

UNDERSTANDING THE KINGDOM OF KIP

(This material was first presented as a preaching for the church
Oahu, Hawaii, September 22, 2006, and soon after, transformed into an article)

Introduction

Beginning in February 2003, the International Churches of Christ have faced some unexpected twists and very serious. Using the title of a book on the subject, we have spent as a movement by some firestorms.

As with wildfires, which are spread over several areas and are not easy to erase, that's exactly what happened to us.

However, thanks to faithful leaders and members among us who were determined to not allow the amazing work was burned by this fire, we have able to gradually restore the health of our movement and we have progressed consistently, at least the last five years. Keeping the mindset having "God first" in our lives and the desire to "learn and regret "at heart, we have seen the hand of God working among us in a way very rewarding. We are extremely grateful to him for his willingness in the grant forgiveness and the wisdom of his Holy Spirit.

One of the hardest moments of our storm was the emergence of a new moving among us, led by Kip McKean, the leader of the most influential years of training, which came to be called the movement "ICOC". This phenomenon has been painful for all of us and for many of us confused. Personally, for me certainly has been a worrying time, but not more confusing. History recently has become quite clear many aspects of recent efforts to Kip especially for those of us who were most responsible for responding to their methods and actions. In order to help clarify the confusion that still between those who have not had much experience with the movement of Kip and still are in a city where one of the deployments of their church is going, I want to help them understand what I have called simply "The Kingdom of Kip." This designation makes clear the fact that I do not consider the movement of Kip a movement of God. However, those who are taught and baptized in their movement become disciples, initially, and we hope that many of them remain as such. The problem is that when any movement has foundations wrong, he follows the path of what Jesus called "a bad move oriented ". In Jesus' time, this corresponded to the group of Pharisees and the Jews. In Matthew 23:15, Jesus said so bluntly: "Woe unto you, scribes and Pharisees, hypocrites traverse land and sea to make a convert and when they do, you make it twice as the child of hell than you. "

The leaders are imitated and both their good and bad qualities are eventually adopted by his followers, in most cases. Some qualities outweigh the not spiritual leadership and bind much more to the qualities of a leader, Jesus, as described in the Bible. My prayer and hope is that many who come to Christ,

Initially, this new movement, will, at some point, come to their senses and recognize the deeper issues that led to the initial movement of the storm Kip (the which I am part), and abandon it. Otherwise, they will probably be caught in what appears to be an exciting spiritual effort, but based on the wisdom human.

The most serious issue to be addressed in this article is the division. I began to see church has strife and divide - was five years old when I saw the first church split, and although I did not understand what was happening, I still remember very well. It was my misfortune to have to deal with two divisions in the church of the movement (in Europe), and experience what some churches are seeing happen through Kip and his leaders today. What I hope to accomplish in this article is to share my experiences in an effort to help you better understand what is exactly happening or may happen in your church and what to expect in coming days and months. In general, we know that God is in control everything, I'm not too worried about what will happen in your church, more I was worried about what would happen in Phoenix, when Kip implemented a church in my town. The results produced by these new congregations are a far cry from the inflated portrait done by Kip on these findings. The main need to be aware of what is really happening and how to respond justice to it. Get a better understanding of our history and its key elements will arm ourselves biblically to react to threats made to our union.

Understanding the Genesis of Our Movement

Most new movements arise as a result of reactions against the status quo, and to react to undesirable elements, tend to exaggerate. What were the reactions and overreactions in the early days of our movement? I think a lot basic issues influenced our formative years as a movement, such as: Corporate America, the military, sports, women's movements, etc.. However, I want to discuss in this lesson, from the point of view of our history, only exerted a major influence on us. When dealing with our history, my goal is not to be negative criticism, but simply help us learn from it. Otherwise, we will repeat the bad parts of this story, along with the good (and most are good).

When we talk about the bad elements of our movement, it should be noted that or any church or not every leader is guilty of the same thing, or the same proportion. The lack of insight into this observation leads to overreactions (As in 2003). But generally, things are absolutely true.

