

Chapter 1 : Looking for Easy Christianity?

I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world. - John Whether it's on the radio, television, Internet, or at church, we often hear that God has a wonderful plan for our life. But as Ray Comfort.

The very earliest reports are in these texts: There are reasons to suppose that they were written within a few years of the crucifixion of Jesus and came from the Jerusalem Church. Christianity thought the Jewish scriptures to be sacred and used mostly the Septuagint edition and translation as the Old Testament, and added other texts as the New Testament. Christians professed Jesus to be the God of Israel, having taken human form, and considered Jesus to be the Messiah Christ who had been prophesied about in the Old Testament and so was expected by the people of Israel. Christianity continued many Judaic practices: Post-Apostolic Church[change change source] The time when most of the apostles had died and their jobs as leaders of the Christian communities in the cities had been taken over by bishops, is called post-apostolic period. It includes the time of persecutions until Christian worship was legalized under Constantine the Great. The term was used by Ignatius of Antioch c. Persecutions[change change source] Early Christians were subject to various persecutions. This meant even death. Early martyrs included Stephen Acts 7: Persecutions in larger scale by the authorities of the Roman Empire began with the year 64, when the Emperor Nero blamed them for the great Fire of Rome as the Roman historian Tacitus reported. Several of the New Testament writings mention persecutions and very difficult times. For years there were times when Christians suffered from persecutions, because they refused to worship the Roman emperor. That was seen as treason and punished by execution. But the Christian religion continued to spread throughout the Mediterranean region. In the late fourth century they became the dominant religious force of the Roman Empire. Christianity legalized[change change source] Galerius issued an edict permitting the practice of the Christian religion under his rule in April of Constantine became the first Christian emperor. By, under the reign of Theodosius I, Christianity had become the state religion of Rome. The Bishop of Rome claimed to be the highest amongst all others and chose the title pope. During this era, there were several Ecumenical Councils. These were mostly concerned with Christological disputes. The two Councils of Niceaea, condemned Arianism and produced the Nicene Creed to define the faith. Perhaps the most important council was the Council of Chalcedon that affirmed that Christ had two natures, fully God and fully man, at the same time. That meant that Monophysitism was condemned. With the Muslim invasions of the seventh century, the Western Latin and Eastern Greek areas of Christianity began to take on distinctive shapes, and the Bishops of Rome were more interested in barbarian kings than in the Byzantine Emperors. Emperor Justinian I tried to restore imperial dominion in Italy against the gothic aristocracy. The following campaigns were more or less successful, and the Imperial Exarchate was established in Ravenna for Italy, but imperial influence was often limited. Then came the invasion of the Lombards, and Rome had to take care of itself. Thus the popes, out of necessity, found themselves feeding the city with grain from papal estates, negotiating treaties, paying protection money to Lombard warlords, and, failing that, hiring soldiers to defend the city. Investiture Controversy[change change source] The Investiture Controversy, also known as the lay investiture controversy, was the most important conflict between secular and religious powers in medieval Europe. The question was who would control appointments of bishops investiture. The end of lay investiture meant an important loss of royal power, for the benefit Church reform, as the pope intended, and for ambitious noblemen as well. Bishops collected revenues from estates attached to their bishopric. Noblemen who held lands fiefdoms hereditarily passed those lands on within their family. However, a king had more control of lands under the domain of his bishops. Kings would give bishoprics to powerful friends. If a king left a bishopric vacant, he got the money until a bishop was appointed, when he was supposed to repay the earnings. The Church wanted to end this lay investiture because of the vacant sees simony and other problems. Pope Gregory VII issued the Dictatus Papae, which said only the pope make or break bishops, or move them to other sees. With excommunication and a revolt by his dukes, Henry apologized and was forgiven see Walk to Canossa, though the revolt and conflict of investiture continued.

