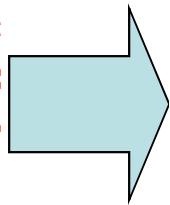
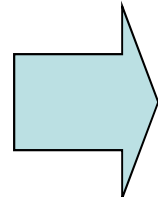


Lesson 7 Early Church History: Local Churches Enter Apostasy



Period of Patristic



II Tim. 5:13 "all they that be in Asia have forsaken me"
I Tim. 4:1 "Some shall depart from the faith"

Acts 28 Paul's Imprisonment
Prison Epistles Written

Paul's Apostolic Journeys
Churches Established
Epistles Written

Acts 13 Paul and Barnabas Sent

Acts 9 Paul Saved

Acts 7 Stephan Stoned

Acts 2 Pentecost

Acts 1 Ascension

Luke 24 Resurrection
Post-Res. Min.

Luke 23 Death

Earthly Min. Of Christ

Luke 4 Christ's Temptation

Luke 3 Christ's Baptism

Luke 2 Birth of Christ

Luke 1 Annunciation

Acts 28

"We" Sections

Acts 1

Luke 1

Holy Spirit's inspired history written by a travel companion of Paul.

History of dispensational change, the formation of the body of Christ, and pattern for local churches.

Pauline Truths Lost (Order of Loss)

- *First*—The Distinctive Message and Ministry of the Apostle Paul
- *Second*—The Pre-Tribulational Rapture of the Church the Body of Christ
- *Third*—The Difference Between Israel and the Church, the Body of Christ
- *Fourth*—Justification by Grace Through Faith Alone, in Christ Alone

Pauline Truths Recovered (Order of Recovery)

- *First*—Justification by Grace Through Faith Alone, in Christ Alone. Recovered via the Protestant Revolution in the 16th century via Luther and others.
- *Second*—The Difference Between Israel and the Church, the Body of Christ Recovered in the 1800's via John Nelson Darby, E.W. Bullinger, Sir Robert Anderson and others.
- *Third*—The Pre-Tribulational Rapture of the Church, the Body of Christ Recovered in the 19th Century via John Nelson Darby and included and popularized by C.I. Scofield in his Reference Bible in 1909.
- *Fourth*—The Distinctive Message and Ministry of the Apostle Paul Recovered from the middle of the 1900's via J.C. O'Hair, Charles F. Baker, Cornelius R. Stam and others. (Lewis)

Insights Into Apostasy From II Tim.

- II Timothy 1:15—tells us that Phygellus and Hermogenes along with the rest of Asia “turned away” from Paul.
 - Matthew 26:52—the phrase “put up again” comes from the same Greek word translated “turned away from me” in II Timothy 1:15.
 - II Timothy 4:3-4—“Paul experienced the heartache of seeing those who once professed faith in the message of Grace, turn away from the gospel and revert to the legalism that was demanded of the kingdom message.” (Barlow, 77).
 - *Phygellus*—means fugitive
 - *Hermogenes*—means born of Mercury or Hermes which means he was named after the pagan God of war.
 - All those who turn away from the Gospel of Grace will forever be fugitives from the God of the Bible and sooner or later they will declare war on God’s truth by embracing human viewpoint and godless philosophy. (adapted from Barlow, 78)

Insights Into Apostasy From II Tim.

- II Timothy 2:18—tells us that Hymenaeus and Philetus “have erred” concerning the truth. The phrase “have erred” is translated from the Greek word “*astocheo*,” meaning to “miss the mark’ or to “deviate from truth.”
 - I Timothy 1:5-7, 6:20-21
 - *Hymenaeus*—means loving
 - *Philetus*—means amiable
 - The meanings of these names are illustrative of the way most apostates operate. Few apostates scream obscenities and vulgarisms which offend the sensitivities and refined natures of most civilized people. Rather they often take up a worthy “social” cause, and expend their abilities and talents and lead others astray in the name of love. Such people denounce the teaching of Bible doctrines and emphasize the need for us to be more “loving” and “amiable” in our demeanor. (Barlow, 80-81)

Insights Into Apostasy From II Tim.

- II Timothy 3:8—tells us that Jannes and Jambrees resisted the truth.
 - James 4:7, Galatians 2:11
 - *Jannes*—means he who seduces
 - *Jambres*—means soothsayer or mystic
 - The names of these men offer both rare insight and vivid commentary on the nature of apostasy. All apostasy constitutes a seduction from God's objective standard which replaced with some mystical subjective philosophy that masquerades as some new truth. This new truth causes those who embrace it to become militant in their defense of it. This illustrates the progressive nature of apostasy. It starts out by turning away, then having erred from the truth; it grows into a resistance against the truth. (Barlow, 81)

Insights Into Apostasy From II Tim.

- II Timothy 4:10—Demas forsook Paul with Alexander the Coppersmith did him much evil and withstood his words (4:14-15)
 - Matthew 27:46—God the father forsakes God the son
 - Hebrews 13:5—God the father forsook God the son so that we might never be forsaken.
 - *Demas*—means popular
 - *Alexander*—means helper of man
 - Demas forsook Paul he would rather be popular through love of the world than to stand for the truth. Alexander withstood Paul by getting involved with teaching and doctrines there were designed to help his fellow man (social gospel).

Final Thoughts on Apostasy

- Before Paul was even dead a great turning from the truth was already well under way. This is important to bear in mind when we begin to consider the era of the Church Fathers next week. The writings of the Church Fathers bring the Church historian out of the darkness of the post-Acts period in terms of historical evidence. However, the writings of the Fathers demonstrate how pervasive the apostasy within 100 years of the death of Paul.
- Apostasy is rarely manifested or perceived as ugly or insidiously evil. Rather it appears like, in the inspired words of Paul, “an angel of light,” II Corinthians 11:14. The original turning away, is not a turning away from God, as such, but from the messenger of God for this present dispensation. (Barlow, 83)

Final Thoughts on Apostasy

- As a result, church history is the heartbreaking tale of supplementing God's word with a vast array of pagan ceremonies, ritual, tradition, celebrations, and religious practices that are not only not in the Bible, but are actually contrary to the Bible. (Barlow 83-84)
- “Between the religion of Christendom and the revelation upon which it claims to be founded there yaws a gulf which is impassable.” (Sir Robert Anderson, quoted in Barlow, 84)

Works Cited

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