

Chapter 1 : 12 Bible verses about Ignorance Towards God, Leads To

John Owen in his book, Apostasy from the Gospel, deals with a subject that has received less attention from contemporary Christian writers, the subject of apostasy.

Darkness and ignorance another cause of apostasy. The second spring or cause of defection from the gospel in any kind, is that spiritual darkness and ignorance which abides in the minds of men under the profession of the truth. The gospel may fall under a double consideration: First, Of the things themselves that are contained, revealed, and proposed therein; these are the material objects of our faith. Secondly, With respect unto the doctrinal way of their declaration. With respect unto the first, there is a spiritual darkness on the minds of all men by nature, so as that they cannot discern them in their own native form and beauty. With respect unto the latter, men are said to be ignorant, namely, when they do not in a due manner understand and comprehend the doctrines of the gospel, and so perish for want of knowledge. These things being of a distinct consideration, and of different influence into this pernicious event, the first shall be first spoken unto. That there is such a spiritual darkness on the minds of men by nature, and wherein their depravation by sin cloth principally consist, is fully testified in the Scripture, as I have at large elsewhere evinced. Hence all men grant, so far as I know, that there is need of spiritual illumination to enable us to discern spiritual things in a due manner, though all are not agreed in the nature and causes of that illumination. But to deny the thing itself is to deny the gospel, and to make the promises of God of none effect. Now, where illumination is needful, there darkness is to be removed; for the end of the bringing in of light is to dispel darkness. Wherefore, such a depravation of the minds of men in spiritual darkness must be acknowledged, or the gift and grace of God in illumination must be rejected; and they by whom it is done do by their own blindness give new evidence unto the truth which they do oppose, there being no more certain demonstration of the power of darkness in any than for them to affirm that they stand in no need of light to be communicated unto them by the effectual operation of the Spirit of God. There is a glory and beauty in those spiritual things which are the subjects of the truths of the gospel. Even the philosophers of old contended that there was a beauty in all truth, which would engage the minds and affections of men unto it were they able to discern it; and if they saw and granted this in things natural and moral, which are earthly and exposed unto the common reason of mankind, how much more must it be granted of the truth of things heavenly, spiritual, and divine! In brief, whatever there is of divine glory or excellency in the divine nature itself, in any or all of its holy properties, in the great and most glorious effect of them in the person and grace of Christ, in the renovation of our nature into the image of God, in the divine life of faith and obedience, it is proposed unto us in the truths of the gospel. Whatever doctrinal proposition may be made of these things unto the minds of men, yet the things themselves cannot be comprehended nor spiritually discerned without the illumination of the Holy Ghost before mentioned. Hence it follows that men may be instructed in the doctrines of truth, yet, continuing under the power of natural darkness, not discern the things themselves in their own spiritual nature and glory, nor have any experience of their power and efficacy. This all the prayers of holy men in the Scripture for spiritual light and instruction, all the promises of God savingly to enlighten the minds of men, and the descriptions given of that work of his grace whereby he doth effect it, do undeniably evince. One consideration will be sufficient unto our purpose. Whosoever hath a spiritual view and knowledge of these things, his mind will be, and is, certainly changed and transformed into the image of them. So the apostle tells us expressly, 2 Cor. The mind is united unto the things so discerned, and the image of them is so brought forth therein as that there is an exact conformity between them. But we see by open and palpable experience, that notwithstanding the knowledge which many have of spiritual things, their minds continue carnal and fleshly, filled with corrupt and depraved affections, and are no way changed into the image or likeness of the things themselves. There needs no farther demonstration that men have never had a spiritual view of or insight into the glory of gospel truths, be their doctrinal knowledge of them what it will, than this, that their minds are not renewed thereby, nor transformed into the likeness of them. Where it is thus with men, they have no stable grounds whereon to abide in the profession of the truth against temptation, opposition, or seduction; for their steadfastness must be an effect of

such an assurance in their minds of the truth of the things which they do believe, as will be prevalent against all that force and artifice wherewith they may be assaulted, and such as will not suffer their own minds to be indifferent, careless, or negligent about them. But whence should this arise? Assurance from outward natural sense in spiritual things we are not capable of, nor are they evidenced unto our minds by rational demonstration. All the full persuasion or assurance we can have of them, which will be prevalent against temptations and oppositions, ariseth from such a spiritual view of them as gives an experience of their reality, power, and efficacy upon our minds: Hence this assurance, though it be neither that of sense nor that of reason, yet in the Scripture is compared with them and preferred above them, as that which giveth the mind a more certain satisfaction than they can do, although it be of another kind. And without this it is impossible that men should attain any such evidence or full persuasion of that evangelical truth which they may profess, as to secure them in their profession in such a juncture of circumstances and occasions as they may fall into. Here, therefore, I place another means and cause of apostasy from the truth of the gospel after it hath been received and professed. Multitudes in all ages have been instructed in the truth, some have been learned and knowing in the doctrines of it; but whereas, by reason of their darkness, as being destitute of spiritual illumination, they did not discern the things themselves which they assented unto, in their supernatural, heavenly nature and glory, and therefore had no experience of their proper power and efficacy on their own minds, affections, and lives, they could not have any such evidence of their truth as would upon trials confirm their adherence unto them or secure them from apostasy. Not discerning the internal glory and beauty of things evangelical and purely divine, not having an experience of the power of them in and upon their own minds, they chose to comply with, and give admission unto, such things whose outward painted beauty they could discern, and whose effects on their natural and carnal affections they had experience of. We have seen, in all ages, men learned and skilled in the doctrines of the truth, so as that they might have been looked on as pillars of it, yet to have been as forward as any unto apostasy from it when they have been tried; yea, such have been the leaders of others thereinto. So many of this sort fell into Arianism and Pelagianism of old, as some have done into Socinianism, and many into Popery in our days. When such fall away, usually they overthrow the faith of some, and shake the confidence of others. But the apostle gives a double relief against this temptation: And we may be assured concerning them all, that they never had that intuition into nor comprehension of spiritual things which alone could secure their stability. They never saw so much or that in them for which they should be preferred above all other things. No man who forsakes the truth ever saw the glory of it, or had experience of its power. For, first, it is from hence that we have such a numerous generation of sceptics in religion among us, a sort of men who pretend not to renounce or forsake the truth, only they will talk and dispute about it with the greatest indifferency as to what is true or false. The Scripture, the holy Trinity, the person of Christ, his offices, the nature of justification and grace, whether it be or be not, this or that church, all or any in the world, as to their profession and worship, are weighed in the defiled, tottering scales of bold, irreverent discourses. For some reasons known to themselves, this sort of persons will own the public profession of religion, perhaps be teachers in it. But on all occasions they fully manifest that they are utterly ignorant of the fundamental difference between truth and error, and so give no firm assent unto what they do profess; for this difference lieth in their glory and beauty in themselves, and in their power and efficacy towards us. Spiritual, heavenly truth, by its relation unto the being, infinite wisdom, goodness, love, and grace of God, by the characters of all these things impressed on it and represented by it, is glorious, amiable, and desirable; all error, as an effect of darkness, and by its relation unto Satan as the head of the apostasy which drew off our minds from the original essential Truth, is distorted, deformed, and brings the mind into confusion. Truth is powerful and effectual to conform the soul unto God, and to principle it with a love of and power unto obedience; error turns the mind aside into crooked and by paths of folly or superstition, or pride and self-advancement. Were men practically acquainted with this difference between truth and error, it would take away that indifferency in their minds unto them which this sceptical humour doth discover. Truth so known in its nature and efficacy will beget that reverence, that love, that sacred esteem of itself, in the souls of men, as they shall not dare to prostitute it to be bandied up and down with every foolish imagination. And from this sort of men, who are commonly the most bold and forward in undertaking the conduct of others, by a