Each person is a product of his environment, is the result of good or bad. Or imitate (consciously or unconsciously) what is around us, or react against it. The same applies to all movements, for, or have the seal of what that produced them or rebel against him.

The concept of dialectical progression articulated by Georg Hegel, philosopher of the nineteenth century,

seems more right than wrong when applied to movements along the history. Hegel said he started with a thesis, an antithesis to react, the resulting in a synthesis. Over time, the synthesis becomes the new thesis and the same standard reactions can proceed. The stronger the reaction against the status quo, the more the movement is defined by its differences from its source. In our present movement, have been defined by our reactions. We have seen ourselves as a radical group, reacting against the tide of religion and warm uncompromising.

Of course there is great value in it, but there is also the potential for reactions excessive against what we reject. Most notably, we have been a group reactionary against what they call "The Traditional Church of Christ," with many reactions that go back to college ministry, commonly called "The Age Crossroads." By the way, what I say here about the traditional church is not goal judge this group because I am not really aware of what this church is doing today. My observations date back to what I saw and personally observed during the period (1960 to 1980). During this period, the ministers university established in the existing church ministries.

This does not mean that the ministers themselves have not committed on campus many errors. They had zeal, however, had no experience in dealing with the circumstances they faced. In retrospect, I think both the young ministers university leaders and elders of the traditional church also failed the tensions and divisions that have occurred. However, I place the greatest responsibility on the older leaders (Jesus had a couple of young leaders who wanted set fire to a town!). Almost all the young leaders will make mistakes related to misdirected zeal and older will have to be like Jesus help them mature. Regardless of guilt, the setting was ideal for reactions exaggerated by the leaders of university ministries. The reactions in this case, were sometimes obvious, sometimes they were subtle.

One of the reactions was more pronounced emphasis on numerical growth, compared with the traditional church group that had little growth. It seemed that we had intended to appeal to our evangelistic results, as if we saying: "We'll show you!" Sure, we had to focus on convert people and to grow numerically, but not for biblical reasons and reactionary issues. Another reaction observed previously in our movement was the lack of trust in people. We can speak of two basic categories: First, most members of these groups was seen as warm people. The problem is that some who began his career as these young leaders circumstances, sometimes still had residue of mistrust towards members of "our" churches. Suffice it to say that Romans 15:14 is more preached than practiced. Secondly, the leaders of these churches were not traditional reliable. In these churches, the elders were undoubtedly the leaders in control but the least reliable. There is no denying the transfer to our movement

priests who were unreliable. However, some of them are coming back today for the old model - the issue of control.

The leadership style of our movement was greatly influenced by the initial standards church. In the implementation of a new church or working with youth groups, university including the ministry, the leader was the "controller" of the group. As the students get older, they should be treated more adequately its age, which should include the development of leadership groups, instead of leadership of one person, or leadership from the top down. We have been extremely slow to learn this lesson as necessary, as taught in the book "The Golden Rule of Leadership" (written by me and Wyndham Shaw in 2001). Turning the last three principles - focus on numerical growth, lack of confidence and leadership style - defining the role of the Evangelist was thus strongly influenced by these aspects. To ensure that members (of who, at least subtly suspicious) would evangelize, the leader, who was "Control" group, had to preach about the need to strongly evangelize, otherwise the majority of members do not evangelize. Thus, mentality "pushes people" was built into the system from the beginning. No matter what you do not find this kind of motivation to evangelize the New Testament, such basic assumptions, without doubt, led to the approach preaching and forced diet offered by the leader "enforcer". These were the basis of their philosophy of preaching. In the short term, this kind of motivation for evangelism produced some very impressive results. But in the long term effectiveness to produce growth and spiritual health declined in a predictable way. Motivation affect the wrong people as well as drugs. She initially creates the desired effects, but as time goes discouraging as to produce no more no results.