Anselm , Archbishop of Canterbury. The English dispute was resolved by a deal in , where the king gave up making bishops but did require an oath of fealty. The later Concordat of Worms Pactum Calixtinum resolved the Imperial investiture controversy with a similar compromise. Crusades[change change source] The Crusades were a military conflicts conducted by Christian knights for the defense of Christians and for the expansion of Christian domains. Generally, the crusades refer to the campaigns in the Holy Land against Muslim forces sponsored by the Papacy. There were other crusades against Islamic forces in southern Spain, southern Italy, and Sicily, as well as the campaigns of Teutonic knights against pagan strongholds in Eastern Europe, and to a much lesser extent crusades against Catharism or other Christian heresies. The Holy Land had been part of the Roman Empire, and thus Byzantine Empire, until the Islamic conquests of the seventh and eighth centuries. Thereafter, Christians had generally been permitted to visit the sacred places in the Holy Land until , when the Seljuk Turks closed Christian pilgrimages and assailed the Byzantines, defeating them at the Battle of Manzikert. Instead of sending money, Urban II called upon the knights of Christendom in a speech made at the Council of Clermont on 27 November , combining the idea of pilgrimage to the Holy Land with that of waging a holy war against infidels. Western Catholicism and Eastern Orthodoxy. It was the first major division since certain groups in the East rejected the decrees of the Council of Chalcedon see Oriental Orthodoxy , and was far more significant. Though normally dated to , the East-West Schism was the result of an long time of disagreement between Latin and Greek Christendom over papal primacy and certain doctrinal matters like the filioque. Bad feelings were intensified by cultural and linguistic differences. A few days later, he excommunicated the legates. Attempts at reconciliation were made in in Lyon and in in Basel but in each case the eastern hierarchs who agreed to the unions were repudiated by the Orthodox as a whole. However, reconciliation was achieved between the West and what are now called the " Eastern Rite Catholic Churches ". More recently, in the mutual excommunications were rescinded by the Pope and the Patriarch of Constantinople, though schism remains. Though both acknowledge the primacy of the Bishop of Rome, Eastern Orthodoxy understands this as a primacy of honor with limited or no ecclesiastical authority in other dioceses. Western Schism[change change source] The Western Schism, or Papal Schism, was a prolonged period of crisis in Latin Christendom from to , when there were two or more claimants to the See of Rome and thus it was difficult to discern who the true Pope was. The conflict was political, rather than doctrinal, in nature. On the one hand, it was a time of great artistic patronage and architectural magnificence, where the Church patroned such artists as Michelangelo , Brunelleschi , Bramante , Raphael , Fra Angelico , Donatello , and da Vinci. On the other hand, wealthy Italian families often secured episcopal offices, including the papacy, for their own members, some of whom were known for immorality, such as Alexander VI and Sixtus IV. Protestant Reformation â€™ [change change source] In the early 16th century, movements were begun by two theologians, Martin Luther and Ulrich Zwingli , that aimed to reform the Church; these reformers are distinguished from previous ones in that they considered the root of corruptions to be doctrinal rather than simply a matter of moral weakness or lack of ecclesiastical discipline and thus they aimed to change contemporary doctrines to accord with what they perceived to be the "true gospel". The term "Protestant", however, was not originally used by these leaders; instead, they called themselves "evangelical", emphasizing the "return to the true gospel Greek: Early protest was against corruptions such as simony , episcopal vacancies, and the sale of indulgences. The Protestant position, however, would come to incorporate doctrinal changes such as sola scriptura and sola fide. The three most important traditions to emerge directly from the Protestant Reformation were the Lutheran , Reformed Calvinist , Presbyterian , etc. The Protestant Reformation may be divided into two distinct but basically simultaneous movements, the Magisterial Reformation and the Radical Reformation. The Magisterial Reformation involved the alliance of certain theological teachers Latin: Radical Reformers, besides forming communities outside state sanction, often employed more extreme doctrinal change, such as the rejection of tenants of the Councils of Nicaea and Chalcedon. Often the division between magisterial and radical reformers was as or more violent than the general Catholic and Protestant hostilities. The Protestant Reformation spread almost entirely within the confines of Northern Europe, but did not take hold in certain northern areas such as Ireland and parts of Germany. By far the magisterial reformers were more successful and their changes more widespread than the

radical reformers. The Catholic response to the Protestant Reformation is known as the Counter Reformation, or Catholic Reformation, which resulted in a reassertion of traditional doctrines and the emergence of new religious orders aimed at both moral reform and new missionary activity. Protestant expansion outside of Europe occurred on a smaller scale through colonization of North America and areas of Africa.