pretended generous contempt of their narrow principles, groundless scruples, and pusillanimous fears, nothing is to be expected but a wise and safe compliance with any ways or means of apostasy from the truth which shall be advantageously presented unto them. And by the means of this darkness, it is easy to conceive how uncertain and unstable the minds of the generality of men, who perhaps also are somewhat ignorant whereof we shall treat afterward, must needs be in their assent unto the truth and the profession of it, They are no way able to discover it in such a way or manner as to give them an assurance which will be infallibly victorious against temptations and oppositions; nor can they have that holy love unto it which will secure their minds and affections from being enticed and ravished from it. But, all the difference between truth and error which they can discern lying in bare different notions and apprehensions, wherein also they are dark and unskilled, it is no wonder if at any time they make an easy transcurion from the one to the other. So did the body of the people lose the truth gradually under the papal defection without any great complaint, yea, with much complacency and satisfaction; and it is to be feared that multitudes are ready at once to steer the same course if occasion be offered unto them. From this consideration we may rectify the seeming solecism that is in the profession of religion, or the professors of it. Truth in every kind is the only guide of the mind in all its actings; wherein it proceeds not according to it, it is always out of the way. Divine truth is the sole conduct of the mind in all its actings towards God; it is the only fountain, immediate cause, and rule of all our obedience. But yet, whereas in other things men generally walk in the light of those sparks of truth which they have received, we see that many by whom divine truth is owned and professed in its greatest purity and highest discovery are oftentimes no less wicked and vicious in their lives, no less enemies unto holiness, no less barren and unfruitful in those good and useful works it guides and directs unto, than those who, having the greatest aversion from it, are, under the conduct of other principles, erroneous and superstitious. Thus the lives of the common sort of Protestants are no better than those of the Papists, nor are theirs to be compared with those of some of the Mohammedans; yea, by the power of false and superstitious apprehensions imposed on their minds and consciences, some are carried out unto greater and more frequent acts of bounty and charity, of the mortification of the flesh, the denial of its sensual appetites and satisfactions, than are to be found among the most who profess themselves to be under the conduct and rule of truth. Hence no profession of religion, be it never so corrupt or foolish, is advanced amongst us, but instantly at least for a season, and while it is new it pretends an advantage as unto life and conversation against the truth, measured by the lives of its common professors; yea, this is made the principal motive and argument to prevail with honest and well-meaning people unto a compliance with the profession of their way, because of the effects which as it is pretended it produceth in their lives and conversations above those which profess the truth. And how prevalent this pretence hath been among us is known unto all. Wherefore, I say, we cannot allow that the lives of the common sort of professors should be esteemed a just and due representation of the doctrine which they do profess. It is true, that where it is not so men will have no benefit by their profession, nor will they be steadfast in it when a trial shall befall them. Where the mind is internally and really conformed unto the truth, there the actions of the life may be allowed to represent sincerely, though not perfectly, the truths which are believed; and he is no firm Christian in any kind, he is brought into no spiritual order, whose mind doth not receive by the Spirit of Christ the transforming influence of evangelical truth, and who exerts not the power of it in a holy conversation, so as that he is not unwilling that what he believeth may be impartially judged by what he liveth, as to sincerity, though not as to perfection. But if we should allow the lives of men in general to be a rule whereby judgment might be safely passed in these things, it cannot be denied but that sometimes, and in some ages and places, error would, at least for a season, carry it in glory and reputation from the truth, yea, the light of nature from grace, tradition from the Scripture, and the Alcoran from the Gospel. But we have sufficient ground of exceptions unto this interpretation and exposition of the doctrine of our Lord Jesus Christ, and that without the least apology for the ungodly lives of its professors. Among these, that now insisted on is of the first rank and evidence. Multitudes of those who profess the truth never had a view of its spiritual glory because of the darkness of their minds, and therefore have no experience of its power and efficacy, nor are their hearts and lives influenced or guided by it; for the gospel will not have its effects on the minds of men unless it first communicates unto them those internal spiritual principles which are necessary unto all the

operations that it doth require. Put this new wine into old bottles and all is lost, both bottles and wine also. The doctrine of the gospel, taken notionally into the old, unrenewed, corrupt minds of men, is utterly lost as unto all the proper ends of it. And wherever there is a reformation of life, with any diligent attendance unto duties moral or religious, wrought in persons by the light and dispensation of the gospel, they are the immediate effects of those doctrines which it hath in common with the light of nature and the law in its power, and not of those which are peculiarly its own. And this they seem to understand well enough who, finding, either in their own experience, or from the observation they have made of others, how ineffectual the truth of gospel mysteries is towards the minds of carnal men, have upon the matter abandoned the preaching of it, and have taken up only with those principles which are suited unto the light of nature and convictions of the law. Hence is the doctrine of it ineffectual in the hearts and upon the lives of many by whom its truth is openly professed. It is otherwise with every false religion. The motives which they make use of, and the instruments they apply, unto the hearts of men, to effect the reformation of their lives, and to engage them unto such works and duties as they require, are all of them suited either unto their natural light, or unto their superstitions, fears, desires, pride, and other depraved affections. Those of the first sort, namely, such as are suited unto natural light, are common, in some degree or measure, unto all religion whatever, be it on other accounts true or false. Every thing that is called religion pretends at least unto the improvement of natural light, as did the philosophers among the heathen of old. It urgeth also the law so far as it is made known unto them, though by other presumptions and prejudices some do abate and take off from its force and efficacy, making void the commandments of God through their own traditions. Whatever change is wrought or effected on the minds and lives of men by virtue of these principles, and motives taken from them, doth not belong unto any one way in religion more than another; nor is it to be accounted unto the glory or advantage of any of them. In these things Mohammedanism and all false ways in Christianity have an equal share and interest, unless where, by some corrupt opinions of their own, men deprave the light of nature and the rule of the law itself. But as this scandal will be surely required at the hands of them who give it by their flagitious lives, so it is foolishly and wickedly taken by others; for those truths and laws which produce these effects in them are common unto all religions, and are equally suited unto the light and reason of all mankind, and have more evidence and efficacy communicated unto them by the gospel than by any other kind of religion whatever. And so it is with them among ourselves who would plead an advantage unto their profession by the effects of it in their lives as to a moral conversation, when they can pretend unto no real motive thereunto, namely, unto what is good and useful, and not mere affectation and hypocrisy, but what is owned and pressed in the doctrine of the gospel which we adhere unto. The differences, therefore, that are in this kind are not from the doctrines men profess, but they arise from the persons themselves who embrace them, with their various lusts, inclinations, and temptations. It is evident, therefore, that whatever there is of moral good, duty, or usefulness among men in any false way of religion, it all proceeds from those principles and is the effect of those motives which are owned and improved in that which is true; and it may be easily evinced that they are more cultivated and cleared, have more evidence, life, light, and power given them, by the truths of the gospel, than by any other means or way whatever. And where they have not an equal effect upon those who profess that truth which they have on some by whom it is deserted, it is from the power of their own cursed lusts and carnal security. The difference on the part of religion itself consists in what is superadded unto these general principles by any notions of it. Such among the Romanists are the doctrines of merit, of outward disciplines, of satisfactions for sin, of confession, penances, of purgatory, and the like. They were all of them found out to put some awe on the minds, and to have some influence on the lives of men, who had lost all sense of the principles and motives of gospel obedience, though some considerable respect was had unto the benefit and advantage of them by whom they were invented; for why should men labour and beat their brains merely for others, without some income and revenue of advantage unto themselves? And it is no wonder if they produce in many, as they have done, great appearing acts of devotion, many outward works of bounty and charity, yea, in some, real austerities of life and renunciations of the pleasures of the world. I doubt not but that the sensual, wicked paradise of Mohammed doth effectually prevail in the minds of many of his followers unto that kind of virtuous and devout life which they suppose may bring them unto its enjoyment. The inquiry, then, on the

