sing, worship, and minister in prayer, the Word, and Spiritual gifts, rather than merely be entertained. Each and every believer would, himself, take communion, rather than rely on another (a, "priest") to do it for him. The congregants would, themselves, be encouraged to minister to each other, and, indeed, be trained and helped to do so! Each individual was introduced to Christ in a personal way, and great works of Theology were written by those who were now experiencing God personally, and in a precious way. And then congregation sizes would inevitably grow, and so also the buildings to accommodate them, and the congregants' experience of God lessened, and each person practiced ministry less, if at all. Choirs again took over. Ministry again often became the exclusive territory of the clergy!

¹¹ Isaiah 55:1; Acts 8:14-24; Hebrews 4:16

¹² John 3:3-8; I Peter 1:23; John 14:6-7; John 10:7-11; I John 2:27

¹³ Revelation 1:5-6; Hebrews 10:19-22

Today's Megachurch

AS THE 20TH century dawned and developed, God revisited His people with a fresh outpouring and experience of the Holy Spirit as a second experience, one subsequent to salvation,¹⁴ and peoples' lives were given incredible Spiritual fruit and a freshness almost totally unique to the Church as a whole. The fruits of the Spirit were in greater evidence, and the Gifts of the Holy Spirit were experienced and developed in most, if not every one, of the congregants. And those gifts helped and enabled the congregants to experience God and to minister to each other in a whole new way, with dramatic increases in ability to exercise God's power, and effectiveness in meeting the needs of each congregation member! The 20th century saw a dramatic increase in the effectiveness of the individual Christian to connect with God, and to minister to those around him! Churches were small because they were populated with the, "rejects," from the mainline churches: those Christians who had experienced the Infilling of the Holy Spirit and who, when attempting to introduce others to the experience of the Holy Spirit Infilling, had been expelled from their churches. These were the outcasts of Christianity. They were the undignified because the outflow of their Holy Spirit Infilling was an enthusiastic and expressive worship of their Saviour.¹⁵ They were considered heretics by many who had not had The Experience.¹⁶ They frightened the weak in emotion, and made those limited in experience with the Lord insecure about their own Spiritual walk, and even resentful. The new, 'Spirit- Filled,' believers found themselves worshipping in small groups in homes, in store-fronts (commercial shops unused on Sundays), in barns, and in rented halls. They met in open fields, holding rallies, and attracted non-believers.¹⁷ And, as small groups, they were composed of believers who had all experienced the Holy Spirit Infilling, or were attracted to it, and wanted to investigate or experience it themselves. They all worshipped God under the power of the Holy Spirit, in, generally loud, enthusiastic services. The individual Christians in these groups ministered to each other; as everyone was filled with the Holy Spirit, there was no question as to which Gifts of the Holy Spirit each possessed: they KNEW which ones The Infilling had given them, and they USED those gifts! Because the groups were small the members knew each other's needs, and they all ministered to fill those needs. And they supported each other financially as needed. And the church building, for what it was, was taken care of because everyone took ownership of the small group in which all were ministering. As the groups were small, large buildings were unnecessary. Pastors were willing to work 'on the side' to help support themselves. As everyone in the congregation ministered to each other a large, expensive pastoral staff was unnecessary. These groups of Christians uncannily reflected and resembled the early church (Acts 2:37-47)!

1) THE BUSINESS WHICH IS TODAY'S MEGACHURCH

Today's inward-looking, "feed-and-please-me," seeker-centric congregation can be difficult to maintain financially; it is a congregation of takers rather than givers. The congregation might need to be a gigantic size so that the small minority that actually contributes is large enough to maintain the whole. Maintaining facilities and programs can be difficult in such a congregation without business interests to maintain cash flow. Many churches have sought to redress the difficulty of the general maintenance/operating fund by charging for services! In other instances, the church simply charges for books, materials, programs, outings, trips, etc., contrary to Christ's direct prohibition against commercialism in God's house, and preaching for hire! And so as a result some are excluded from some of the ministry of the church!

¹⁴ As promised in Joel 2:28-29

¹⁵ II Samuel 6:14-16, 20-23

¹⁶ Matthew 12:31-37

¹⁷ Hebrews 11:37

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not!

I Corinthians 11:20-21 The BIBLE

... and even if no-one is excluded from receiving ministry because of a lack of funds, the simple fact is: JESUS **VIOLENTLY** PROHIBITED COMMERCIALISM IN CHURCH, period!

