

# DOWNLOAD PDF A GREAT APOSTASY. CAUSES VARIOUS. RESULT FOR ALL EXPULSION.

## Chapter 1 : Chapter The Apostasy

*A great apostasy. Causes various. Result for all expulsion. " (1) Expulsion of the penitent, (2) Supplication of the faithful, (3) Examination by the bishop.*

This period admits the lapsed to reconciliation. Carthage and Rome the two centres. Cyprian the dominating figure. The edict of Decius. Extent of the persecution. A new situation created. A new remedy demanded. Result for all expulsion. The difficult position of Cyprian in face of the demand for reconciliation. Reconciliation at death first indicated from Rome. The clamour for reconciliation at Carthage. The magnitude of this claim at Carthage. Cyprian declines to anticipate a council. Comparison of this position with that of the Roman clergy. Case of those lapsed persons who were left to die unreconciled. Restrictions of the privileges of the martyrs. Did the martyrs simply intercede, or did they convey the grace of reconciliation? Lapsed persons subsequently confessing Christ under persecution restore peace to themselves. Irregular reconciliations by some of the clergy. It is exercised in minoribus peccatis. It comprises a pamentia, b exomologesis, c imposition of hands. Not the modern system. The ministers of Penance. Confessions made to the bishop. The presbyters join in the public laying on of hands. They reconcile in oases of urgency. A deacon is also empowered to reconcile in urgent cases. Notification received from Rome of the election of Cornelius. Further advices from Rome. Rulings of the council in the matter of the lapsed: Cyprian loyal to the council. His ruling as to those who recover after reconciliation. Progress of events at Rome. First letter of the Roman clergy to Carthage A. Second letter of the Roman clergy written by Novatian A. This admits the penitent apostate to communion at death, but ignores the claims of the martyrs. Who the Roman clergy were. Different tempers of the confessors at Rome and at Carthage. The Roman church rejects the claim of the confessors. Case of Eteusa and Candida. Cornelius elected bishop and consecrated A. Schismatic consecration of Novatian. Novatianism and the Novatianist sect. Stare super antiquas vias. Novatianism marks the last stand made for the policy of severity. The Catholic Church now claims her full prerogative. Cyprian encourages his flock at Carthage. Rapidity of the concessions made in two and a half years. The persecution under Gallus did not prove to be severe. Of no avail unless the penitence be adequate. Too facile reception merely hinders salvation. It is God, not man, Who pardons. The unreal penitence of many self-indulgent penitents. Cyprian values the intervention of the martyrs. He values confession, satisfaction, and remission by the bishops. In both cases an accession of grace is carried to the credit of the penitent. Tertullian had argued that as no one expects the Church to reconcile apostates or homicides, she should not reconcile adulterers. The same answer everywhere, that they might be received among the faithful, but not again exercise their ministry. Case of Basilidee and Martialis. No place among the clergy for any lapsed persons. Bishops should strive that none should perish out of the Church by their fault. But corrupt members are not so to be gathered in that the sound are injured. Novatian encouraged the penance of the lapsed, while with-holding reconciliation upon earth. Author possibly Xystus Sixtus II. The Schism an accomplished fact. Some who had lapsed in the Decian persecution had conquered in a second trial. Exhortation to confession and satisfaction. The door of pardon is open. But has features which indicate a date con temporary with Novatian. The writer maintains the position of the Church against Novatian. Novatian admits to penance not reconciliation those whom his statements bar from reconciliation hereafter. The two churches of Rome and Carthage lead Western Christendom. The reconciliation of the apostate now admitted for all time. An apostate reconciled at death. The church of Antioch. Council at Antioch under Demetrianus, A. Rigorism rejected in the Catholic Church Novatianism as a sect. Its existence registers a great struggle. Importance of this dramatic change of attitude. Yet diverse opinions still. In the present chapter will be considered a S. Gregory Thaumaturgus, and the beginnings of the penitential grades ; b The Syria Didaachia Apotolorum source of Apostolic Constitutions, i-vi. The Canonical Epistle c. The five grades of penance enumerated in the eleventh chapter: The part in the Liturgy permitted to each grade of penitent. The grades not invented by S. Their original purpose not for penitents, but

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for catechumens. References to the grades in the body of S. The system of Neo-Caesarea greek text. Detailed consideration of the epistle as regards its application of the grades of penance. Recapitulation of the grades, and of the place of each in the Liturgy. Balsamon assigns the outlining of the five grades to S. Gregory, but not the duration of the penances. The Didache is the foundation of the first six books of the Apostolic Constitutions. It may probably be assigned to Syria in the third century. Some provincial town not far from Palestine, as in Caelesyria or on the Arabian border. Contents of the Didache. Position of the bishop. It is one of supremacy and control.