whole matter is, wherefore the truths of the gospel do not produce, in all by whom they are professed, effects as much more excellent than those mentioned as truth is more excellent than error, heavenly light than superstition, faith than frightful apprehensions of feigned torments, true peace and tranquility of mind than outward reputation and glory. And the principal reason hereof is, because such persons as are barren in the knowledge of our Lord and Saviour Jesus Christ do not discern those truths in their spiritual nature, nor can therefore take in the power and efficacy of them on their souls. But it must be granted, that where men are ignorant of the power made unacquainted with the internal efficacy of the gospel, their lives under the profession of the truth may be as bad, and it is a great wonder they are not worse than those of the Papists, of the most erroneous persons, or even of the Mohammedans themselves: It is not merely the outward profession of the truth, but the inward power of it, that is useful either unto the world or the souls of men. And hence it is that the preaching of any person which principally dwelleth on and argueth from the things which the light of nature can of itself reach unto, and the convictions which are by the law, is better accepted with, and appears more useful unto, multitudes of common professors, than the declaration of the mysteries of the gospel is: If, then, we would be established in the truth, if we would stand fast in the faith, if we would be preserved from the danger of that defection from the gospel which the world is prone, disposed, and inclined unto, it must be our principal endeavour to have a spiritual acquaintance with the things themselves that are declared in the doctrine of truth which we do profess, and to have an experience of their efficacy upon our own souls. Mere notions of truth, or the knowledge of the doctrines of it, enabling us to talk of them or dispute for them, will not preserve us. And although this spiritual light be the grace, promise, and gift of God, yet is it that which we are to endeavour after in a way of duty; and the directions ensuing may contribute somewhat towards the right discharge of our duty herein: Pray earnestly for the Spirit of truth go lead us into all truth. For this end is he promised by our Saviour unto his disciples; and there are no teachings like his. If we learn and receive the truths of the gospel merely in the power and ability of our natural faculties, as we do other things, we shall not abide constant unto them in spiritual trials. What we learn of ourselves in spiritual things, we receive only in the outward form of it; what we are taught by the Spirit of God, we receive in its power.

Chapter 2 : The nature and causes of apostasy from the gospel (Book,) [blog.quintoapp.com]

The nature and causes of apostasy from the gospel. from the truth of the gospel --The reasons and causes of apostasy --Darkness and ignorance a cause of apostasy.

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Every church in America ought to be crying aloud publicly against the evils of abortion, homosexuality, pornography, et cetera. Osteen is nothing more than a greedy businessman and motivation speaker, and a disgrace to the name of Jesus Christ. In sharp contrast, Joel Osteen makes one nauseous. Judgment Day is coming Woe unto Joel and Victoria Osteen. Would to God that Joel Osteen would tell people the truth, i. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you were suffered to awake again in this world, after you closed your eyes to sleep. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell. Souls are Dying Joel. She is growing rich and lagging behind. It seems that most pastors are only interested in obtaining more money And then that pastor heads over to The Holy Land on vacation, while most of his church members can barely afford to drive to the next town. For they loved the praise of men more than the praise of God" John There were Pharisees who believed on Jesus; but were unwilling to take a stand for God for fear of losing the praise of men. This same cowardliness saturates evangelical circles today in America. The average Christian minister in America is afraid of losing the praise of men, which equates to loss of revenues. God must come first and His Word must be preached to the world. At Ease On Zion It is sinful how so many ministry leaders today make frequent trips to Hawaii and the Holyland; while they do little to fight against sin, contend for the Christian faith by exposing false doctrines, and cry aloud against the wickednesses of our time. Sadly, the few pastors who do preach the truth are cowards, afraid to publicly take a stand, and the message never leaves the comfort of their church walls. Bob Bell, Doug Sager, J. They are wishy-washy and never stick-their-neck-out for God. They write scores of worthless books to inoculate people from receiving genuine Christianity. They all look and act like a bunch of spoiled elites. We need some Billy Sundays to cry aloud against booze, dancing and gambling! Rise up oh Christian! Where are the men of God who hate sin and love the sinner? Where are the men of God who are willing to be counted as a fool for the cause of Christ? Truly the love of money is the root of all evil as 1st Timothy 6: It makes God vomit So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" Revelation 3: Joel Osteen is lukewarm. It makes me sick that hardly any Christians nowadays have anything negative to say about anything. What is wrong with Christians today? We are engrossed in a raging battle in America today against evil and all I see are covetous believers who want to make money. They drive their new cars, and live in their big homes, and eat the best of foods, and sit idle while their brothers are on the frontlines fighting the Devil Moody today is a spiritual toilet bowl. Whatever happened to the horses and carriages that Dwight L. Moody used to use to bring poor families to church in the Chicagoland area? Why no bus ministry today? Why has the Moody Memorial Church abandoned soulwinning? God deliver us from church-pew Christianity! Their ministry was in the public streets of Jerusalem. How does this compare to the sissy-pants type ministers today who dare not rock-the-boat or offend anyone? Homosexuals are everywhere and we ought to expose them for the Bible-hating, abnormal, mentally ill and spiritually rebellious sinners they are. Pastor Lon Solomon says homosexuality and abortion are only "minor concerns" in his church of 10, Youth Pastor, Tony Jones , says that he believes homosexuals can still live a Biblical lifestyle pleasing to God. Jones is an unsaved heretic. Read some of the hateful and malicious statement Ellen made publicly about Christians Ellen DeGeneres declares war October 23, Ellen DeGeneres came to Washington last week, joined a bipartisan demonstration led by congressmen and senators on the steps of the U. Capitol, and declared, "This is a war. She is fighting you because of what you believe