The motivation of the Bible is primarily focused on love: love for God and love one by others in the kingdom. To reach non-Christians, we must share with with our friends and family what truly is good news for us, disciples. The outreach appears to have been more a byproduct than the result of an obligation emphasized. repeated several times in preaching and teaching Bible. It seems that the principles of John 13:34-35 really work, since people in the world are attracted by the love they see among the disciples. Christian happy are a good advertisement!

Most of our Christians have not been very happy, just because of preaching and teaching they received. The wife of a priest made the following Review a few years ago, "people are baptized into Christ thinking that will be part of a family and agree on the following day, discovering that joined an army, receiving orders to march! "This emphasis "pushing the disciples" to preach the gospel must be based on one of the three hypotheses concerning the records of the New Testament: that church leaders early as we preach preached, though it is not recorded in the New

Testament, or our needs are very different from those of the Christian first century, or imagine something that was never done. To accept any one of these three hypotheses as true, we need a good dose of arrogance.

Understanding the Output Kip Leadership

This output started when the daughter of Kip McKean left the church when it was student in Boston, at Harvard University. Since Kip had always insisted that all major leaders of the movement have the same responsibility to their families that the priests, that is, having faithful children, the leader of the Global Industry Group determined that Kip should abandon its role as leader of the movement, at least temporarily, and take a sabbatical. He was asked to resign from the post of Principal Evangelist church in Los Angeles 2001 and then asked to resign as World Missions Evangelist (Leader of the movement) in 2002. After working in college ministry in Los Angeles, Kip (by his own description) was off completely from the church staff Los Angeles and informed that there was no room for him.

This led him to assume the leadership of small Portland, Oregon's church, which currently leads. Although I personally know many details of the exodus of leadership, given our purposes tonight, I do not think it you need to know these details, so let's keep these points main. Those who read the article "Revolution Through Restoration III," written by Kip, you know what are your feelings about these issues and you can safely assume that many of us involved on this subject have a vision differently about a lot of detail. Suffice it to say that after Kip tried assume leadership of the movement, through this article "The Revolution by Restoration III, "both leaders found the members very resistant to their ideas, and since then things really started to get worse. Once in Portland, he began to assume the leadership of a new movement. (The first version of this document makes clear that, had he not allowed to, another Instead, lead the movement, then he would start another movement). We'll talk more forward on this point.

Understanding the Numbers (Key Dates and Events)

Here we will talk about the events that led to the widespread reaction against what Kip was trying to do, because everything is part of history that now includes a chapter on Hilo and Honolulu. Key dates and actions in response to Kip: I said earlier, Kip was asked to resign from the post of Principal of the Evangelist church in Los Angeles in 2001 and as World Missions Evangelist in 2002. On May 10 2003, he wrote the first version of the article "The Revolution by Restoration III ", which sparked strong reactions from many of closest relationships around the world and led to a series sketches and revisions. He assumed leadership of the church in Portland in July 2003. From time to time, Kip wrote and said disrespectful things about other churches and leaders, causing division.

In the Conference of Leaders in Chicago in September 2004, six or seven brothers (including myself) met with Kip and asked him to stop making accusations and derogatory comments about other churches and leaders among us - he promised to do. It was clearly a moment's warning to Kip, and been mentioned division and scriptures on church discipline. However, 21 August 2005, he wrote an article titled "The History of Portland" which was the scene for many reactions. Let me read a part of this article to help them understand why and how fast the reactions occurred:

"Therefore, from this Jubilee, the Portland leadership believes it is time to "call strongly reminiscent of the disciples not to ICOC die. "For many years I've preached about" one church in each city, " in other words, each city should have only one church of disciples, because they are faithful to God, He will multiply to evangelize not only your city, but throughout the region (Acts 19:8-10). I still believe in this principle. Unfortunately, it became common practice in the ICOC's separate the groups by regions geographical or groups of different beliefs about commitment with Christ, discipleship and church administration. If a group ask for help restoring the foundations of true disciples, we will assist you in every possible way. Biblically, the disciples can not rebel against the authorities, as well as David, who chose to transfer their allegiance Saul for the ruthless uncircumcised Aquis (1 Saugel 27:1-4). People are "free to choose" who will submit. In the fall, the leadership of Portland will begin to seek the leadership of the congregations that are in difficult to ask if we can help them lay the foundations of true disciples. If they are not inclined to receive this help, then offer assistance to any group that would rather go to a new congregation consisting only of true disciples. To an observer occasional, it seems to be "two churches in one city." And with that, will obvious to whom God will be giving their approval. "

Here are some of the reactions to that article and the admonitions that followed.