## Chapter 2 : The Way It Used To Be “ TruthKeepers

*The sectarian notion that it is impossible for a child of God to so sin as to be lost eternally is widely believed by a host of sincere people.*

By Wayne Jackson The sectarian notion that it is impossible for a child of God to so sin as to be lost eternally is widely believed by a host of sincere people. But the idea is fallacious. It was first vocalized in the Garden of Eden by Satan, who lied to Eve by telling her that disobedience to God would not result in death Genesis 3: Human history has demonstrated the devastating consequences of believing that error. In later ages, the dogma of the impossibility of apostasy was popularized by John Calvin It is, however, without biblical support. The Potential of Apostasy That apostasy from the true faith is possible may be demonstrated in several ways. Simon, a sorcerer of Samaria, heard the gospel of Christ, believed it, and was immersed, just as others in that region had been Acts 8: When he observed that the apostles had the ability to confer miraculous gifts, he was intrigued by the prospect of possessing this power for himself; and so he sought to bribe the apostles into bestowing the gift upon him. He was seriously in error on this matter, both in disposition v. The apostle urged Simon to pray that he might obtain forgiveness v. On his third missionary journey, Paul came to the city of Ephesus ca. There he taught the gospel and baptized a dozen men. The members of that congregation had been saved by grace through faith when they were immersed into Christ cf. Paul labored in this great city some three years, and the church prospered Acts Some four decades later, however, the scene was very different. On the isle of Patmos ca. To that group Christ presented this indictment: Since the lampstand represented the church itself cf. A church can depart from the faith. Clearly, that is the meaning here. The notion that this text merely deals with those who profess Christianity, but really are not Christians at all, is false. The entire church did not defect, but a sizable segment did cf. Some Causes of Apostasy Inasmuch as it clearly is possible to depart from the primitive faith, surely this inquiry is appropriate: Many causes might be suggested; only a few may be mentioned here. The Christian is charged to be faithful, even if it means the forfeiture of his life Revelation 2: As a result, they walk away from Providence. We must learn to trust our Maker, no matter what happens to us Job There are those who seem to think that false teachers do not exist. But the Savior warned of this danger Matthew 7: In our own day, we have observed many in the church yielding to the influence of error. From Nashville to Abilene to Malibu, defection from the ancient faith is apparent. To employ a metaphor more in line with biblical imagery, some members of the church are languishing in a pigpen cf. The Road Home The homeward road for the wayward prodigal was long and difficult Luke It is a rather curious thing that so many entertain the illusion that they can stand aloof from Almighty God for years, and then somehow simply inch back into divine fellowship, ignoring the sacred prescription for restoration, e. For these, time is the great healer. Seemingly, in time the Lord just forgets the misbehavior. They appear to be unaware that time is quantitative only; it is not qualitative. For others, serious illness or death seem to be an intrinsically empowered cleansing process. Is there ever a notable person who dies but what many do not bequeath to him a destiny of eternal bliss? This requirement was enunciated forthrightly in the Old Testament and it is detailed in the New Covenant as well. In a communication to Solomon by night following a warning of severe consequences for disobedience, Jehovah said: There are several important particulars in this powerful passage. The same concept is set forth in the New Testament. Those who have departed from God are obliged to:

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## Chapter 3 : Explanation Of Apostacy : mormon

*In Christianity, the term Great Apostasy is derived from the Second Epistle to the Thessalonians, in which the Apostle Paul informs the Christians of Thessalonica that a great apostasy must occur before the return of Christ, when "the Man of Sin is revealed, the Son of Destruction" (chapter ).*

