

GOD'S PATHWAY THROUGH PROPHECY

"The Great Apostasy"

(2 Thessalonians 2:1-3)

INTRODUCTION: Scripture reveals that in the last days there will be a global apostasy which takes place at the beginning of Daniel's seventieth week. This great falling away and abandonment of the true faith in Christ, for a counterfeit faith in the antichrist shall help make known the presently undetectable tares among the true wheat, in the many local churches throughout the earth! While many have fallen away from the faith throughout human history, this great falling away will be unprecedented. It will be the full and final apostasy from the true Gospel, for a false gospel; from the true Christ, for a false Christ, and from the kingdom of God, for the kingdom of Satan. Every vestige of true religion will be forsaken and eclipsed by the worship of the Beast. The one exception will be the true remnant of God's chosen elect. Just as it was in the days of Noah, the mass majority of mankind shall follow the way of revolt and rebellion (Mt. 24:37). Comparatively speaking only a few shall be saved from the great falling away. It is imperative that Christians understand the biblical teaching of Apostasy in general, as well as the biblical timing of the Great Apostasy in specific.

I. The **CONNOTATION** of the Apostasy – 1 Thess. 2:3b.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first."

Here is the seed text for the great falling away that shall take place in the latter days. There was great ignorance surrounding this period and its interrelated events in the early church. For this reason, Paul urges his audience to not allow themselves to be deceived under any conditions. Similar ignorance continues in this day among the people of God. This means that the exhortation against every form of deception remains very applicable in our time. In expelling ignorance and deception Paul declares that a great eschatological "falling away" awaits the visible organizational expression of Christianity in the world. Jesus Himself had warned that the enemy had planted many tares among the wheat (Mt. 13:24-30), and that there are many wolves who masquerade about in sheep's clothing (Mt. 7:15). Not everyone who shouts "Lord, Lord" is the real deal. Not every person who professes Christ, genuinely possesses Christ. While it is presently all but impossible for the counterfeits to be culled out from the genuine Covenant Community, the day is coming when their true colors shall be manifested through this great eschatological event. When Paul speaks of this "falling away" he employs a specific term that provides a rich word-picture warranting careful consideration at several levels.

A. The **TERMINOLOGICAL** Connotation – The phrase "falling away" translates a single noun (Gk. *apostasia*). The English term, "apostasy" is a basic transliteration of the Greek form. The word literally means, "to defect away from, to rebel from, to dissent with a view to abandoning." It speaks of an active rebellion resulting from a spirit of unbelief and revolt. While sacred and profane literature utilize the term for spiritual and secular revolts, including political and military; it is clear that Paul employs the term in a purely

religious or spiritual fashion in the immediate usage. Together with the governing verbal force, the term clearly speaks to a yet future and global falling away that is specifically of a spiritual nature.

Grammatically speaking it should also be stressed that Paul does not literally speak of “a falling away,” but of “THE falling away.” In the actual language of the New Testament the noun bears the definite article. The articulated form of the word signifies and emphasizes that this specific apostasy marks the mother of all apostasies. It is not just another general apostasy among a few professing counterfeits. Instead, it is the full and final falling away and forsaking of the truth of Jesus Christ, for the lie of the Antichrist. The human race first fell into sin by a decisive and deliberate rebellion. Adam’s fall was not “a fall,” it was “THE FALL!” In like manner, the human race will finally and forever fall into deeper sin, suffering, and separation from God and the things of God, by that final decisive and deliberate revolt against the Lord and against His Anointed One. It will not be “an apostasy,” it will be “THE APOSTASY!”

B. The **TEXTUAL** Connotation – To gain additional insight into the force of Paul’s prophetic “falling away” and the overall biblical concept of what it means to apostatize, it is beneficial to see the usage of the same term elsewhere in the Old and New Testaments. In Acts 21:21, the only other New Testament occurrence of the (Gk. *apostasia*), the word means to “forsake” or “abandon.” Contextually the charge is “forsaking” and “abandoning” the teachings of Moses. In the Septuagint version of the Old Testament (*apostasia*) occurs in Joshua 22:22 and 2 Chronicles 29:19. In the former the word denotes a “turning away and rebellion” against the Lord God. In the latter it speaks of king Ahaz’s apostate conduct before the Lord God, and his perverse polluting of the holy things of God.

Taking biblical data into consideration it becomes clear that “the final falling away” which Paul predicts at the outset of Daniel’s final seven year period will mean the worldwide “rebellion against Christ” so as to “forsake the true Christian faith” resulting in the “perverting, polluting, and persecuting” of all that is of God and godliness in ways yet unprecedented in human history! Biblical examples further indicate that true apostasy is always from something, to something. When men fall away from the one true God and His goodness, they never fall to nothing. Instead, they always fall toward a false god and to that which is godless and evil. This ultimate apostasy will mark the ultimate abandonment and abhorrence of God, and the ultimate falling toward the supreme false god, and the ultimate evil embodied in the system and person of Antichrist.

C. The **TEMPORAL** Connotation – When Paul asserts, “except there come,” he employs the verb (Gk. *elthe*) a prophetic passive punctiliar aorist, indicating a future once-for-all event, as opposed to a gradual process. In short, the apostasy will be a once-for-all, wholesale, dramatic occurrence of massive departure from the true faith and from the true church. On that day, at a moment in time, the vast hordes of counterfeit Christians shall immediately rebel and revolt against God. It will happen as a cataclysmic calamity within local congregations and the so called “church rolls” will finally be purged of the

pretenders, and the mega “churches” across the world will be shown to be the spiritual and religious whore houses that they are.