First, were the priests of Boston, on August 28, 2005. See what they wrote about the attitudes of Kip:

"The article, in effect, calls churches to, or accept the direction of Portland, or to realize that Kip and others will challenge Portland members of these churches to join them. Kip's attitudes are causing division and arrogant and should be resisted. In light of John 3: 9 - 10, considering the public and private conversations Kip, it is clear he is guilty of sin and of the same character of Diotrephes. He seeks always be the first, is malicious gossip about the members and churches and inspires a plan where intrinsically were rejected brothers who disagree with their way of constituting the church. He opposed to those who want to accept people who "he" does not consider

as true disciples. In light of Titus 3:9-11, it clearly causes division, not deliberately avoid foolish controversies and encourages them. Having in mind the verse 11, we are adding our voice to those who recommend that he be dismissed from the leadership conference in Seattle in September. "

With reference to his desire to help the Boston church, they wrote:

"Our desire is that this church continues to grow at a healthy and we worked for it. We have managed to change leaders in other churches such as Seattle and Los Angeles this year, and we expect these changes to continue. However, we will not tolerate authoritarian methods of leadership or intimidation to motivate this process, instead we turn our attention to the Spirit Ghost, the word of God and for men and women who demonstrate a spirit like that of Christ, have respect and maturity each other, as disciples of Christ. "

Then the church leadership was in Seattle to speak out, in September 2005. After the attempt to bring to repentance and Kip have warned him appropriately, they wrote:

"Destructive criticism and attack on the reputation of other churches. The Readers should judge for themselves, but, except for some churches that asked for help to Portland, most of our churches close-knit family has carefully examined the nonsense of Kip columns. The post-2002 movement has been consistently described with adjectives such as "sad" "numb" "dead" or "dying".

Because it was unclear to what churches Kip refers the reader may conclude - and conclude falsely - that, plus the experience in Portland, hopefully everything is completely lost in the kingdom. It is true it is true that many of our churches are struggling with large effort. Many are still picking up the pieces left by the damage caused by Kip, and other leaders and members. These churches need prayer, help and inspiration rather than trial and conviction. The challenge the disciples to speak "only what is helpful for building others up according to need "(Ephesians 4: 29) is real, both in terms of community regarding the individual. "

So the team and the elders of the Church of the Valley Phoenix wrote a message to its members on September 4, 2005. In this message, we also mentioned every step of the actions of Kip and the warning that he had received from those who tried to help him to repent. Some quotes show some of the concepts that are most important - the first was Jubilee made in Portland in the previous year (summer 2004). Some comments Kip made by that time were considered disrespectful and causing division. One of the statements was that if any church is not growing

numerically was warm, and if it was warm, then your leader was a false prophet.

Another statement alluded to a possible call of "remnants" (those with true heart of a disciple) to leave the ICOC's and the possible re-deployment churches in the cities where they already exist.

Obviously, we're all interested in church growth and that each each disciple is a disciple according to the biblical definition.

But unfortunately, what happens in most large churches the oldest is we are trying to help them return to order after the chaos that resulted from principles that formed the structure to begin with. Considering the premise Bible I Corinthians 3: 12-15, the fire showed the type of material used in the foundations of our construction and this biblical principle clearly shows that building more than 20 years ago under the leadership of Kip was wrong. It is very difficult to listen to Kip we express or imply that we are trying to pick up the pieces of a movement torn, we are somehow unnoticed or unconcerned about this condition and we are not helping his recovery.