The elders can tell some fascinating tales of no running water, of walking miles on a dusty road to the store, of freezing cold winters, frost so thick that it looked like snow, and a single pot-belly wood stove for heat. But those were still the good ole days, deemed such because life seemed simpler and better. The elders were respected, children more obedient, people kinder, compassionate and honest. Hedonism existed only in the largest cities and only at night. Today, the world is a dangerous place, and wickedness rules the night as well as the day. There is virtually no sector of society that has not been invaded and infected by the toxic atmosphere being made ready for the Antichrist kingdom. It is a perilous time, a time of great stress. Professing Christians who are casual and passionless in their relationship with God cannot accept the reality, much less endure the weight of it. The specter of a brutal future is too much for them to consider and prepare for. Innumerable people, including a vast number of professing Christians, are buying into the lies of psychiatry and psychology that label every spiritual malady as a disease. Some have become legal drug addicts. Churches are founded, and in a few months, grow exponentially with stress-free preaching and world-centered entertainment. Truth is being banned as the glaring factor hindering not only world peace and unity, but also the brass ring prize, a human-contrived utopia. In a number of venues today, declaring oneself a Christian is to become a social pariah. Jesus is the most hated name in the world. Sin is honored, godliness cursed. Political leaders now lie so profusely that they create a fantasy world each time they speak. Traditional morals are being rolled in the mud of tolerance and political correctness. That paradigm is composed of several tenets. Here are a few of them: There are no absolutes, especially moral absolutes. Humanity does not need a god. We can solve our own problems. Christianity and Judaism are the remaining hindrances to world peace and unity. Thus, the new paradigm requires a New World Order. To succeed in establishing a New World Order, forces in the secular and religious world are systematically breaking down the old order. The fact is, they will accomplish what they are attempting to do, because eschatological prophecies must be fulfilled. There will be an Antichrist heading a global government, and a False Prophet leading the one-world religion. No one but God can stop that from happening. It will come on the heels of a cashless economy, which in the hands of evil people will bring every individual on this earth under submission to a ruler. The storm is coming. It will arrive, no matter how well people manage to avoid the reality of its approach. Now for some harsh truth that does not bring me joy to report. America is under judgment, and the worst is yet to come. Our nation has slaughtered over 50 million babies. Now the merciless and calloused abortion industry is selling the body parts of aborted babies. The outrage over the revelation of that latter atrocity did not linger openly in society longer than the outrage over the killing of Cecil, the lion. However, our government infested by the same liberals insists that we honor Allah, Islam, and the Koran. Allah does not have the attributes of God, Whom the Scriptures clearly portray as love. They are subject to becoming just as reprobate as homosexuals Romans 1: Thus, there is now a significant number of ordained ministers, and even some denominational leaders, who are reprobate or apostate. American Christianity is now accepting to a significant degree the worship and prayer practices of people who worship false gods and idols. Israel was repeatedly judged for this sin. With the acceptance of Contemplative Spirituality, professing Christians have opened the religion to the entrance of many corrupt activities and heresies. It seems as if the gates were opened and the walls were breached. A flood of New Age doctrines has poured into Christianity. Numerous conferences convene across the nation to disseminate more of the heresies. Entire denominations have embraced the spiritual sewage. One of the most troubling consequences is that Protestant leaders are encouraging ecumenism with Roman Catholicism. Christianity the religion , now riddled with vile and extremely

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dangerous heresies, is too weak to mount a viable protest against the marketing of baby body parts. It cannot mount a defense, much less an offense, as a diabolically controlled society aggressively forces its evil agenda, systematically erasing every vestige of God. I keep waiting for a response that is significant enough to at least slow down the encroaching evil, but it never comes. There are only smatterings of pitiful complaints that have about as much effect and power as vapors in the wind. Finally, I want to point out the fallacy of longing for and striving for a return to the good ole days. In every statement and every effort to return Christianity to the good ole days, there is a mistaken belief that referencing a certain period in history, promoting a religious paradigm, presenting a particular societal pattern, and so forth, can undo the apostasy that permitted this catastrophic and ubiquitous invasion of evil. The modern world does not want the good ole days. They have bought into the promise of a new world of peace and unity. However, not even the dreamers of the good ole days are being honest. Do they wish to return to the time of a Great Awakening, when people were honest with God? Or do they desire to return to the era when they had a measure of respect in the world, when they had the means to influence society, yet frittered it away by focusing on the gifts more than the Giver. Nobody stopped this horde of wicked people. Their heresies were not rejected, but adopted. No wonder that many evangelicals today cannot recognize or resist this new wave of heresies. A significant number did not reject the first wave. Listening to popular preachers today, I recognize in their statements the influence of decades-old heresies. They take up offerings as if God is desperate and the givers need to be promised a return something that cannot be delivered. I have watched recent conferences designed to mount a pushback against the diabolical tide. They want to return to the days when they played loosely with the gifts of God. It was an era when numerical growth was the standard of success. During that period church buildings were built, not as tools for the kingdom of God, but as monuments to the pastor presiding over numerical growth. Now that the halo of that period has past, and the gloomy cloud of apostasy looms over everything, they frantically attempt to revive religious patterns and practices. They hack at the symptoms while leaving the roots intact. They are more interested in their demonstrative and exciting style of preaching, and in peppering the congregation with provocative buzz words and phrases, than in dealing with the underlying problem. The problem is not alcohol consumption, the worldliness of professing Christians and their church meetings, lack of preaching the Gospel and no altar calls, the absence of emphasis on certain fundamentals of denominational belief systems, etc. The reason the world system has now become more powerful than Christianity in American society is simple: Christianity has proportionately become so weak because devotion to God, His nature, His authority, and His truth has been abandoned. Adam and Eve sinned after listening to Satan. The first and major casualty of their sin was devotion to God. God came as usual in the cool of the evening, but they hid from Him. The fact is that professing Christians have been prayerless, have not maintained intimacy with God, became materialistic, frolicked with the world system in numerous forms of entertainment, and allowed their spirits to be plundered by diabolical indulgences. Church meetings are either cold, formal, and dry, or are hyper-charged with licentious reveling in spiritual wickedness. In either case, the result is the same—departure from fellowship with God. They only want to return to an illegal status quo, a period when God was dealing with them but they were too busy enjoying His benefits to respond to Him. It was a period during which He was pointing out their unfaithfulness and warning them of the consequences, if they persisted in doing things their way. However, they were too preoccupied enjoying the fruits of Churchianity. While they played, Satan worked. In my opinion, we are now at the point where judgment has arrived. Judgment is coming in greater measure. The condition of the world is too far gone to turn around. Diabolical forces are ravaging society. An exceedingly dangerous response would be to lead people to believe that everything is going to be okay. It is not going to be okay. It does not matter how much professing Christians are electrified with emotion by demonstrative and stimulating speeches, books, or meetings. The world system outside of the church building is in exactly the same condition as before—and worsening. In fact, during the time of the Sunday morning church meeting, its condition may have actually worsened. Our response to the impinging wickedness must remain to expose and oppose it. However, our response to the reality of its unprecedented gains in modern society must be to