2) WORSHIP IN TODAY'S MEGACHURCH

The congregation is now invited to listen to a rock band; the Spirit-filled worship of the 20th century Pentecostal and Charismatic churches has become, in those same churches, non-Spirit-filled worship masquerading as Spirit-filled¹⁸ by becoming mere lively, non-hymn, or rock and roll. Megachurches during the ascendancy of 20th century evangelicalism were often Spirit-filled (Pentecostal/Charismatic), an experience marked by Holy Spirit-generated and conducted worship, involving speaking in tongues, prophecy, words of knowledge, etc. This is characterized by the participation of every member of the congregation in genuine adoration. However, Spirit-led prophetic utterances to the congregation are almost impossible in a large congregation as they may not be heard by everyone and therefore the congregation might simply continue worshipping over them. In a large congregation multiple prophecies might occur simultaneously, creating confusion.¹⁹ Spirit-initiated songs from a congregation member might not be heard and responded to by the musicians, song leaders, pastors, etc. And, quite naturally, speaking out in prophecy, tongues, or song in a large congregation can be quite intimidating, even for the well-initiated or gregarious! Consequently, Pentecostalism/Charismaticism, and the resulting maturity of believers, is generally one of the first things to drop or be cast aside, either intentionally or unintentionally, when congregations become overly large. And the worship that replaces their Pentecostal/Charismatic worship is merely ... lively. In Pentecostal/Charismatic churches, song leaders who have not been filled with the Spirit, and who quite possibly have never even experienced Spirit-filled worship, have no idea that their own lively/rock and roll worship is merely a shell, a mere empty imitation of what God would like to do in the congregation's worship. And, because the modern lively/rock and roll worship is not based on the experience of the Holy Spirit Infilling Subsequent To Salvation, it is able to be, and has been, adopted by almost every evangelical denomination, groups who have never experienced that Holy Spirit Infilling. "Lively," has become the new mainstream. Many merely listen as, often, the songs are not exactly written to be sung by large groups; they're better suited to entertaining the listener. Female song leaders (contrary to the male leadership God requires²⁰) lead worship in high, falsetto voices that men find difficult to follow, and with a female lack of authority that compromises church leadership and participation (men and women, both, are just not programmed to follow a woman to the same degree as following men, no matter what the antiGodly feminists would wish). Large congregations distance the congregant from the platform and song leaders, and as a result there is a disconnect between the two; in some such cases, with few in the pew singing or worshipping (and many in the pews often talking amongst themselves, sipping on the coffee they bought in the church coffee shop[!], texting and checking e-mail), it can be uncomfortable or, indeed, even embarrassing, to participate in worship! It's

¹⁸ "Spirit-filled," does not mean, 'exciting, lively, Godly, etc.' "Spirit-filled," refers, in Scripture, to whatever is conducted under the power and direction of the Infilling of the Holy Spirit, as described in Acts 2, I Corinthians 12 & 14, etc.

¹⁹ I Corinthians 14:39-40

²⁰ I Corinthians 14:34-37; I Timothy 2:11-15

<http://www.Micaiah.com/women.htm>

easier and more natural to just stand/sit and listen to music ... or whatever else one wants to do. And the congregation CLAPS when a song is finished; it is now entertainment! This sounds strangely like Medieval Roman Catholicism all over again, but with 21st century cultural adaptations!

3) MINISTRY IN TODAY'S MEGACHURCH

Those who study group dynamics tell us that a person cannot keep track of, much less get to know, more than 200 or 250 friends and acquaintances. So it is impossible for a pastor to keep track of a larger group than this, and to adequately minister to them as a caring shepherd cares for his flock. Because the congregation is so large it is next to impossible for the pastor(s) to discover the natural talents and Holy Spirit-given gifts in those in his/their congregation, much less to encourage and help develop them in those abilities. Similarly, the individual Christian finds it at least as difficult to get to know the others in a church congregation of such size, and therefore far more difficult to in fact minister to others. It is at this point that ministry participation is actually denied the vast majority of those in the congregation; ministry is now the exclusive responsibility and right of those officially recognized as, "pastors, elders, deacons, teachers," etc. Once more, this sounds very much like Roman Catholicism! I Corinthians 12 is abandoned totally:

- 1 Now concerning spiritual gifts, brethren, I would not have you ignorant.
- 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
- 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.
- 4 Now there are diversities of gifts, but the same Spirit.
- 5 And there are differences of administrations, but the same Lord.
- 6 And there are diversities of operations, but it is the same God which worketh all in all.
- 7 But the manifestation of the Spirit is given to every man to profit withal.
- 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
- 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
- 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:
- 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.
- 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
- 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.
- 14 For the body is not one member, but many.
- 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
- 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
- 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
- 18 But now hath God set the members every one of them in the body, as it hath pleased him.
- 19 And if they were all one member, where were the body?
- 20 But now are they many members, yet but one body.
- 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:
 23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.
 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:
 25 That there should be no schism in the body; but that the members should have the same care one for another.
 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
 27 Now ye are the body of Christ, and members in particular.
 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?
 30 Have all the gifts of healing? do all speak with tongues? do all interpret?
 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

I Corinthians 12 The BIBLE

What POSSIBLE role could the above chapter of Holy Writ ever have in the lives of those attending one of today's resurgent super-churches?? For them, ministry is merely something to receive; individual involvement in actual ministry is almost totally out of the question!

11 And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Ephesians 4:11-13 The BIBLE

Proper pastoral care for the development of the individual Christian's maturity and ministry, holiness accountability, and pastoral counselling, etc., cannot reasonably be expected to be adequate in these large congregations! Only with a high plurality of pastors and ministers, to ensure and almost enforce subdivisions within the congregation into a multitude of small groups for mid-week meetings, can any semblance of truly adequate pastoral care be expected, and only if each believer actually is intimately involved in a mature, smaller group in addition to (or instead of) participation in the larger corporate group. In other words, an excessively large church (very much larger than @ 250 congregants) can in no way adequately answer the Spiritual needs of the majority of its congregation. Our large churches are returning what was a resurgent fundamentalism/evangelicalism to the impersonal, faux-Christianity of past centuries, and to present-day apostate denominations and post-Christian organizations such as the Roman Catholic "Church!"

Post-Pentecostal/Charismatic Church Influence On The Megachurch Movement

The Pentecostal/Charismatic movement has entered what has been given titles such as, “The Third Generation Malaise.” In other words, it is a commonly-recognized tendency in both the Church, and the secular world in general, that if a, “movement,” or organization has not renewed its original *raison d'être*, or, “reason for being,” after three generations it will have lost it totally. If its original foundation has not been remembered and re-emphasized the organization will, after three generations, have become no different from the environment or organization that it sought to reform or replace in the first place; it will be no different from what the others have become! An immigrants’ organization will find that, without fresh blood from back home, its grandchildren no longer speak the home country’s language nor follow its customs. A social movement or political party will no longer possess its original organizers’ concern or zeal, the reason for which it was created some three generations previous. And, after three generations, a fresh, new Christian denomination or movement will have lost its original reason for forming, if the second and third generations have not, themselves, adopted and taken to heart the denomination’s founding experiences/principles. Pentecostalism and its renewal movement, Charismaticism (which came about after about three generations of Pentecostalism), have similarly failed to continue to preach and experience the Holy Spirit Infilling that spawned and so motivated their founders near the turn of the 20th century. The Pentecostal/Charismatic Movement is now fat, lethargic, and content to mimic those Infilling-less organizations from which it once separated.