Chapter 2 : Easy Christianity: Suspicious Inconsistency

Easy Christianity By Samuel Waldron. A Truth For Eternity publication, published on the WWW with permission of the author.

But Lewis argues that Christianity is actually both easy and hard. You see, for man to be good on his own, he will wind up either completely spent and disgruntled because people do not acknowledge his efforts more, or he will realize that it requires so much of himself that he will give up on trying to be good. In short, being truly good is impossible under our own power. We can only truly be good in all areas of our life when we allow God to do it in us. And we do not just follow what He says to do. We have to give ourselves completely to Him and let Him be in control. Lewis likens it to a field of grass trying to produce wheat. It cannot be done unless someone tears up the soil and re-seeds it with wheat. But Christianity is not about being good. It is about drawing people to God. This is why He created us. This is why Christianity exists, and this is why it is both. Christianity is hard because it requires us to give complete control of our lives to God. No human wants to do that, we all want to have even a little control over what we do. But it is easy because this is all God asks. It is so much easier than trying to do it on our own. It is hard to give up control of our lives to God. And it is easy in that there is only one thing to do, and only one responsibility to Christianity. Give your all to God, and let Him work in you. There is a great quote that I want to leave you with from page If they are not doing that, all the cathedrals, clergy, missions, sermons even the Bible itself, are simply a waste of time. God became man for no other purpose. It is even doubtful, you know, whether the whole universe was created for any other purpose.

Chapter 3 : Questions about Christianity

Easy Christianity 2. Suspicious Inconsistency. One of the suspicious qualities of today's "Easy Christianity" is its inconsistency. For instance, "Easy Christianity" teaches that staying saved is all up to God.

Our culture seems perfectly designed to lead us into this sort of false faith, primarily for two reasons: And we know that a man is quite apt to believe that he is whatever the world considers him. The world is fooled. Second, our culture is hostile to the authentic Christianity. Our lives are not threatened. Our livelihoods are not usually threatened. We go through life basically unmolested. The danger comes when we lose sight of how luxurious our situation is, particularly compared to how Christians elsewhere in the world and throughout history have fared. She hit the tiniest speed bump because of her religion and now she looks in the mirror and sees Joan of Arc. How courageous I am to endure unpleasant emails for the sake of my faith! This question is not as easy to answer as it seems. Not many of us. The opportunity rarely presents itself. And if ever it does, we can always go on Facebook afterwards and brag of our persecution in hopes of being compensated with likes and shares. But if it did require such sacrifice, would we still carry it? If there was no chance of gaining any temporal reward for our piety, would we bother? If proclaiming our faith meant embracing true suffering and persecution, would we still proclaim it? Something we drape over ourselves for our own sake. So, how exactly do we know whether our faith is so artificial? Satan has had great success using the carrot rather than the stick in our case. After all, from his perspective, why make martyrs of Christians when you can dangle materialism, worldliness, lust, perversion, apathy, ignorance, self-interest, and envy in front of their faces, and convince them that such a lifestyle can be lived in harmony with Biblical teaching? Why send them on the quick road to Heaven when you can put them on the slow and degrading road to Hell? Christ carried His cross all the way to the top of the hill, but you can drop yours here at the base and relax. He wants you to enjoy yourself! A difference of only one word, but the gap between them is as wide as the gap between Heaven and Hell. Scripture tells us that the greatest commandment is to love God. Well, have I loved my wife merely by agreeing that she exists or by having nice feelings about her sometimes? Clearly, a love that exists only in our feelings and our intellect is a worthless love. Love must be an act of will. This is the only way I can know that my love for my wife is actually love for her, rather than a love for how she makes me feel. If we can all agree that our love for another human must function this way "or at least that it must function at all" how can we think that our love for God need not even live up to this standard? We seem to be saying: Your entire ministry on Earth was a silly waste of time. Let that be enough. All of the fun, none of the work, I say! OK, now get lost. It was decided at some point in the last 50 years that too many churches were preaching nothing but fire, brimstone, and repentance. But in modern times we have, as is our habit, run all the way to other extreme. Better to feel too much guilt for your sin than none. Better to be too afraid of Hell than not at all. Paul tells the Philippians. What reaction can we have but fear and trembling when we honestly confront the vileness of our sin? How many of us have even attempted such a confrontation? Anyone who has not felt revulsion and fear at himself has either never sinned or never faced the fact that he does. We can be sure we do not belong to the first category, which leaves only the second. He can give us the grace, and He has, but we have to do our part. Even our emotional experience of faith is incomplete. To see more from Matt Walsh, visit his channel on TheBlaze. Contact Matt for speaking engagement request or other inquires here.