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prepare for more and increasingly harsh judgment upon this nation and the world. We are at the point when pastors and other Christian leaders ought to be informing their listeners that we can no longer expect God to bless America. I do not expect many of them to do so, because neither they nor their congregations can endure the negativity.

*"Chapter The Apostasy," Doctrines of the Gospel Student Manual (), Introduction The Church of Jesus Christ of Latter-day Saints affirms to the world that after the Crucifixion of Jesus Christ and the subsequent death of His Apostles, there was a falling awayâ€”an altering or a rejecting of His revealed word.*

Apostata capiendo and Backslide The Christian understanding of apostasy is "a willful falling away from, or rebellion against, Christian truth. Apostasy is the rejection of Christ by one who has been a Christian Oropeza states that apostasy is a "phenomenon that occurs when a religious follower or group of followers turn away from or otherwise repudiate the central beliefs and practices they once embraced in a respective religious community. All connote an intentional defection from the faith. By extension the Septuagint always uses it 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 OT. One of the most common images for apostasy in the Old Testament is adultery. Adultery is used most often to describe 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: Apostasy is certainly a biblical concept, but the implications of the teaching have been hotly debated. Others affirm that any who fall away were never really saved. Though they may have "believed" for a while, they never experienced regeneration. Ex-Mormon Members of The Church of Jesus Christ of Latter-day Saints commonly called the Mormons are considered by church leadership to engage in apostasy when they publicly teach or espouse opinions and doctrines contrary to the teachings of the church. In such circumstances the church will frequently subject the non-conforming member to a disciplinary council which may result in disfellowshipment a temporary loss of church participation privileges or excommunication a semi-permanent loss of church membership. Hinduism[ edit ] Hinduism grants absolute freedom for an individual to leave or choose his or her faith on the Path to God. Hindus believe all sincere faiths ultimately lead to the same God. An example for apostasy in Hinduism is the King Ravana. Ravana was born as a Brahmin but in his later life chose to be a Kshatriya. Because he did not follow his Dharma, he had committed a sin according to Hinduism. This is so because according to Lord Shiva , devotees should not leave their Varna for material pleasures. King Ravana later lost all of his wealth, his powers, became blind and was considered evil. Al-Azhar ruled that the man committed the crime of apostasy, he should be given a chance to repent and return to Islam, and if he refuses he must be killed. Al-Azhar issued the same sentence for his children once they reach the age of puberty, in this September ruling. The concept and punishment of Apostasy has been extensively covered in Islamic literature since the 7th century. Apostasy is legal in secular Muslim countries such as Turkey.

**Chapter 5 : Apostasy - A Clear and Ever-Present Danger : Christian Courier**

*Preach my Gospel emphasizes the need for investigators to understand the importance of the great apostasy because? Without it, there would have been no need for a restoration. According to Pres. Gordon B. Hinckley and others of the prophets and apostles, what event would be characterized as "the greatest event that has ever occurred in the.*