Listen to what she said to a crowd of several thousand as the beautiful dome of the U. Capitol loomed brightly above her on a crisp autumn evening. This is exactly why I did what I did," DeGeneres told the cheering throng, referring to the canceled prime-time television show in which she tried to normalize the practice of homosexuality. She made it clear that her principal enemy in this cause is the "religious right," Christianity in general, and people who raise their children to think that homosexual activity is wrong. First, she attacked a series of newspaper ads published last summer by the Christian Coalition, the Family Research Council, the American Family Association and a dozen other Christian organizations-ads that promoted the idea that those who have fallen into a homosexual lifestyle can rise out of it and change for the better. Children should be taught that the homosexual lifestyle is a good thing. Consider the following two horrible statements made by Ellen DeGeneres from the preceding article quote Homosexuality is a horrible sin which guarantees the judgment of God Romans 1: Children ought to be taught that homosexuality is sick, abnormal, shameful, unnatural, morally reprehensible and most of all Ellen DeGeneres errantly calls this idiotic and evil. No Ellen, you are a God-hating rebel who chooses to live in unrepentant sin. Christians are evil in the eyes of homosexuals, and homosexuals are evil in the eyes of Christians. Several Fortune companies have embraced Miss DeGeneres, featuring her in commercials. Ellen DeGeneres is a disgrace to America and to the name of decency. God wants His children to rise out of complacency, and not be lukewarm concerning sin. We must not be afraid to speak our opinion in public concerning the awfulness of sin. I complain frequently when I see smut and offensive things in public. I let people know where I stand. Of course, we need to discern each situation and use wisdom accordingly. The Sad Conclusion It appears that most believers today have given up on the war against sin and evil. Ye cannot serve God and mammon [money]. God is sick of vacationing pastors and church-pew Christianity! Most pastors today selfishly hound their congregation for more money, but the pastor and his family always seem to come out on top financially in the end. God deliver us from shady car-salesman pastors. Some pastors and evangelists teach bizarre unbiblical ideas concerning money Too many pastors today are enslaved to their own carnal ego, saturated with selfish pride and covetousness; but spiritually in denial, evidenced by their intense desire for financial success and unwillingness to humble themselves to preach the WHOLE truth. God expects every believer to contend for the Christian faith Jude 1: Should politics and religion be mixed?

Chapter 3 : Apostasy in Christianity - Wikipedia

Darkness and ignorance another cause of Apostasy. 89 Chapter 6. Pride and Vanity of Mind, Sloth and Negligence, Love of the World, Causes of Apostasy &” The Work of Satan, and judgments of God in this Matter.

Google Ads Divine use of Sickness CP34 Divine use of Sickness Read this tract by Pastor Cox about the divine use of sickness explains how God works with sickness to remind man of his limited time on earth, the consequences of sin, etc. In this tract Pastor Cox explains how God positively uses sickness to help us turn our thoughts and attention to the eternal. We get so involved in our daily lives sometimes that we forget that our life is but a vapor on this earth, soon to no longer be. God uses sickness as a severe warning that our time is running out, and we need to live as though every moment has a forward view towards eternity. How we spend our life is important. Understanding that God is God 2. Sickness because of Sin 3. Warning about approaching Death 4. Warning about Human weakness 5. The Error of the Sick 6. God listens to those who ask in sincerity Job There is an attitude within much of Christianity that sickness in any form is bad, and God does not have anything to do with it. For these Christians, they ask God to take the sickness away, and sometimes as though it was their right to be health that they demand God to remove their sickness. The reality of life is that they continue ill, and many have a crisis of faith over this. For them, God is impotent, or God does not love them. In other words, their confidence, faith, and love of God depends on God always sending them good things. But this is not how the Bible indicates life is. God uses calamity and sickness for His own purposes and we have to understand this and accept it. Please support our tract ministry by donating on the tract website see sidebar. Because of your donations we can offer these tracts online, and for free. Read the Tract CH34 Please donate on sidebar to help support this website. Pray and Donate to Us We are missionaries fulfilling the Great commission. Our lifeline are interested Christians who pray and financially donate to our ministry. Please consider praying regularly for us subscribe to our prayer letter list , and possibly donating one time, or regularly see our donation page.

Chapter 4 : Willful Ignorance Quotes (59 quotes)

Chapter V. Darkness and ignorance another cause of apostasy. II. The second spring or cause of defection from the gospel in any kind, is that spiritual darkness and ignorance which abides in the minds of men under the profession of the truth.

Does apostasy mean you can lose your salvation Today, let us consider the question: Does Apostasy mean you can lose your salvation? Look at this quote concerning Apostates from J. He has gone away from Christ with his eyes open. He has sinned against a known God. His case is desperate. All things are possible with God. I can certainly testify, after sixteen years of ministry, that by far the most hopeless and painful deathbeds I have attended have been those of backsliders. I have seen such persons go out of this world without hope, whose conscience really appeared dead, buried and gone, and on whom every truth, doctrine and argument appeared thrown away by them. They seem to have lost the power of feeling and could only lie still and despair. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched. And since they had no root, they withered away. We see from the rocky soil that the problem was that the seed had no root in the heart of the professing person. They resisted faith in the truth of God. For an Apostate, faith is the missing component from the equation, which leaves them as nothing more than an educated reprobate unbeliever. Apostates are not fallen believers, or back-sliding Christians – they are false converts, unbelieving intellectuals, outwardly religious folk without any reality of true salvation. An apostates eyes are blinded by the devil, which leads to greater and greater darkness in their hearts Mat 6: For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. In the Creation account of Genesis the darkness is pierced by the light initiating a precedence which is used throughout scripture. The saved person is re-created by the power of God which he used in the first Creation 1 Cor 6: We are given the complete package at salvation, not a defective, incomplete, powerless promise of futility. Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? Nothing can cause a Christian to be separated from Christ. A Christian can never become apostate. An apostate was never a Christian. An apostate person is in greater danger of never becoming a Christian. Ryle said at the beginning of this article: More articles about salvation:

Chapter 5 : What is apostasy and how can I recognize it?

Thirdly, ignorance is another cause of apostasy. Ignorance of any kind exposes people to great danger, and this is specially true with regard to the Christian faith.

Paul wrote to the Corinthian Church, telling them he would be staying in Ephesus until Pentecost, because there was an open door to preach the gospel. However, it is collapsing under the weight of its own spiritual ignorance and apostasy. Leadership is now saying they simply "can not make ends meet" financially, and are planning to begin selling off church-owned property to pay their bills. Most churches that are in decline get to that decision at some point. They continually liquidate property to pay for their overhead. In the case of the Church of Sweden, their adversaries are within. In trying to fix their problem they have taken the following steps: In November, they adopted a new handbook instructing clergy to drop masculine references to God such as "He" and "Lord" so they can be more inclusive. The Bishop of Stockholm, Eva Brunne, has called on her denominational churches to remove crucifixes and install prayer space for Muslims, with markers to indicate the direction toward Mecca--this to make the church more "welcoming" for Muslim guests, who are referred to as "angels." Chief of Staff John Kelly actually dismissed Owens recently because she was using White House services for her own use. She insinuated that Pence suffers from a form of mental illness because "he thinks Jesus tells him to say things He is a hated figure there, actually. You talk to Jesus, Jesus talks back. What concerns me is, how long is the conversation with Jesus? If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. With adversaries to biblical Christianity becoming more and more emboldened and public and extreme, the general population reaches a point where they may not know what they personally believe, but they know they are becoming very uncomfortable with the likes of the girls on "The View" and others. Paul recognized the "open door" in Ephesus, because of the opposition. Profane people were instigating persecution against the Christian preachers in Ephesus, false teachers were showing up in the churches, the Jews were organized and strongly opposing the Christians, and Demetrius, the silversmith, had rallied others of his trade against the church and were holding public demonstrations advocating belief in the goddess Diana. Joshua famously said, "Choose you this day whom you will serve ["serve," not just believe in] This is a time when we are being called upon to also have it in our heart and in our actions and in our words. Change is occurring there is an open door you will be opposed and mocked.

Chapter 6 : Faith and Freedom Daily: The "Many Adversaries" Of Christianity

It causes one to puff up and think of oneself more than he/she really is. Pride, the oldest known sin, is the truest and surest mark of the apostate. No matter what other signs you see, the Christian that demonstrates pride is on treacherous ground and in real danger of going where one does not want to be, apostasy.