Chapter 4 : Christianity - Simple English Wikipedia, the free encyclopedia

To make it sound easy, or to change it so that it is easy, is deception. Christianity gives proper recognition to God's greatness and man's sinfulness. There is no easy way to bring harmony between the Holy God and the sinner.

Bible Christianity uses the Bible, a collection of many canonical books in two parts, the Old Testament and the New Testament. It is believed by Christians that they were written by people who were inspired by the Holy Spirit, and therefore it is most often believed to be the word of God. The translators are able to verify accuracy by using thousands of handwritten copies of the scriptures which are in the original languages of Hebrew Aramaic, and Greek. They started as formulas used when someone was baptised. During the Christological controversies of the 4th and 5th centuries they became statements of faith. Some main Christian creeds are: The Nicene Creed Many Christians accept the use of creeds, and often use at least one of the creeds given above. Trinity and Trinitarianism Christians needed to come up with an explanation why the Bible mentions God the Father, God the Son, and the Holy Spirit, and yet there should only be one god. This idea, called Trinity , was started at the First Council of Nicaea , in , and developed during several church meetings or councils. Today, many Christian groups agree with it. Oriental Orthodox Churches did not agree with the idea, and split after the council. The Oriental Orthodox Churches agree with the ideas in the First Council of Nicaea, but they disagree with other councils. Trinitarianism is the teaching that God is three different persons, or has three different relations, within One God; the Father , the Son Jesus Christ , and the Holy Spirit. Today, most Christian denominations and Churches believe this. Churches have different teachings about the Trinity. Some say the Spirit comes only from the Father. Others say the Spirit comes both from the Father and the Son. This is known as filioque. Nontrinitarianism also called Oneness is the beliefs systems that do not believe in the Trinity. Many different nontrinitarian views, such as adoptionism or modalism , existed in early Christianity, leading to the disputes about Christology. There are also smaller groups who do not believe in the Trinity at all. The afterlife and end times[change change source] Christians believe that human beings will receive judgement from God and are given either eternal life or eternal damnation. This includes the " Last Judgment " as well as the belief of a judgement particular to the soul after death. There are also some differences among Christians in this belief. For example, in Roman Catholicism, those who die in a state of grace, go into purgatory , where they are cleansed before they can go into heaven. That is the belief that all people will someday be saved, and that hell is not forever. Christian worship Worship is thought by most Christians to be a very important part of Christianity all through its history. Many Christian theologians have called humanity homo adorans, which means "worshipping ," and so the worship of God is at the very center of what it means to be human. This would mean that because God created all humanity, Christians should worship and give praise to God. Monument honoring the right to worship, Washington, D. Most Christian worship has Scripture reading, talk about Scripture from a leader, singing, prayer together, and a small time for Church work. Christians may meet in special buildings, also called Churches, or outdoors, or at schools, or anywhere Christians feel they are needed. The main worship service in Catholic Churches is the Mass and the main worship service in many Orthodox Churches is called the Divine Liturgy. In both of these Churches, along with the other parts of worship, the Eucharist or Communion is central. Then the people each may receive a portion. Many Protestant churches have worship services similar to the Mass, some every week, others a few times a year. Some Protestants believe Jesus is really present at the Communion service, and some believe the bread and wine are symbols to help them remember what Jesus did The Catholic Church has developed a short ceremony, Eucharistic Benediction , worshipping Jesus present in the Eucharist. They also may visit a Church building to pray in the presence of the Eucharist, Eucharistic Adoration. The Orthodox and Catholic Churches spirituality place importance on the use of human senses such as sight and on the use of beautiful things. Catholic spirituality often involves the use of statues and other artistic representations, candles, incense, and other physical items as reminders or aids to prayer. The Orthodox Churches also use candles, incense, bells, and icons, but not statues. Orthodox and Catholic worship also makes use of movements, such as the Sign of the Cross, made by each person touching first the forehead, then chest, one