A Collection of Mormon Quotations. The full book of pages is available at Mormonism Research Ministry or Amazon. In the meridian of time He appeared, and organized His Church. The apostles whom He chose faithfully labored to spread the work which He introduced. But it cost a great sacrifice to belong to the Church of Christ in those days. The laws governing the church established by the Redeemer, were transgressed, the ordinances were changed, the everlasting covenant was broken. Men began to teach for doctrine their own commandments; a form of worship had been established which was called Christianity, but was without the power of God which characterized the primitive church. Pride and worldliness supplanted humility and faith. The church became corrupt. For this reason there had to come a restoration of the Church and a new revelation and bestowal of divine authority. They closed the heavens against themselves, and their interpretations of scripture without divine guidance led them into division, subdivision, and multiplication of churches, each going its own way blindly and in confusion. The power of the priesthood was lost and the true Church of Jesus Christ ceased to exist on the earth. For hundreds of years, following the universal apostasy, the inhabitants of the earth walked in spiritual darkness. They became divided and sub-divided. Satan is just as cunning today as he ever was, and he may cause some peoples to modify former teachings, but you may be assured that he has no intention of having them accept any of the fundamental teachings of The Church of Jesus Christ of Latter-day Saints. You may be sure he never permits one church or people to have very much of revealed truth. It has been restored after it was lost. The laws were changed, the ordinances were changed, and the everlasting covenant was broken that the Lord Jesus Christ gave to his people in those days. Kimball, The Teachings of Spencer W. This is attested by history. We affirm also that all this was foreseen and predicted by the apostles when they were living, yea, and by the Master in his day. Scripture ended, apostasy spread, and the church that Christ established during His earthly ministry ceased to exist. These are not my words. These were men of great courage, some of whom suffered cruel deaths because of their beliefs. Protestantism was born with its cry for reformation. When that reformation was not realized, the reformers organized churches of their own. They did so without priesthood authority. Hinckley, Teachings of Presidents of the Church: He was crucified because he taught doctrines which conflicted with the selfish ambition of the men who controlled the world at the time of his coming. Those who believed in him were persecuted, driven into the dens and caves of the earth, until the Church ceased to exist. Ivins, Conference Reports, October , p. Do any of our friends or neighbors make such a claim? But our Protestant friends do not even have that much of a claim. They have a form of godliness, but deny the power thereof. Nibley, Conference Reports, October , p. This apostasy, which was repeatedly predicted, is attested by history, both sacred and profane. This fact is the justification for the claim of the Latter-day Saints that there has been a restoration of the gospel. Brown, Conference Reports, April , p. Or, of what use is it if it does exist? Is a compass of use when its needle has lost its magnetic attraction? Is water of use when it no longer seeks its level, or quenches thirst? Is fire of use when it loses its heat? Is a sun dial of use on a dark and cloudy day; or a watch without a mainspring? Or, are the mere forms and ceremonies of any system of use, when the divine, or legitimate powers, for which such forms were instituted, are withdrawn? When the miracles and gifts of the divine Spirit ceased from among men, Christianity ceased, the Christian ministry ceased, the Church of Christ ceased. That ministry which sets aside modern inspiration, revelation, prophecy, angels, visions, healings, etc. In short, it is that spirit of priestcraft and kingcraft by which the world, for many ages, has been ruled as with a rod of iron. Pratt, Key to the Science of Theology, , pp. The significance and importance of the great apostasy, as a condition precedent to the re-establishment of the Church in modern times, is obvious. Talmage, The Great Apostasy, p. Thousands

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flocked to it, and the members lived in accordance with the doctrine taught by the Savior. Soon, however, history repeated itself. In the right of their free agency, those who had joined the Church often refused to obey the laws and ordinances of the Gospel, and more often changed them to suit their own convenience. Such departures from the truth became more numerous and flagrant as time wore on, until error permeated the whole Church. At last, about six hundred years after Christ, the Gospel laws and ordinances had become so completely warped that it was as if the Church had departed from the earth. The authority of the Priesthood no longer remained with the Church. This was the great apostasy. Widtsoe, Priesthood and Church Government, p. He did not mean, nor do I mean, that the ministers of religion are personally unvirtuous or impure. I believe as a class they, perhaps, in personal purity, stand a little above the average order of men. A false doctrine is a corrupt doctrine; a false religion is a corrupt religion; a false teacher is a corrupt teacher. Any man who teaches a false doctrine, who believes in and practices and teaches a false religion is a corrupt professor, because he teaches that which is impure and not true. That is the trouble with Christianity today. It is not true. Christianity is, perhaps, no truer or falsier than any other religion, than Mohammedanism, Confucianism, Buddhism or any other ism or philosophy. Smith, Conference Reports, October , p. McConkie, The Millennial Messiah: The Second Coming of the Son of Man, p. Tares were sown in the gospel fields. From this splendid scene our eyes turn to the dark and dire and devilish days when Satan has dominion over his own. We see false churches, false worship, and false prophets. Iniquity abounds and evil is everywhere. The falling away shall be complete, the apostasy universal. Gross darkness shall be everywhere. McConkie, The Mortal Messiah: From Bethlehem to Calvary 1: It was the doctrine, adapted from Gnosticism, that changed Christianity from the religion in which men worshipped a personal God, in whose image man is made Gen. The religion of the lowly Nazarene was no where to be found. All sects, parties and denominations had gone astray. Satan rejoiced and his angels laughed. They believe that God is a spirit and that the Godhead is only one God. When you know what restored means, you will understand why standards of conduct are as they are. Following the Crucifixion of Christ an apostasy occurred. That lost authority could not just be repossessed. It had to be restored by those who held the keys of authority anciently. It is not an adjustment or a correction or a protest against any other church. Faithful to this charge, they were persecuted, and some were eventually martyred. But the fulness of the gospel had been lost. There was no one left on earth with the power and authority to lead the Church or perform sacred ordinances such as baptism, conferral of the gift of the Holy Ghost, and the saving ordinances of the temple. Roberts, History of the Church 1: He has not left himself in any of the ages of the world without his witnesses, and he has sanctified all generations of men with some measure of the truth; therefore, when we proclaim this apostasy from the Christian religion and the destruction of the Church of Christ, it does not follow that we hold that all truth, that all virtue, had departed from the world, or that God had absolutely withdrawn from his creation. Hunter, Conference Reports, April , p. Christianity had actually become a composite of Christian beliefs, practices, and doctrines, Jewish teachings and rituals; Greek, Roman, and Egyptian pagan philosophies: The Holy Priesthood had been withdrawn from the earth. The power of godliness was no longer present in the Christian Church. Thus there was a complete falling away from the gospel which had been established by the Son of Man. The Church lay in darkness, and the darkness enveloped the earth. Hunter, Conference Reports, October , pp. But soon persecution, divisions, and apostasy increased.