With regard to the necessary help to other churches, many leaders of our church and sister churches have spent many hours via e-mail, phone calls and visits to these churches in conflict to help them. These same leaders have been asked to help, and in a spirit of interest and concern, these churches have offered to help they need .. But there is a big distance between saying, as Kip has said, that leadership in Portland will offer help to churches in conflict and those churches do not accept this help, Portland will start another church in that city. That statement mentioned in the "History of Portland" is arrogant, threatening and causing division.

Moreover, even if you determine that some churches were to be redeployed, this determination should be made for more than a leader and over a congregation. We must ask who appointed Kip or the church for Portland determine which churches are truly legitimate and which are not? The arrogance and the pride involved in these allegations are simply intolerable.

Soon after, a member of PVCC, Chris Chlopek, who had been a member of church in Los Angeles, was the main catalyst to start a new church in Phoenix (Under the direction of Kip). Again, the staff and other priests read a letter for members on September 25, 2006. Two points were placed biblical - Kip the call to follow, rather than local leaders, and re-planting churches. First, he used the example of I Samuel 27 to justify the fact that people choose to obey the leader. When someone refers to a distant Scripture of the Old Testament to justify the behavior of someone under the authority of the New Testament, it becomes immediately obvious that a very weak is being done. The NT is clear about the responsibility of elders with care for and protect the church. Read carefully the following passages: "Keep watch over yourselves and all the flock over which the Spirit Ghost has made you overseers, to shepherd the church of God, he

purchased with His own blood. "(Acts 20:28)

"The elders who rule well be considered worthy of double honor, especially those whose work is preaching and teaching. "(I Timothy 5: 17)

"Obey your leaders and submit to their authority. They care for you as it is accountable. Obey them so that their work is a joy and not a burden, for that would be profitable for you. "(Hebrews 13: 17)

"Therefore, I appeal to the elders among you, and do so in quality as they priest and witness of the sufferings of Christ, as someone who will participate in the glory to be revealed: shepherd God's flock that is under his care. Look for him, not by obligation, but with the desire to serve. "(1 Peter 5:1-2)

Second, Kip, is quite clear about his doctrine of "one church in each city ". Considering the fact that he support his strong statement with respect to a true church in every city, means that he considers us more like a valid church. Despite the many and serious problems in the Corinthian church, even so the disciples were treated as "the church of God at Corinth" (I Corinthians 1: 2). Kip in the doctrine of the Church of the Valley of Phoenix has lost that status and should be replaced by a "true church of God." It is significant that in all NT, there is no example of a disciple is to make a statement and go to another church, or start a new church.

In letters to the Seven Churches of Asia (Revelation 2 and 3), we find much approval or condemnation for these churches. The seven is the worst in Sardis who have not received no praise, and although she had just a few members, these were instructed to continue to be fair, not abandoning the church and not bringing in another. And this despite the fact that other churches were located close together the other (all in the same region of Asia Minor) and the fact that the churches Smyrna and Philadelphia have received only praise of Jesus. This example is considerably different from the claims and practices of Kip. Not only do you not is a biblical example about starting a new (second) in a church same city, but it has the same meaning as division of the church - an attitude strongly condemned in the NT. The first four chapters of I Corinthians treat it as a sin of division. Carefully consider the following words:

"Brothers in the name of our Lord Jesus Christ, I beg to all you who agree with each other in speaking, not to there are divisions among you, rather that all are united in one just a thought and opinion. (11) My brothers, I was informed by some the house of Chloe, that there are divisions among you. (12) By this I mean that some of you said: "I follow Paul" or "I follow Apollos" or "I am Peter, or" I am of Christ. " (13) Did Christ is

divided? Was Paul crucified for you? Were you baptized in the name of Paul? "(I Corinthians 2: 10-13)

"You do not know they are God's temple and that God's Spirit dwells in you? (17) If any man defile the temple of God, God destroy: for the temple of God, and you are that is sacred. "(I Corinthians 3: 16-17)