The nature of apostasy from the gospel declared, in an exposition of Hebrews vi. Intending an inquiry into the nature, causes, and occasions of the present defection that is in the world from the truth, holiness, and worship of the gospel, I shall lay the foundation of my whole discourse in an exposition of that passage in the Epistle of Paul the apostle unto the Hebrews, wherein he gives an account both of the nature of apostasy and of the punishment due unto apostates; for as this will lead us naturally unto what is designed, so an endeavour to free the context from the difficulties wherewith it is generally supposed to be attended, and to explain the mind of the Holy Ghost therein, may be neither unacceptable nor unuseful. And this is chap. It is almost generally agreed upon that from these words, and the colourable but indeed perverse interpretation and application made of them by some in the primitive times, occasioned by the then present circumstances of things, to be mentioned afterwards, the Latin church was so backward in receiving the epistle itself, that it had not absolutely prevailed therein in the days of Jerome, as we have elsewhere declared. Wherefore it is necessary that we should a little inquire into the occasion of the great contests which have been in the church, almost in all ages, about the sense of this place. It is known that the primitive church, according to its duty, was carefully watchful about the holiness and upright walking of all that were admitted into the society and fellowship of it. Hence, upon every known and visible failing, they required an open repentance from the offenders before they would admit them unto a participation of the sacred mysteries. But upon flagitious and scandalous crimes, such as murder, adultery, or idolatry, in many churches they would never admit those who had been guilty of them into their communion any more. Their greatest and most signal trial was with respect unto them who, through fear of death, complied with the Gentiles in their idolatrous worship in the time of persecution; for they had fixed no certain general rule whereby they should unanimously proceed, but every church exercised severity or lenity according as they saw cause, upon the circumstances of particular instances. Hence Cyprian, in his banishment, would not positively determine concerning those of the church in Carthage who had so sinned and fallen, but deferred his thoughts until his return, when he resolved to advise with the whole church, and settle all things according to the counsel that should be agreed on amongst them. Yea, many of his epistles are on this subject peculiarly: Before this, the church of Rome was esteemed in particular more remiss in their discipline, and more free than other churches in their re-admission unto communion of notorious offenders. But their followers, terrified with the uncharitableness and horror of this persuasion, tempered it so far as that, leaving all persons absolutely to the mercy of God upon their repentance, they only denied such as we mentioned before a re-admission unto church communion, as Acesius speaks expressly in Socrates, lib. Now, this opinion they endeavoured to confirm, as from the nature and use of baptism, which was not to be reiterated, "whereon they judged that no pardon was to be granted unto them who fell into those sins which they lived in before, and were cleansed from at their baptism," so principally from this place of our apostle, wherein they thought their whole opinion was taught and confirmed. But the church of Rome, on the other side, though judging rightly, from other directions given in the Scripture, that the Novatians transgressed the rule of charity and gospel discipline in their severities, yet, as it should seem, and is very probable, knew not how to answer the objection from this place of our apostle. Therefore did they rather choose for a season to suspend their assent unto the authority of the whole epistle than to prejudice the church by its admission. And well was it that some learned men afterward, by their sober interpretations of the words, plainly evinced that no countenance was given in them unto the errors of the Novatians; for without this it is much to be feared that some would have preferred their interest in their present controversy before the authority of it: But this controversy is long since buried, the generality of the churches in the world being sufficiently remote from that which was truly the mistake of the Novatians; yea, the most of them do bear peaceably in their communion, without the least exercise of gospel discipline towards them, such persons

as concerning whom the dispute was of old, whether they should ever in this world be admitted into the communion of the church, although upon their open and professed repentance. We shall not therefore at present need to labour in this controversy. But the sense of these words hath been the subject of great contests on other occasions also; for some do suppose and contend that they are real and true believers who are deciphered by the apostle, and that their character is given us in and by sundry inseparable adjuncts and properties of such persona Hence they conclude that such believers may totally and finally fall from grace, and perish eternally; yea, it is evident that this hypothesis of the final apostasy of true believers is that which influenceth their minds and judgments to suppose that such are here intended. Wherefore others who will not admit that, according to the tenor of the covenant of grace in Christ Jesus, true believers can perish everlastingly, do say that either they are not here intended, or if they are, that the words are only comminatory, wherein, although the consequence in them in a way of arguing be true, namely, that on the supposition laid down the inference is certain, yet the supposition is not asserted in order unto a certain consequent, whence it should follow that true believers might so really fall away and absolutely perish. And these things have been the matter of many contests among learned men. Again; there have been sundry mistakes in the practical application of the intention of these words unto the consciences of men, mostly made by themselves who are concerned; for whereas, by reason of sin, they have been surprised with terrors and troubles of conscience, they have withal, in their darkness and distress, supposed themselves to be fallen into the condition here described by our apostle, and consequently to be irrecoverably lost. And these apprehensions usually befall men on two occasions; for some having been overtaken with some great actual sin against the second table, after they have made a profession of the gospel, and having their consciences harassed with a sense of their guilt as it will fall out where men are not greatly hardened through the deceitfulness of sin, they judge that they are fallen under the sentence denounced in this Scripture against such sinners, as they suppose themselves to be, whereby their state is irrecoverable. Others do make the same judgment of themselves, because they have fallen from that constant compliance with their convictions which formerly led them unto a strict performance of duties, and this in some course of long continuance. Now, whereas it is certain that the apostle in this discourse gives no countenance unto that severity of the Novatians whereby they excluded offenders everlastingly from the peace and communion of the church; nor to the final apostasy of true believers, which he testifieth against in this very chapter, in compliance with innumerable other testimonies of Scripture to the same purpose; nor doth he teach any thing whereby the conscience of any sinner who desires to return to God and to find acceptance with him should be discouraged or disheartened; we must attend unto the exposition of the words in the first place, so as not to break in upon the boundaries of other truths, nor transgress against the analogy of faith. And we shall find that this whole discourse, compared with other scriptures, and freed from the prejudices that men have brought unto it, is both remote from administering any just occasion to the mistakes before mentioned, and is a needful, wholesome commination, duly to be considered by all professors of the gospel. In the words we consider, “ 1. The connection of them unto those foregoing, intimating the occasion of the introduction of this whole discourse. The subject described in them, or the persons spoken of, under sundry qualifications, which may be inquired into jointly and severally. What is supposed concerning them. What is affirmed of them on that supposition. And whereas he had manifested that they were slow as to the making of a progress in knowledge and a suitable practice, he lets them here know the danger that there was in continuing in that slothful condition; for not to proceed in the ways of the gospel and obedience thereunto is an untoward entrance into a total relinquishment of the one and the other. That therefore they might be acquainted with the danger hereof, and be stirred up to avoid that danger, he gives them an account of the miserable condition of those who, after a profession of the gospel, beginning at a non-proficiency under it, do end in apostasy from it. And we may see that the severest comminations are not only useful in the preaching of the gospel, but exceeding necessary, towards persons that are observed to be slothful in their profession. The description of the persons that are the subject spoken of is given in five instances of the evangelical privileges whereof they were made partakers; notwithstanding all which, and against their obliging efficacy to the contrary, it is supposed that they may wholly desert the gospel itself. And some things we may observe concerning this description of them in general; as, “ 1. The apostle, designing to express the fearful