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### Chapter 6 : Apostasy - Wikipedia

*The Great Apostasy is a book about the history of the decline of the primitive church from the time of Christ's death through the many difficult times that Christians endured.*

New Testament prophets warned that mankind would turn away from the gospel see Acts A universal apostasy occurred after the earthly ministry of Jesus Christ. Early Apostles warned of growing apostasy within the Church see Galatians 1: Supporting Statements The Savior organized His Church and taught saving principles and ordinances during His earthly ministry. Brown, in Conference Report, Apr. The common sectarian notion that the day of Pentecost is the birthday of the Christian Church is a false heresy. Brown, in Conference Report, Oct. Of direct revelation from God to man during this long interval, we have no authentic record. As already shown, the period of apostolic ministry on the eastern continent probably terminated before the dawn of the second century of the Christian era. The passing of the apostles was followed by the rapid development of a universal apostasy as had been foreseen and predicted. Among the disintegrating forces acting from without, the most effective was the persistent persecution to which the saints were subjected, incident to both Judaistic and pagan opposition. Vast numbers who had professed membership and many who had been officers in the ministry deserted the Church; while a few were stimulated to greater zeal under the scourge of persecution. The general effect of opposition from the outsideâ€”of external causes of decline in faith and works considered as a wholeâ€”was the defection of individuals, resulting in a widespread apostasy from the Church. Christianity had actually become a composite of Christian beliefs , practices, and doctrines; Jewish teachings and rituals; Greek, Roman, and Egyptian pagan philosophies; and pagan religions of various brands. The Holy Priesthood had been withdrawn from the earth. The power of godliness was no longer present in the Christian Church. Thus there was a complete falling away from the gospel which had been established by the Son of Man. The Church lay in darkness, and the darkness enveloped the earth. It has been restored after it was lost. The laws were changed, the ordinances were changed, and the everlasting covenant was broken that the Lord Jesus Christ gave to his people in those days. Many men with no pretense nor claim to revelation, speaking without divine authority or revelation, depending only upon their own brilliant minds, but representing as they claim the congregations of the Christians and in long conference and erudite councils, sought the creation process to make a God which all could accept. They replaced the simple ways and program of the Christ with spectacular rituals, colorful display, impressive pageantry, and limitless pomposity, and called it Christianity. They had replaced the glorious, divine plan of exaltation of Christ with an elaborate, colorful, man-made system.

**Chapter 7 : APOSTASY, THE GREAT | Mormonism Research Ministry**

*The Great Apostasy Develops "ONE Lord, one faith." (Eph. ) When the apostle Paul under inspiration penned those words (about C.E.), there was but one Christian faith.*