"Brothers, I applied these things to myself and Apollos for love of you, that learn from us what it means: "Do not go beyond what is written," So no one takes pride in favor of a man over another. "
(I Corinthians 4: 6)

The fact that Kip be asking people to take a stand next to it should sound as a warning sign that something is terribly wrong from the point the biblical view. Paul refused to be part of it; Kip not only embraces it, as also claims that. Galatians 4:17 summarizes this point: "Those who do so much effort to please them and do not act, but they want to isolate them so that you also show zeal for him. "

On October 9, 2005, a long letter written and signed by more 60 brothers of well-known and well respected, calling to repentance Kip and clearly defining this regret. Although many points have been placed, it would be good to note also some considerations that have not yet were cited by me. After mentioning the defense of himself made by Kip in "Revolution through Restoration III," with respect to its pride, harshness and pursuit of human glory, the document signed by the brothers, stated:

"His writings, his sermons and his website contains self-promotion and advertise yourself that are inappropriate, immature and hurtful. We had many conversations between us about you only praise his church and no other. You say publicly that he regretted raise himself, although almost all articles are edited for you about you and your ministry. His view of our congregation is always about who is on your side and who is against you. This is not spiritual, it is unfair, immature and even irrational. "

The lack of repentance Kip characterized as sadness in the world, rather than Godly sorrow, was also mentioned:

"Godly sorrow produces no remorse, but a repentance leading to salvation, and the sorrow of the world produces death. See what this godly sorrow produced in you: that dedication that excuse, what indignation, what alarm, what longing, that concern, I want to see justice done! In all you will clear in this respect. "(II Corinthians 7: 10-11)

"We rejoice in their care of souls. But unfortunately notice that you continue to be zealous for their opinions and their own

leadership and stubbornly determined in their selfish ambition. In direct contradiction to this passage, we continue to see in you: Sincerity of short-term momentum to defend, indignation with the sins of others, rather than with their own sin, you are alerted to the condition of the church, but little concerned with his own arrogance, care for others adapt to their plans, blaming others in relation to discipline and releasing bitterness over them. You have not proved sorry to be almost none of these points. "

At the end of the article is a list of our convictions on the same principles in Kip which claims that no longer believe (these principles that are included in Proposal for collaboration that we signed). Finally, the article ends with more than 60 signatures of the brothers, as mentioned earlier. Please note that this document was a note of caution, along with a host of other previous warnings for the same purpose. On November 12, 2005, Brothers of a final document was published, which was equivalent to a total discipline to Kip - made its official shutdown for more than 80 brothers, most them representatives of various churches. Since many false doctrines were verified, as well as other sinful behavior, it became clear that Kip was being disconnected from the congregation.

"Given our deep concern for his soul and to protect the flock, we must continue to oppose you while you continue making division among the disciples. For fear of God and for you and all His people, we commit ourselves to obey the Scriptures warn us to no longer have communion with you until you repent:

"I urge you, brothers, to watch out for those who cause divisions and put obstacles to the teaching you have received. Afastemse them. For such people are not serving Christ our Lord, but their own appetites. By smooth talk and flattery they deceive the heart of the naive. "(Romans 16:17-18)

"The one who causes divisions, warns it a first and a second time. After that, discard it. You know that person is warped and sin itself, is doomed. "(Titus 3:10-11)

I think it's important to know the names of some leaders who signed this letter Kip shutdown:

Baird, Los Angeles, USA

Martin Bentley, Orlando, USA and South America

Tom Brown, Los Angeles, USA

Ron Brumley, Seattle-USA

Robert Carillo, San Diego-USA

John Causey, Los Angeles, USA

Jeff Chacon, San Diego-USA

Steve Chin, Taipei-Taiwan
Malcolm Cox, London, England
Henry Cramer, Los Angeles, USA
Dave Eastman, Orlando-USA
Brian Felushko, Vancouver-Canada
Gordon Ferguson, Phoenix, Elders and Evangelists, USA
Mike Fontenot, Hampton Roads-US
Andy Fleming, Los Angeles, USA, Eurasia and Middle East
Herve Fleurant, Denver-USA
Marty Fuqua, Los Angeles, USA
Anthony Galang, Los Angeles, USA
Scott Green, Seattle, U.S. and China Leadership
Douglas Jacoby, Atlanta-USA
Jake Jensen, Los Angeles, USA
Tom Jones, Nashville, USA
Sam Laing, Athens-USA
Roger Lamb, Chicago U.S.
Cesar Lopez, Manila, Philippines
John Louis, Singapore and Southeast Asia
John Lusk, St. Louis, USA
John Mannel, Los Angeles, USA
Chip Mitchell, Boston USA
Reese Neyland, Los Angeles, USA
Daren Overstreet, Seattle-USA
John Porter, Miami-USA
Sam Powell, New York-USA
Mike Rock, Los Angeles, USA
Wyndham Shaw, Boston USA and Europe
Tony Singh, Chicago, USA and Canada
Foster Stanback, Los Angeles, USA
Steve Staten, Chicago-USA
Greg Tache, Seattle-USA
Mike Taliaferro, San Antonio, USA and Africa
Bruce Williams, Los Angeles, USA
Shawn Wooten, Kiev-Ukraine
Understanding God's Revelation

We have examined many sins of Kip in the light of the Bible, although many documents on which we rely to mention these sins have a number of other sins described in detail. The false doctrine that he advocates, some of which are totally wrong, the biblical view, and other reviews are linked as doctrine. Several have been addressed in the above quotations. Other that can be added here are the following:

1. Repentance is equated with healing (can be done from night to day - Kip repentance but did not follow this rule.) The letter of Seattle has a good portion talking about it.

2. Evangelize the world in a single generation.

3. Supervise the evangelists, based on the example of Paul and Timothy (is similar to the new Christians that need to be monitored, but reject the idea of moving to a more mature stage and have more equal discipleship - congregations follow the exact same model).

4. Doing the sin of morneza fit what you want it mean - warm or cults lack of baptisms. Without a doubt, is morneza bad, biblically speaking, but even when we look at this example, we can see the trends of our legalism. Revelation 2:14-22, with reference to the church of Laodicea, defined as attitudes and warm morneza trust in material wealth. You can not simply compare emotional enthusiasm for spirituality. I have seen some young leaders with a lot of fire (and, in consequence, are highly praised), but left weeks after the church - while older leaders and more sedate yet are in battle after many years.

It's different to say: "Let's all get super excited now" and what we do does get really excited reverence for God. In this sense, is like having faith - Or we can require people to have faith, or we can help them build that faith. There's a difference between the two approaches. What was the problem in Laodicea? Are their services were not exciting? Did not they baptisms had enough? (Where do these two issues are addressed in New Testament, anyway?). Biblically speaking, growth is a byproduct of spiritual health - to love God and love one another. The question was that in Laodicea, Christians were proud and self-sufficient, instead of being humble and hungry for God's grace to sustain them. Read Matthew 5:1-10. Let begin studying the Bible for their own surrounding context, rather than forcing it to conform to our preconceived ideas!

The current way of doing Kip fits these parameters mentioned above. He wants trying to force churches to join him, taking the lead them in some way, or establish new churches (as in Chicago, Phoenix and other places). I can say with sure that there is much deception involved. Its leaders say they are not recruiting our members, but this is far from true in many places and in many cases. His claim regarding my local church was this: "We we are not saying anything against the church of Phoenix - we're just doing our own work. "This simply is not true and can be refuted by several people. Pay attention to Romans 16:17-18: "" I urge you, brothers, that watch out for those who cause divisions and put obstacles to the teaching that you have received. Stay away from them. For such people are not serving Christ our Lord, but their own appetites. By

smooth talk and flattery they deceive the minds of the gullible. "(Romans
16:17-18)

We

Conclusion