state and judgment of these persons, describes them by such things as may fully evidence it to be, as unavoidable, so righteous and equal. Those things must be some eminent privileges and advantages, whereof they were made partakers by the gospel. These, being despised in their apostasy, do proclaim their destruction from God to be rightly deserved. And this was a testimony unto them that they were delivered from the bondage of the law, namely, by a participation of that Spirit which was the great privilege of the gospel. Here is no express mention of any covenant grace or mercy in them or towards them, nor of any duty of faith or obedience which they had performed. Nothing of justification, sanctification, or adoption, is expressly assigned unto them. Afterwards, when he comes to declare his hope and persuasion concerning these Hebrews, that they were not such as those whom he had before described, nor such as would so fall away unto perdition, he doth it upon three grounds, whereon they were differenced from them; as, " [1. None of these things, therefore, had he ascribed unto those whom he describeth in this place; for if he had so done, they would not have been unto him an argument and evidence of a contrary end, that these should not fall away and perish as well as those. And hereby also doth he difference them from these in the text, concerning whom he supposeth that they may perish eternally, which these fruits of saving faith and sincere love cannot do. But of these in the text he supposeth no such thing, and thereupon doth not intimate that either the righteousness or faithfulness of God was any way engaged for their preservation, but rather the contrary. This whole description, therefore, refers unto some especial gospel privileges, which professors in those days were promiscuously made partakers of; and what they were in particular we must in the next place inquire. Baptism was once only to be celebrated, according to the constant faith of the church in all ages. And this opinion hath so much of probability in it, that, having nothing therewithal unsuited unto the analogy of faith or design of the place, I should embrace it, if the word itself, as here used, did not require another interpretation; for it was good while aider the writing of this epistle and all other parts of the New Testament, at least an age or two, if not more, before this word was used mystically to express baptism. In the whole Scripture it hath another sense, denoting an inward operation of the Spirit, and not the outward administration of an ordinance. And it is too much boldness to take a word in a peculiar sense in one single place, diverse from its proper signification and constant use, if there be no circumstances in the text forcing us thereunto, as here are not. And it is so by the LXX. And the meaning of it, John i. The world without the gospel is the kingdom of Satan: The whole of the world, and all that belongs unto it, in distinction from and opposition unto the new creation, is under the power of the wicked one, the prince of the power of darkness, and so is full of darkness. By the power and efficacy of this darkness are men kept at a distance from God, and know not whither they go. On the account of the subject, or the mind itself, whereby the gospel is apprehended; for the knowledge which is received thereby expels that darkness, ignorance, and confusion which the mind before was filled and possessed withal. Of this light and knowledge there are several degrees, according to the means of instruction which men do enjoy, the capacity they have to receive it, and the diligence they use to that purpose; but a competent measure of the knowledge of the fundamental and most material principles or doctrines of the gospel is required unto all that may thence be said to be illuminated, " that is, freed from the darkness and ignorance they once lived in, 2 Pet. This is the first property whereby the persons intended are described: And the apostle would have us know that, " I. It is a great mercy, a great privilege, to be enlightened with the doctrine of the gospel by the effectual working of the Holy Ghost. It is such a privilege as may be lost, and end in the aggravation of the sin, and condemnation of those who were made partakers of it. Where there is a total neglect of the due improvement of this privilege and mercy, the condition of such persons is hazardous, as inclining towards apostasy. Thus much lies open and manifest in the text. But that we may more particularly discover the nature of this first part of the character of apostates, for their sakes who may look after their own concernment therein, we may yet a little more distinctly express the nature of that illumination and knowledge which is here ascribed unto them; and how it is lost in apostasy will afterward appear. There is a knowledge of spiritual things that is purely natural and disciplinary, attainable and attained without any especial aid or assistance of the Holy Ghost As this is evident in common experience, so especially among such as, casting themselves on the study of spiritual things, are yet utter strangers unto all spiritual gifts. Some knowledge of the Scripture and the things contained in it is attainable at the same rate of pains and study with that of any

other art or science. The illumination intended, being a gift of the Holy Ghost, differs from and is exalted above this knowledge that is purely natural; for it makes nearer approaches unto the light of spiritual things in their own nature than the other doth. Notwithstanding the utmost improvement of scientific notions that are purely natural, the things of the gospel, in their own nature, are not only unsuited unto the wills and affections of persons endued with them, but are really foolishness unto their minds. And as unto that goodness and excellency which give desirableness unto spiritual things, this knowledge discovers so little of them that most men hate the things which they profess to believe. But this spiritual illumination gives the mind some satisfaction, with delight and joy in the things that are known. Moreover, the knowledge that is merely natural hath little or no power upon the soul, either to keep it from sin or to constrain it to obedience. There is not a more secure and profligate generation of sinners in the world than those who are under the sole conduct of it. But the illumination here intended is attended with efficacy, so as that it doth effectually press in the conscience and whole soul unto an abstinence from sin and the performance of all known duties. Hence persons under the power of it and its convictions do oftentimes walk blamelessly and uprightly in the world, so as not with the other to contribute unto the contempt of Christianity. Besides, there is such an alliance between spiritual gifts, that where any one of them doth reside, it hath assuredly others accompanying of it, or one way or other belonging unto its train; as is manifest in this place. Even a single talent is made up of many pounds. But the light and knowledge which is of a mere natural acquirement is solitary, destitute of the society and countenance of any spiritual gift whatever. And these things are exemplified unto common observation every day. There is a saving, sanctifying light and knowledge which this spiritual illumination riseth not up unto; for though it transiently affect the mind with some glances of the beauty, glory, and excellency of spiritual things, yet it doth not give that direct, steady, intuitive insight into them which is obtained by grace. Neither doth it renew, change, or transform the soul into a conformity unto the things known, by planting of them in the will and affections, as a gracious, saving light doth, 2 Cor. These things I judged necessary to be added, to clear the nature of the first character of apostates. The doubling of the article gives emphasis to the expression. And we must inquire, "1. In the first sense it is used, 2 Cor. Now this gift was his grant of a free, charitable, and bountiful spirit to the Corinthians in ministering unto the poor saints. So it is used John iv. The Holy Spirit is signally the gift of God under the new testament. This may have respect unto his work and effect, "they are heavenly, as opposed to carnal and earthly; but principally it regards his mission by Christ, after his ascension into heaven: That which riseth up against this interpretation is, that the Holy Ghost is expressly mentioned in the next clause: It is ordinary to have the same thing twice expressed, in various words, to quicken the sense of them; and it is necessary it should be so, when there are divers respects unto the same thing, as there are in this place. The following clause may be exegetical of this, declaring more fully and plainly what is here intended; which is usual also in the Scripture: The Holy Ghost is here mentioned as the great gift of the gospel times, as coming down from heaven, not absolutely, not as unto his person, but with respect unto an especial work, "namely, the change of the whole state of religious worship in the church of God, "whereas we shall see in the next words, he is spoken of only with respect unto external actual operations. But he was the great, the promised heavenly gift, to be bestowed under the new testament, by whom God would institute and ordain a new way and new rites of worship, upon the revelation of himself and his will in Christ. Unto him was committed the reformation of all things in the church, whose time was now come, chap. The Lord Christ, when he ascended into heaven, left all things standing and continuing in religious worship as they had done from the days of Moses, though he had virtually put an end unto it [the Mosaic dispensation]; and he commanded his disciples that they should attempt no alteration therein until the Holy Ghost were sent from heaven to enable them thereunto, Acts i. But when he came as the great gift of God, promised under the new testament, he removes all the carnal worship and ordinances of Moses, and that by the full revelation of the accomplishment of all that was signified by them, and appoints the new, holy, spiritual worship of the gospel, that was to succeed in their room. God, in giving of the law, made use of the ministry of angels, and that on the earth; but he gave the gospel church-state by that Spirit which, although he worketh in men on earth, and is said in every act or work to be sent from heaven, yet is he still in heaven, and always speaketh from thence, as our Saviour said of himself with respect unto his divine nature, John iii.