Others set other dates or time periods when the Church corrupted itself, making it necessary for them to leave the Roman Catholic Church in order to re-establish the true Church. Several descendant groups, including Baptists and Mennonites, believe that besides the Great Apostasy there has also always been a "little flock", a "narrow way" which struggled through persecution and remained faithful to the truth. Some groups held that the Apostasy of the Roman Catholic Church was so complete as to nullify its claims to Christianity. Consequently, in these groups, repudiation of the ecumenical councils has followed, in a few minority cases engendering seventh-day Sabbatarianism and unitarianism, along with believers baptism and pacifism, and other anti-traditional views. Some of these views were influential in the founding of the Restoration Movement and the Adventist churches in the United States in the 19th century and continue to be influential in the house church movement. The fusion of church and state as seen in the Papacy is a central theme of the Anabaptist view of the Great Apostasy, and of their consequent assertion during the Protestant Reformation that the churches of Catholic Europe needed not simply reform, but a radical re-establishment based on the Bible alone. To Latter-day Saints, the Great Apostasy is marked by: The LDS Church declares that all Priesthood leaders with authority [29] to conduct and perpetuate church affairs were either martyred, taken from the earth, or began to teach impure doctrines, causing a break in the necessary apostolic succession. Latter-day Saints believe that what survived was but a fragment of the light and truth that Jesus had established: Latter-day Saints believe that many plain and simple truths of the gospel of Christ were, therefore, lost. During this time, important doctrines and rites were lost or corrupted. Latter-day Saints believe that the often heated proceedings of such councils were evidence that the church was no longer led by revelation and divine authority. Indeed, the normative Christian view is that public revelation, or revelation having a binding on all Christians, concluded with the death of the last apostle, [38] meaning that any doctrinal development after the apostolic era was not aided by revelation. Thus, Latter-day Saints refer to the "restitution of all things" mentioned in Acts 3: They also maintain that many other religions, Christian and otherwise, advance many good causes and do much good among the people insofar as they are led by the light of Christ, "which lighteth every man that cometh into the world. Some of these, most notably the Seventh-day Adventist Church, have traditionally held that the apostate church formed when the Bishop of Rome began to dominate and brought heathen corruption and allowed pagan idol worship and beliefs to come in, and formed the Roman Catholic Church, which teaches others traditions over Scripture, and to rest from their work on Sunday, instead of Sabbath, which is not in keeping with Scripture. Seventh-day Adventists teach that great apostasy corresponded with the rise of the power of the Roman Bishop which they see as the Little Horn Power of Daniel 7 prophecy, which as predicted rose after the breakup of the Roman Empire. Justinian, the emperor of the Eastern Roman Empire, legally recognized the bishop pope of Rome as the head of all the Christian churches. Because of the Arian domination of some of the Roman Empire by the barbarian tribes, this authority could not be exercised by the bishop of Rome. Finally, in A. D. 527, by the military intervention of the Eastern Roman Empire, the bishop of Rome became all-powerful throughout the area of the old Roman Empire. Many Protestant reformers such as Martin Luther, John Knox, William Tyndale and others held similar beliefs about the Catholic Church and the papacy when they broke away from the Catholic Church during the reformation. Ellen White writes, His word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening

her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution. The papacy ruled supremely in Europe from A. Seventh-day Adventists believe that the mark of the Beast refers to the apostate church which in the end times will legally enforce Sunday-worship. It is the mark of the beast. Neither of these days was observed by early Christians but as the pagan influence came into the church so did its festivals. The Roman Catholic church changed the Biblical Passover to the festival of Easter causing the Quartodeciman controversy and in the Council of Nicaea AD set a formula for when it was to be observed still followed to this day, which cannot possibly be commemoration of the actual resurrection and not sanctioned in scripture. So that now Easter always falls on a Sunday, and although the resurrection of Jesus is a historical event of huge importance, there is no biblical precedent for making Easter a special day of celebration. This group strictly abstains from political involvement and military service, for reasons similar to those cited by earlier Anabaptists, and they point to such entanglements as another aspect of apostasy, or the willful rebellion against God and rejecting his Word of truth. They cite 2 Thessalonians 2: Christadelphians[ edit ] Christadelphians tend to hold that the Roman Catholic Church deviated from the original Christian teaching, spreading pagan traditions among Christianity which exist to this day, bringing in the Trinity , Purgatory and belief of the immortality of the soul , and baptism of infants believing these to be corruptions brought in. They believe Hell Hebrew: Hades, Gehenna to refer exclusively to death and the grave, rather than being a place of everlasting torment see also annihilationism. Christadelphians believe that no one goes to Heaven upon death or go to purgatory. Christadelphians believe these doctrines were introduced into Christendom after the 1st century in large part through exposure to pagan philosophy , and cannot be substantiated from the Biblical texts. The Christadelphian sect was founded by John Thomas, M. Drawing on his Campbellite roots, he held that the original teachings of Jesus and the apostles had been corrupted by the Great Apostasy. It was this corrupt version of the gospel that was present in the churches of his day. Like the Campbellites, he held to the Bible as the only rule of faith and practice, and made it his mission to restore primitive Christianity after the pattern of the first century church. Hyperdispensationalism Hyperdispensationalism is a niche view in Protestantism which views Pauline Christianity or the beliefs and doctrines espoused by the Apostle Paul through his writings, as the purest form of Christian faith and worship which the church fell away from. Bullinger framed the position for very early apostasy thus: We are told, on every hand, today, that we must go back to the first three centuries to find the purity of faith and worship of the primitive church! But it is clear from this comparison of Acts xix. It was Pauline truth and teaching from which all had "turned away". They see claims of a complete apostasy as opposed to a widespread revolt as a denial of the promise that Jesus made as recorded in scripture to be with his Church "until the end of time". They also claim that their ecclesiastical structure e. They hold that elements of modern orthodox teachings can be traced back to the tradition of those known as the Ante-Nicene Fathers whose writings have some information about the sacraments , organizational structure, and general Christian lifestyle.

