

A Disconnection Notice For Conviction

John 8:9

9) And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

I heard an advertisement recently that stated, “the fact is, it’s all about connecting.” This seems to be a trendy new age mantra that certainly carries with it a much celebrated humanistic worldview that is a successful approach in the secular world and an attitude and worldview that has strongly influenced many Apostolic churches today.

In the consummate numerically minded UPCI, some offices and positions bear the progressive title of: “Connection Director.” In the independent circles/former UPCI fellowships, many now offer in their facilities for your comfort and relaxation — “Connection Cafes” to... of course... “connect.”

Connecting with people has now become one of the main purposes of our gatherings. No one person would ever attempt to deny the importance of connecting with God. No one person also would discourage kindness and hospitality towards each other in our times of gathering together for worship.

But much of the rave of connecting is systematically and purposefully fleshed out based on a horizontal level and not a vertical dimension. A well-polished, designed, and orchestrated effort to accommodate all, no matter what must be done to appease men, is the focus of many today. Creating a comfortable environment for sinners and cultivating a sense of, and experience of, equality and acceptance of sinners in our congregations has undoubtedly become paramount to “connect” with them.

The Christian *comfort zone* has become a place for all to enjoy together, both sinner and “Christian.” It’s important for many churches that the unconverted sinner is extremely comfortable at all times in our midst now.

Any protocol or illusion that would separate them exclusively as sinners, such as our intense prayer, demonstrative worship, and of course, straightforward conviction preaching that would possibly make them feel second-rate in their own eyes, is potentially disastrous for those into “connecting” with them.

Consequently, many churches and ministries today have pivoted away from any traditional protocol that could insinuate a level of discomfort for sinners. Enter... “fun church, or happy church.” Come one, come all. There is something for every age group. While some of these are certainly mottos to reach for families and to kindly encourage sinners that they are welcome to visit our assemblies, any effort to assimilate them into the church outside of initial repentance and ultimate conversion violates biblical principles of what the church is and stands for.

It’s untenable to view the church in any particular or realistic way other than “us and them.” To hide or attempt to conceal that glaring fact is overt and unvarnished deception. Come out from among them and be ye separate saith the Lord...has been modified or perhaps perverted to mean: “you’re among friends, so connect and blend.” Regardless scripture teaches separation through sanctification. What fellowship doth God have with anything unlike Him or unholy?

Such as light versus darkness, God vs. idols, clean vs. unclean, etc... yet the ministerial connecting crowd must erase as many distinctions as possible that would cultivate a sense of exclusion for sinners. “Join with us” in prayer, worship, fellowship, and ultimately membership. “Come as you are.” As with most all humanistic verbiage, it sounds inviting and even acceptable.

The danger is the extent many have gone to create an environment of comfort that in any other venue outside of a spiritual setting would be clear and defined as entertainment. Big screen monitors, special stage lighting venues, studio cameras, and production videos for internet (entertain-net) television church. I should pause and encourage the readers to reference the lyrics to; "Would Jesus wear a Rolex on his (internet) television show." - Ray Stevens

Religious entertainment designed for a passive, benignly soothing, and comfortable, if not even a delightful experience for the sinner is a mandate. Platforms have been renovated into stages to reflect this new connecting experience. Prayer, music, singing, exhortations, and even preaching, with very few exceptions, are carefully choreographed to cultivate a non-offensive and non-confrontational experience for sinners.

This trending religious approach may often produce emphatic numerical church growth. Nobody leaves offended. Social media reviews will render 5-star results that reflect the delightful and comfortable experience the sinners enjoyed. No hits, no runs, no errors.

Nobody got dirty, and nobody got hurt. The evangelistic team was successful yet again. Good ole chicken soup for the soul preaching worked again. The spiritual results? Well? That is quite a different story altogether.

Jesus would have nothing to do with this deceptively covert approach to the gospel. However, His straightforward in-your-face, and highly invasive interrogating style approach, left Him alone with one sinner woman pleading for her life, as one by one, the majority of the "religious sinners" vacated His assembly (v. 9).

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