Chapter 7 : There's A Wolf In the House: 18 Signs of Apostasy – Pulpit & Pen

The "war" that Ellen DeGeneres talked about was a war against Jewish and Christian belief itself. Listen to what she said to a crowd of several thousand as the beautiful dome of the U.S. Capitol loomed brightly above her on a crisp autumn evening.

Conditional preservation of the saints The Greek noun *apostasia* rebellion, abandonment, state of apostasy, defection [6] is found only twice in the New Testament Acts The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away. ESV [11] 1 Timothy 4: But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. For we have come to share in Christ, if indeed we hold our original confidence firm to the end. Here are people who have come to believe, who have received the gospel "with joy. According to Hebrews 3: It is a movement of unbelief and sin, which can also be expressed by other words cf. Expressions equivalent in meaning to the warning in 1 Timothy 4: It is a catastrophic fall, which means eternal ruin. If it were not so, all the warnings against falling would lose their threatening urgency. To fall into sin and guilt, as an expression of a total attitude, is to plunge into irrevocable misfortune. But I say to you that everyone looking at a woman so as to desire her already committed adultery with her in his heart. For it is better for you that one of your body-parts perish and your whole body not be thrown into Gehenna. For it is better for you that one of your body-parts perish and your whole body not go into Gehenna. The Son of Man will send out His angels, and they will collect out of His kingdom all the causes-of-falling [skandalon] and the ones doing lawlessness. And they will throw them into the furnace of fire. In that place, there will be the weeping and the grinding of teeth. DLNT [18] Matthew Woe to the world because of the causes-of-falling [skandalon]. For it is a necessity that causes-of-falling [skandalon] should come; nevertheless, woe to the person through whom the cause-of-falling [skandalon] comes. It is better for you to enter into life crippled or lame than to be thrown into the eternal fire having two hands or two feet. It is better for you to enter into life one-eyed than to be thrown into the Gehenna of fire having two eyes. DLNT [19] Matthew But the one who endures to the end will be saved. As soon as they hear the word, they receive it with joy. But they have no root in themselves and do not endure. It is better that you enter into life crippled than go into Gehenna having two handsâ€”into the inextinguishable fire. It is better that you enter into life lame than be thrown into Gehenna having two feet. It is better that you enter into the kingdom of God one-eyed than be thrown into Gehenna having two eyesâ€”where their worm does not come to an end, and the fire is not quenched. DLNT [21] Luke Nevertheless, woe to the one through whom they come. Remember the word that I said to you: A servant is not greater than his master. If they persecuted me, they will also persecute you. And you also will bear witness, because you have been with me from the beginning. But rather judge this: I know and am convinced in the Lord Jesus that nothing is defiled in itself, except to the one considering anything to be defiledâ€”to that one it is defiled. For if your brother is grieved because of food, you are no longer walking according to love. Do not be destroying with your food that one for whom Christ died. Do not be tearing-down the work of God for the sake of food. DLNT [22] Romans For such ones are not serving our Lord Christ, but their own stomach. And by smooth-talk and flattery they deceive the hearts of the guileless ones. DLNT 1 Corinthians 8: For if someone sees you, the one having knowledge, reclining [to eat] in an idol-temple, will not his conscience, being weak, be built-up so as to eat the foods-sacrificed-to-idols? For the one being weak is being destroyed by your knowledgeâ€”the brother for the sake of whom Christ died! And in this manner sinning against the brothers and striking their conscience while being weak, you are sinning against Christ. DLNT 1 John 2: The one loving his brother is abiding in the light, and there is no cause-of-falling [skandalon] in him. But the one hating his brother is in the darkness, and is walking in the darkness, and does not know where he is going because the darkness blinded his eyes. The result is that they will hate one another, wickedness will be multiplied, and love will grow cold. Yet whoever endures in love until the end will be saved vv. In the

Johannine farewell address John The Christian is enjoined to reject anything that might be an obstacle to faith, as emphasized in Mark 9: Hand, foot, and eye--in Jewish understanding the loci of lust or sinful desires--must be given up if they threaten to become the cause of loss of faith and thus of salvation. According to 1 Cor 8: Whoever sins against his brothers sins also against Christ v. Within the context of the protection of the "little ones" in the Church, i. The parallel, Luke Similarly, in Rev 2: According to 1 John 2: While a person is not tempted by God to sin, they can be "lured and enticed by his own desires" to sin James 1: Either way the one who is away from the true path is in jeopardy in regard to his or her personal salvation James 5: It is clear that the churches of Asia are subject to persecution and its accompanying pressure to apostatize that arise from a Jewish quarter in Smyrna and Philadelphia Revelation 2: At the same time various false teachings are touching the churches of Ephesus Revelation 2: The language of "deception," that is, of being "led astray," is applied to the false prophetess, Jezebel Revelation 2: Satan, the source of all these persecution and false teachings, is also "the deceiver of the whole world" Revelation Oropoza concludes that apostasy threatens the community in Hebrews on two fronts: All connote an intentional defection from the faith. By extension, the Septuagint the Greek translation of the Old Testament always uses this word to portray a rebellion against God Joshua Following the Lord or journeying with him is one of the chief images of faithfulness in the Scriptures. The image of turning away from the Lord, who is the rightful leader, and following behind false gods is the dominant image for apostasy in the Old Testament. Adultery is used most often to graphically name the horror of the betrayal and covenant breaking involved in idolatry. Like literal adultery it does include the idea of someone blinded by infatuation, in this case for an idol: The Christian apostate is pictured as a branch that does not abide in the vine of Christ and thus withers and is cast into the fire John Animal behavior is evoked in a dog returning to its vomit or a clean pig returning to the mire 2 Peter 2: Details of the pressure applied to Christians to apostatize is given from both Christian and non-Christian sources It is understandable, therefore, that the postapostolic literature should contain many warnings not to apostatize. This jealous rivalry and envy has caused righteousness and peace to depart from the community 1 Clement 3. Furthermore, they are to "be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings" 1 Clement 13 , and "to obey God rather than to follow those who, through pride and sedition, have become the leaders of a detestable emulation [jealous rivalry]" 1 Clement He then warns, "For we shall incur no slight injury, but rather great danger, if we rashly yield ourselves to the inclinations of men who aim at exciting strife and tumults, so as to draw us away from what is good" 1 Clement 14; cf. Clement bids his readers to cleave "to those who cultivate peace with godliness" 1 Clement 15 , and to follow the humility and submission that Christ and other saints practiced 1 Clement , which brings peace and harmony with others 1 Clement Clement then gives these exhortations and warnings: Take heed, beloved, lest His many kindnesses lead to the condemnation of us all. For whither can any of us flee from His mighty hand? Or what world will receive any of those who run away from Him? If our understanding be fixed by faith towards God; if we earnestly seek the things which are pleasing and acceptable to Him; if we do the things which are in harmony with His blameless will; and if we follow the way of truth, casting away from us all unrighteousness and iniquity, along with all covetousness, strife, evil practices, deceit, whispering, and evil-speaking, all hatred of God, pride and haughtiness, vainglory and ambition. For they that do such things are hateful to God; and not only they that do them, but also those who take pleasure in those who do them. Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ? Why do we divide and tear to pieces the members of Christ, and raise up strife against our own body, and have reached such a height of madness as to forget that "we are members one of another? It were better for him that he had never been born, than that he should cast a stumbling-block before one of my elect. Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones. And still your sedition continues.