## Chapter 8 : Great Apostasy - Wikipedia

*TGA can be outlined into three sections concerning the History (ch.s ), Causes (ch.s ), and Results (ch) of the Great Apostasy. Only the first two directly concern the defense of the view, but I will have some things to say regarding the third part as well.*

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 Oropeza 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 9 : What is apostasy and how can I recognize it?

*It is my belief and observation that we are in the midst of The Great Apostasy predicted by The Holy Bible for the last days. Let's take a look at what 'apostasy' is and a brief peek at the Biblical prediction of it.*

Jan 31, Yolanda rated it it was amazing Ever since my husband and I toured Temple Square in Salt Lake City, I have been aware of the great apostasy that was foretold by prophets in the Bible. I only knew a little bit about it, and that Martin Luther, and others, saw and revealed what had happened to the Primitive Church that Jesus Christ organized when he walked the earth. I had heard of "the dark ages" and just had a vague idea that somehow, when the Apostles of Jesus Christ had all perished, that the church drifted into error This book describes, in detail, just what that apostasy was and what it means for us today, and why the Restored gospel of Jesus Christ was necessary. I highly recommend this book. It is not long. It is well organized and really fascinating. This is not the case. I do not encourage you to try to defend him, for his work is seriously flawed in a multitude of ways. After r In writing this review, I fear that some of my Mormon friends may feel that I am attacking them and their religion. After reading the introduction, I had high hopes for this work. Talmage starts off in the right spot, by stating, "if the alleged apostasy of the primitive church was not a reality, the Church of Jesus Christ of Latter-day Saints is not the divine institution its name proclaims. After a short historical introduction, he goes on to make the wild assumption that the true church of Christ can only exist with legitimate priestly succession. This fails to account for the "priesthood of all believers" that may be from I Peter 2: Talmage argues that since the Roman Catholic Church changed the means of the ordinances they are thus apostate. One could claim that he fails to take into account the changes to the Mormon ordinances, but that is not the issue here. The issue is simply that Talmage failed to create any plausible case of discontinuity between the early church and the later, better-sourced, post-Constantinian church. Where exactly does Jesus teach the need for proper priestly succession done according to ritual, Mr. Talmage then goes on to an inane discussion of Biblical prophecy. This section is a fine example of what happens when one chains up the scriptures and leads them around like tame beasts; they say whatever he wants them to say, despite flying in the face of context and academic reasoning. Another example is what he does with the seven churches in Anatolia in Revelation. Talmage claims that these were the last seven non-apostate churches completely without evidence, as per usual. The next section discusses disputes in the church and its persecution. He claims that persecution killed the strong members of the church, forced the weak to flee, and put the unworthy in positions of honour. The problem with this thesis is quickly made manifold. About halfway through the book, Talmage finally gets on to his criticism that Judaistic and Hellenistic ideas permeated the early church. It is true that various ideas crept into Christianity, but nowhere does Talmage demonstrate that they overrode the original message. He goes on to cite a highly-developed form of Gnosticism, but fails to account for the fact that the church viewed this as a heresy. One cannot argue that all of the Christian creeds were corrupt and abominable based on the fact there have been many splinter groups. He blames the formulation of the doctrine of the Trinity on Neo-Platonism, but this also stumbles. He cites similarities between Neo-Platonist ideas and the opening few verses of the Gospel of John. There is nothing inherently wrong with this; Luke changes details in his Gospel all the time to make it more amenable to Gentile readers, and Paul adopts Hellenistic rhetoric to better reach his audience at the Aeropagus in Athens. Wright has demonstrated that it has more in common with Sirach, an apocryphal Old Testament book than it does with Platonism. The third and final problem here is that Talmage believes the doctrine of the Trinity to be a later creation. The final section reveals the same quality of research as the rest of the book. He lists off various crimes of the apparently apostate Catholic Church. We can all agree that these crimes were certainly not in the vein of what Jesus taught and set out to establish on Earth, and we should also be able to agree that this in itself means nothing. First, he only discusses the Catholic Church, and fails to discuss the others. Second, he provides no convincing [and usually just no] evidence that what Joseph Smith restored was ever taught by Jesus and lost in the early

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church. This last part is the ultimate crux of where he started; those teachings, ordinances and doctrines must have been lost in the first place in order for them to be restored, but Talmage cannot point to anything that suggested that what the Mormon Church teaches today is what Jesus taught. On that basis, this book is a miserable failure. It is never very clear where the chapters begin and end, and the notes run into the text. The index is also a hopeless mess. Considering the depth of research that this book has, combined with this being a rather awful edition, it is hopefully headed to literary oblivion.