shoulder, then the other shoulder. There is also bowing, kneeling, and prostration in Catholic and Orthodox worship. Sacrament In Catholic belief and practice , a sacrament is a religious symbol or often a rite which shows divine grace , blessing , or sanctity for the Christian who receives it. Examples of sacraments are Baptism and the Mass. The Eucharist The two most regularly used sacraments are Baptism and Eucharist communion. Most Catholics use seven Sacraments: Some Christian denominations prefer to call them ordinances. These are the Orders from Christ to all believers found in the New Testament. Liturgy Roman Catholics, Anglicans, Eastern Christians, and traditional Protestant groups center their worship around a liturgical calendar. Some events that are part of this calendar are the "holy days", such as solemnities which honor an event in the life of Jesus or the saints , times of fasting such as Lent , and other events, such as memoria. Christian groups that do not follow a liturgical tradition often keep some celebrations, such as Christmas , Easter ,and Pentecost. A few churches do not use a liturgical calendar.

Chapter 5 : The Roman Empire: in the First Century. The Roman Empire. Early Christians | PBS

"Easy believism" is a derogatory label used by some people to describe one or two different "ways" of becoming a Christian. First is the notion that nothing more is necessary for salvation than an intellectual acknowledgment of God's work on the cross, accompanied by a verbal appeal to be saved.

Steven Key Others have said They do this because they have not experienced it. O wretched man that I am! I thank God through Jesus Christ our Lord. Jesus We are tempted to say, Yes! Everyone wants an easy religion, a religion that tells him he is basically good; a religion that tells him God loves everyone and therefore overlooks anything an individual does wrong. Everyone wants a religion that gives ways for man to better himself and his society to make life easier and more pleasurable. Almost anyone would go along with that kind of religion. But that is not Christianity. It is not easy to be a Christian. To make it sound easy, or to change it so that it is easy, is deception. There is no easy way to bring harmony between the Holy God and the sinner. However the things that are impossible with men, are possible with God Luke For the prophecy came not in old time by the will of man: The Triune God is the Creator. God is Holy and hates all sin. God sees and knows all things. A Christian sees himself or herself as a sinner. God judges us in the light of His holy law. A Christian is one who stands before God in Christ. Self justification is not the way of salvation. Christ died on the cross to pay for the sins of His people. A Christian struggles against personal sin. A Christian finds his freedom in obeying God. A Christian confesses his hope of salvation to be in Jesus Christ alone. A Christian worships God and enjoys the fellowship with His people. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another" Hebrews If so, we rejoice that God has given you to confess the Christian faith. Perhaps you believe you are a Christian, but feel confused with Christian teaching and life and want a deeper understanding of the truth or more direction in your life. Maybe you are not a Christian, but are interested in learning more about the Christian faith and the need that we all have of salvation in Jesus Christ. Return to the article and pamphlet listings. Return to the literature page. Return to the Protestant Reformed Churches home page.

Chapter 6 : IS THE CHRISTIAN FAITH EASY?

A Practical Paradox. To say Christianity is both easy and hard isn't dodging the question by using a vague spiritual paradox. No, Christ breaks the distinction down in extremely practical terms.