The Pentecostal/Charismatic Movement has indeed inspired other denominations, and left a lasting impression upon Christianity as a whole. Because of that Movement Evangelicalism has renewed its emphasis upon informal worship, and a minimum of formal liturgy, making Evangelical Church attendance more appealing to the young. The Pentecostal/Charismatic Movement has turned Evangelical/Fundamentalist worship upside down, demanding a lively experience, again appealing to the young. But the Pentecostal/Charismatic Movement has lost its emphasis and even its experience of the Infilling of the Holy Spirit/Baptism in the Holy Spirit! Part of this has been unconscious, but it has also been conscious, as the churches in the Movement have sought more wide-spread, “respectability,” and mainstream acceptance from both Christians and non-Christians. Large congregations tend to have more influence in the community/secular society, and their pastors tend to feel greater importance, as a result. They can come to see themselves as Spiritual ambassadors to the secular community (an ego-builder), become community and social activists or politicians, and lose their original zeal for the Gospel, and the shepherding of the flock of GOD. And when the large building of a megachurch is used to host a city-wide gathering of various denominations, and their congregation and pastor seconded to take part or officiate, it is the Pentecostal/Charismatic distinctives that are hidden and ignored, as if unimportant. The Christian tendency to cooperation and quiet submission in the face of overwhelming and hostile forces is seen here, too: the Pentecostals/Charismatics quietly stand back and shut up, and the distinctives that have made them so unique and vital in the life of the Church at large, and in ministry to the world, is quietened and soon lost. Granted, that makes for increased unity in the Body of Christ as a whole, but when its constituent parts lose the uniqueness that God has created each of them to publish, the Body of Christ is weaker, as is its effectiveness. Ironically, the Evangelical community considers it essential to avoid the ungodly un-Christian-ness of ecumenicalism, with its willingness to hide the uniqueness of the Gospel in order to coexist peacefully with other religions, yet we consider it quite acceptable to obscure our own distinctives when meeting with other denominations or experiences within Christianity! Somewhere, and at some point, we must realize the toxicity of such compromise, and be willing to create a few waves in order to maintain the unique and essential message that God has given us! Uniqueness will always have its detractors, so we must be willing to, “take it on the chin,” and ac-

cept the fact! The Pentecostal/Charismatic Movement has become corpulent, over-stuffed, lazy, and content to just be like everyone else. And that is just not good enough!

Jesus' goal was the training and preparation of His followers, not the collecting of impressive numbers! It's been said, "Pastoring is not a job or a career; it's a calling. God's people need a pastor, not a CEO."

Jesus winnowed out most those who were following Him so He could train only those who were sincere.

63 It is the Spirit that quickeneth; the flesh profiteth nothing: the Words that I speak unto you, they are Spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him.

65 And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.

66 From that time many of His disciples went back, and walked no more with Him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the Words of eternal life.

69 And we believe and are sure that Thou Art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve.

John 6:63-71 (Matthew 16:13-20; Mark 8:27-30; Luke 9:18-20) THE BIBLE

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"Pastoring is not a job or a career; it's a calling. God's people need a pastor, not a CEO."

The goal of churches, however, and its fulfillment as seen in our megachurches, has been the gathering of adherents: the larger the church, the happier and prouder we feel, and the greater vindication we feel that God is giving our ministry!²¹

Consequently, the Pentecostal/Charismatic Movement, which has been so incredibly influential and instrumental in the formation of the Evangelicalism behind the modern megachurch movement is no longer able to adequately minister to its adherents, nor to properly assist the Christian wanting to develop fully in the Lord. So those Christians zealous for the Lord, and wishing to develop and mature fully in Him, would do better than to attend one of today's megachurches.

²¹ <http://www.Micaiah.com/blessing.htm>

SUMMARY:

IT IS ESSENTIAL that we now evaluate ourselves and our churches, and recognize that in today's megachurches the individual's Christianity has become one of merely receiving. It is high time we re-established our focus upon ***Spiritually developing the individual***, and upon the need to make his faith outward-looking, to redirect him to personal, and individual ministry to God and to and from others. This new re-emphasis upon an outward- focus of the individual Christian must involve our subdividing our large churches into smaller, workable ministerial focus groups/congregations. The rare Christian who is still able to see the need to take control of his own Spiritual walk must now abandon the easy-believism large congregations, and find himself a small congregation in which, because of its small size, he can find areas in which he is able to most effectively minister to God and to others. The individual Christian must re-take his own Spirituality, and that of the group that God has made his responsibility to minister to. This Biblicism has been lost in the large churches of spoon-fed, compromising Christianity. Our pastors must adopt these practices. And, regardless, the individual Christian must ensure that he and his family are themselves taking this to heart, and following it with or without the leadership of the megachurch of which he has until now been a part.

Much of Evangelicalism, and the Pentecostal/Charismatic Movement have, themselves, returned to the self-satisfied, lazy, and over-stuffed congregations and apathy of all other historical Christian movements and denominations: it has grown past the reasons for its birth, and forgotten where it is come from and who/why it exists. It is time for either substantive renewal of our churches, or for other groups to rise in their place. It is time for a new movement of God, back to smaller, less easy and respectable congregations, to a new focus on ministry: to God, and to each other. We did this again over a hundred years ago (but we have lost it). It is time to do it again.