Chapter 8 : "Apostasy"™ " from the writings of John Owen - Church of England (Continuing)

THE WORKS OF JOHN OWEN VOLUME 7 NATURE AND CAUSES OF APOSTASY FROM THE GOSPEL. " Darkness and ignorance another cause of apostasy, 6.

What is apostasy and how can I recognize it? And just like in the first century, apostasy threatens the Body of Christ today. The Bible warns about people like Arius c. Arius denied the Trinity and introduced what appeared on the surface to be an inconsequential difference between the Father and Son. Arius argued that Jesus was not homoousios of the same essence as the Father, but was rather homoiousios of similar essence. Only one Greek letter " the iota i " separated the two. Arius described his position in this manner: There was a time when the Son did not exist. Therefore, the Son was created by the Father. Therefore, although the Son was the highest of all creatures, he was not of the essence of God. His winsome nature and revered position as a preacher and one who lived in denial of himself contributed also to his cause. With respect to apostasy, it is critical that all Christians understand two important things: The Forms of Apostasy To fully identify and combat apostasy, it is important that Christians understand its various forms and the traits that characterize its doctrines and teachers. As to the forms of apostasy, there are two main types: Arius represents the first form of apostasy—a denial of key Christian truths such as the divinity of Christ that begins a downhill slide into a full departure from the faith, which is the second form of apostasy. It is important to understand that the second form almost always begins with the first. The Characteristics of Apostasy and Apostates Jude was the half-brother of Jesus and a leader in the early church. In his New Testament letter, he outlines how to recognize apostasy and strongly urges those in the body of Christ to contend earnestly for the faith vs. Moreover, Jude makes it clear that every Christian is called to this fight, not just church leaders, so it is critical that all believers sharpen their discernment skills so that they can recognize and prevent apostasy in their midst. After urging his readers to contend earnestly for the faith, Jude highlights the reason: In this one verse, Jude provides Christians with three traits of apostasy and apostate teachers. First, Jude says that apostasy can be subtle. In extra-biblical Greek, the term describes the cunning craftiness of a lawyer who, through clever argumentation, infiltrates the minds of courtroom officials and corrupts their thinking. Describing this aspect of apostasy and its underlying danger, A. Tozer wrote, "So skilled is error at imitating truth, that the two are constantly being mistaken for each another. It takes a sharp eye these days to know which brother is Cain and which is Abel. In other words, do not look for apostates to appear bad on the outside or speak dramatic words of heresy at the outset of their teaching. Rather than denying truth outright, apostates will twist it to fit their own agenda, but as pastor R. Jude says the apostates are ungodly vs. Paul tells us in his letter to Titus, "To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed" Titus 1: Through their unrighteous behavior, the apostates show their true selves. Unlike an apostate, a true believer is someone who has been delivered from sin to righteousness in Christ. Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? Another aspect of true believers is that they have been delivered out of spiritual darkness into light Ephesians 5: The apostle John signifies this is a mark of a false believer: Ideas Have Consequences That God takes apostasy and false teaching seriously is evidenced by the fact that every New Testament book except Philemon contains warnings about false teaching. Simply because ideas have consequences. Right thinking and its fruit produces goodness, whereas wrong thinking and its accompanying action results in undesired penalties. As an example, the Cambodian killing fields in the s were the product of the nihilistic worldview of Jean Paul Sartre and his teaching. To destroy you is no loss. The great tragedy is, whether knowingly or unknowingly, the apostate teacher dooms his unsuspecting followers. One of the most frightening verses in all of Scripture comes from the lips of Jesus. This verse is alarming because Jesus affirms that it is not only the false teachers that go to destruction, but their disciples also follow them. Sadly, until Christ returns and every last spiritual enemy has been removed, tares such as these will be present among the wheat Matthew Paul echoes Jesus in his inspired writings as well. For men will be. It is

critical, now more than ever, that every believer pray for discernment, combat apostasy, and contend earnestly for the faith that has once and for all been delivered to the saints.

Chapter 9 : Nature and Causes of Apostasy from the Gospel - Christian Classics Ethereal Library

But through the centuries of spiritual darkness men lived and died without the administration of a contemporary apostle, prophet, elder, bishop, priest, teacher, or deacon. Whatever of the form of Godliness existed in the churches of human establishment was destitute of divine power.

Pride precedes a disaster, and an arrogant attitude precedes a fall. It can be manifested in an overbearing personality that makes it hard for others to be around. They usually have an inflated ego and sense of self-worth that is highly overestimated and an arrogant person can be presumptuous or claim to be superior and all others are deemed to be far inferior and that they feel that they are so much better than others. Read more at <http://www.ignorant.org/>: What will be the end of the arrogant? The negative state of the mind which has not been instructed in Ignorant: Destitute of knowledge; uninstructed or uninformed; untaught; unenlightened. A man may be ignorant of the law, He may be ignorant of his own rights, or of the rights of others. The eternal darkness to which this Scripture refers is essentially a moral darkness, which does ultimately degenerate to literal darkness. However, its cause is not simply the absence of light; it is the absence of God, who is light. It is vital to recognize that this darkness. It is impossible to bring such people back to repentance; by rejecting the Son of God, they themselves are nailing him to the cross once again and holding him up to public shame. Satan has access! You ever heard someone say i was in the dark, i had not clue what was happening. This is why we must study the word of God! Pray and seek the Face of God. The History Of Jezebel Revelation 2: You are permitting that woman! that Jezebel who calls herself a prophet! to lead my servants astray. She teaches them to commit sexual sin and to eat food offered to idols. Electronic Edition of the Authorized Version. Logos Research Systems, Inc. He put fifty prophets in each cave and supplied them with food and water. As Elijah foretold in prophecy; she was eaten by dogs ;. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: And they went to bury her: Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel. Her name has many meanings: This spirit will not dwell with anyone unless she can control and dominate the relationship. From her heart she yields to no one. Jezebel has stamped her name on history as the representative of all that is designing, crafty, malicious, revengeful, and cruel. She is the first great instigator of persecution against the saints of God. Guided by no principle, restrained by no fear of either God or man, passionate in her attachment to her heathen worship, she spared no pains to maintain idolatry around her in all its splendour. Four hundred and fifty prophets ministered under her care to Baal, besides four hundred prophets of the groves [R. He looked up and called to her chamberlains, who instantly threw her from the window, so that she was dashed in pieces on the street, and his horses trod her under their feet. This marriage of Ahab was most fatal to both Israel and Judah. Ashtoreth! the moon goddess of the Phoenicians, representing the passive principle in nature, their principal female deity; frequently associated with the name of Baal, the sun-god, their chief male deity ; ;. These names often occur in the plural Ashtaroth, Baalim , probably as indicating either different statues or different modifications of the deities. This deity is spoken of as Ashtoreth of the Zidonians. She was the Ishtar of the Accadians and the Astarte of the Greeks ; , ; There was a temple of this goddess among the Philistines in the time of Saul. Under the name of Ishtar, she was one of the great deities of the Assyrians. The Phoenicians called her Astarte. Solomon introduced the worship of this idol.