Paul Washer and John F. The more I read the Bible, the more I hate to listen to preachers who promise, "Well God wants you your best life now! The Bible is more bad news for the sinner than good news to the sinner. The Bible speaks more about Hell than it does about Heaven, more condemnation than salvation because man really needs to hear the bad news more before they can even be given the good news. Now I would like to share two pictures of two preachers who share their thoughts on "easy Christianity". These are the types of quotes that get taken out of context perhaps at the convenience of the Antinomian. The reason is because a lot of Southern Baptist churches, Baptist churches and Protestant circles have bought American "Christianity". How often is it that we see people who say, "Well I am saved because I said a prayer, I repeated after the preacher. I have no reason to embrace anybody who says they are saved but instead of me seeing them struggling with sin that they are reveling in it without any conviction. I am sorry but that heresy is just as misguided as salvation by works. Worse, many say that if I teach that true salvation and true faith will result to works and that a Christian without sanctification is contradictory, they are taking the Bible out of context. The doctrine of the continuous carnal Christian is deadly as it gives false assurance. The Christian is marked by perseverance because Philippians 1: The more I listen to Pastor Washer, the more I see that he is not teaching salvation by works like I used to believe. He firmly believes in the eternal security of the believer but that is not the only point. It is true that Christ has died for all sins - past, present and future but that is not the only point. Those who are truly saved do not want to live like the world anymore. Grace is undeserved and yet it was given. The moment I got saved and even as a baby Christian, I wished that all my sins will go away in an instant but God chooses the process of sanctification. If I got saved, I am now being saved and I will be saved then if I got sanctified, today I am being sanctified and I will be sanctified for the days to come. After listening to Pastor John F. A preacher is called to be a prosecutor against sin, not somebody who makes people feel good in their sins. Instead of feeding me spiritual nourishment, I am instead fed spiritual junk food which is bad for my well-being and thank God the Holy Spirit convicted me that such people were not Christians but apostates. I used to support a lot of them until I found out that either they were unequally yoked with the Vatican or they were the feel good crowd. At first, it was released with a typographical error. Saving faith transforms the heart, and that in turn transforms behavior. The life we live, not the words we speak, reveals whether our faith is authentic. If they ever read the Bible on salvation in 1 Corinthians 6: Instead, good works start to flourish slowly but surely because they are true converts. Should they fail to produce good works, God will work on them so they will continue to be more productive.

Chapter 7 : Issues, opinions and essays on Christianity and faith topics

Unfortunately, Easy A's interesting premise, moral thoughts on judging others, and funny family moments are buried beneath offensive content. The Movie in a Minute Olive (Emma Stone) is a typical high school nobody until she tells a lie about losing her virginity.

I have not come to torment your natural self, but to kill it. No half-measures are any good. Hand over the whole natural self, all the desires which you think innocent as well as the ones you think wickedâ€”the whole outfit. I will give you a new self instead. In fact, I will give you Myself: You have noticed, I expect, that Christ Himself sometimes describes the Christian way as very hard, sometimes as very easy. And one can just see why both are true. Teachers will tell you that the laziest boy in the class is the one who works hardest in the end. If you give two boys, say, a proposition in geometry to do, the one who is prepared to take trouble will try to understand it. The lazy boy will try to learn it by heart because, for the moment, that needs less effort. But six months later, when they are preparing for an exam, that lazy boy is doing hours and hours of miserable drudgery over things the other boy understands, and positively enjoys, in a few minutes. Laziness means more work in the long run. Or look at it this way. In a battle, or in mountain climbing, there is often one thing which it takes a lot of pluck to do; but it is also, in the long run, the safest thing to do. If you funk it, you will find yourself, hours later, in far worse danger. The cowardly thing is also the most dangerous thing. It is like that here. The terrible thing, the almost impossible thing, is to hand over your whole selfâ€”all your wishes and precautionsâ€”to Christ. But it is far easier than what we are all trying to do instead. We are all trying to let our mind and heart go their own wayâ€”centred on money or pleasure or ambitionâ€”and hoping, in spite of this, to behave honestly and chastely and humbly. And that is exactly what Christ warned us you could not do. As He said, a thistle cannot produce figs. If I am a field that contains nothing but grass-seed, I cannot produce wheat. Cutting the grass may keep it short: If I want to produce wheat, the change must go deeper than the surface. I must be ploughed up and re-sown. Quotes from Mere Christianity, Part 76 C. Lewis, Mere Christianity ; Harper Collins: Posted by Ken Symes at 8:

Chapter 8 : Is Christianity Hard or Easy? | From the Brainpan

"We must go through many hardships to enter the kingdom of God." Acts Jesus came, not just to give eternal life to those who believe in him, but to give us a life here on earth that is fuller, more abundant (John).

Second, the other sense in which the term is used is when describing the idea of salvation by grace alone, through faith alone, in Christ alone, where no works are necessary to obtain salvation. In the sense of the first definition, we say that "easy believism" is false. In the sense of the second definition, we say that "easy believism" is true. First of all, salvation is not merely an intellectual assent and verbal declaration of Christ as savior. Even the demons believe that God exists James 2: Our faith in God is not ascentia ; that is, mere intellectual acknowledgment. Instead, it is fiducia , a faithful trust. The first sense has no heart, no commitment to God, and is ultimately without God. Therefore, it is an empty belief, has no power, does not change the person 2 Cor. When we are truly saved, we want to follow Christ John That is why 1 John 2: Are we to continue in sin that grace might increase? How shall we who died to sin still live in it? Salvation is easy Second, salvation is indeed easy. All we have to do is believe and be saved. Salvation is by grace alone, through faith alone, in Christ alone, and no works are necessary either to obtain or maintain salvation. But this is true belief, not false belief. Is easy believism a license to sin? No, being saved by grace alone, through faith alone, in Christ alone, and that without works, is not a license to sin. In true biblical salvation, there is also the necessary experience of regeneration that goes along with salvation. Regeneration is the work of God where he changes the person from being enslaved to sin to serving God, from being dead in his sins to alive in Christ, from not being indwelt by God to being indwelt by God. This is what it means to be born again John 3: So, when people accuse Christians who affirm that salvation is by grace alone, through faith alone, in Christ alone, as a license to go out and sin, they are misrepresenting the position and bearing false witness against it. Furthermore, they are ignoring the fact that true Christians are also regenerate which motivates them to stop sinning, to war against their sin, and to honor God.

I really hate the idea of an easy Christianity because the more I read my Bible, the more Jesus has not promised me an easy life and I can trust Him on that.

For a list of my personally recommended links to in-depth resources on Christian apologetics, see this page. If you have never heard what the Gospel is all about, view my The Message page. What the real experts in the field of New Testament scholarship and first century history agree on, and a short commentary on the currently popular phenomenon of conjectural skepticism. I have more respect for atheism than I do for "Word of Faith". Yes, it really is that bad. It has occurred to me over the years that most skepticism of Christianity - at least the most popular kind - has an uncanny, if not identical, resemblance to your garden-variety conspiracy theory. Is that really the truth? The realities of determinism should shatter the Atheist worldview, or at least temper its perceived moral superiorities. Despite the gravity of what naturalism actually means for the world, the implications of determinism go largely undiscussed. Naturalism is the default atheist position, yet few are willing to acknowledge, much less deal with, the profound implications of what naturalism would mean for us. People are free to be skeptical of anything, including Christianity. What is behind reports that a consistent phenomenon exists of a general distrust in science by the public-at-large? The tendency to "go off the deep end" during a period of doubt is common today. In a worst case scenario, what do Christians have to lose? About contentment with the existence of atheists, but not some of their tactics. Some perspectives from experience in testing the validity of Christianity and the Bible. How certain do you need to be of something before you take it seriously? Do you not realize that Christ Jesus is in you--unless, of course, you fail the test? What would it take to explain a supernatural event in purely naturalistic terms? A few perspectives on skepticism from the viewpoint of a believer. On the issue of assurance of a believer. Does becoming a Christian solve all of your problems here in this life? Thoughts on a troubling trend in the church today.