Another noteworthy point is that the Holy Spirit utilizes a Passive Voice verb form when speaking of the great Apostasy. The fact that the verbal form is passive conveys the idea that the verbal force and flow of the great apostasy shall be conducted and carried out by someone other than those who are actually apostatizing. The apostasy shall be wrought upon them and among them from without, not through them from within. There shall be a sovereign and unseen hand providentially producing the apostasy for the fulfillment of a providential and prophetic purpose of Sovereign determination. God shall use revolt and rebellion to reveal the crowds of counterfeit Christians who continue to this very hour to corrupt the true Church of called out saints with their pretentious professions. On that day the masses of masquerading members, and plethora of pretending pastors will be manifested for who they really are as they forsake Christ and follow after antichrist. These will leave Jesus because in reality they never knew Jesus. They will abandon the true Church, because they were never of the Church (1 Jn. 2:19).

D. The **THEOLOGICAL** Connotation – Theologically speaking the great apostasy must be kept within the context of Eschatology, the study of last things. Apostasy has always been part of the Christian faith. But the closer history moves to the end, Scripture makes it clear that apostates will escalate at an unprecedented rate, until apostasy finally reaches its climax in the Great Apostasy at the onset of Daniel’s seventieth week. Regarding the intimate intersection and increase of apostasy with the eschatological end the apostle John wrote elsewhere: “*Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us*” (1 Jn. 2:18-19). The phrase, “last time” translates the (Gk. *eschaton*) from which we derive the theological concept of eschatology. John’s inspired teaching and usage of the term (Gk. *eschaton*) designates the Great Apostasy as a future event which is to take place in the latter days of end time episodes.

John points out five eschatological facts specifically related to the Great Apostasy. First, the end time will be specifically marked by the final Antichrist. The Great Apostasy cannot and will not come until the Antichrist shows up on the scene. Second, as time moves closer to the arrival of the supreme Antichrist, he will be preceded by many subordinate antichrists. It cannot be overstated that John did not believe or teach that the Antichrist was on the scene in his day. In fact, while he observed and warned of many little antichrists, John made it unmistakably clear that these were mere forerunners of the one who was yet to come in the latter days. John viewed the Antichrist as a purely prophetic personage. Third, the presence and progression of antichrists provides proof that the providential program of prophecy is moving to its ultimate end. For John, if the shadows were already present, this meant that the true substance was certain to show up in due time. Fourth, these many antichrists will be the result of apostasy from within the

visible organized church, and point to the coming Great Apostasy. This is an important theological fact. Most of the antichrist apostates of John's own day, were at one time in the church, but were never part of the True Church. These "went out" or apostatized from the visible organization, because they had never been a real part of the invisible organism. They were and continue to be wolves among sheep, tares among the wheat, counterfeits among the Christians. Apostates are professors of Christ without being true possessors of Christ. Fifth, apostasy will be a sure theological sign signaling the end of the age, and will be a major convergence of the final prophetic week in God's eschatological program. Just as the many small-scale apostasies point to the coming Great Apostasy; even so the coming Great Apostasy points to the actual end time event of Daniel's 70th Week and the coming Day of the Lord. This was clearly the conviction both Paul and John.

The sixth and final theological instruction of John's illumination of eschatological apostasy is of paramount importance for all Christians. Apostates are counterfeits. This means that they were NEVER genuine Christians. Apostasy does not indicate that someone had salvation and lost it. To the contrary, apostasy evidences the fact that someone never had genuine salvation in the first place. Apostates claimed to be Christians, but they were counterfeits. Apostates appeared to be wheat, but they were tares among the wheat. Apostates mingled among the fold as if they were sheep, but in reality, they were only wolves in sheep's clothing. John's precise and inspired wording bears this fact out in unmistakable terms and demands careful consideration for the comfort and confidence of every genuine child of God who longs for and looks for eternal security in the face of Satanic seductions leading to the masses of masquerading Church members falling away from the Faith.

A literal and amplified translation of John's actual words are as follows:

"Little children, it is the last hour, and just as you heard that the Antichrist shall one day come, so even now many antichrists have already come in such a way that many are now being present, whereby we have an experiential knowledge that it is the last hour. They went out from us once-for-all, but they had not ever been being of us in the past, for if, as I do not believe to be the case, they had been being of us in the past, then there is no doubt that they would have so remained with us as to now be being with us in the present, but they went out once-for-all from us in order that they might be made to be manifested that they were not all being of us" (1 John 2:18-19).

A careful and exact reading of John's usage of verbal constructions paint a clear picture of all apostate counterfeits. His inspired instruction on apostasy may be set forth in thirteen specific textual and theological truths.

1. *"They went"* – A third person plural second aorist active indicative form stressing a simple punctiliar action indicating once-for-all finality. The verbal notion does not speak of temporary backsliding; but final apostasy. These apostates provide the

perfect portrait of those who shall fall away during the time of the last day's Great Apostasy, because their rebellious revolt was both deliberate and decisive. It marked a full and final falling away.

2. "*out from us*" – Literally, "out from within us". The apostates had once been within the Church. Counterfeits are IN the visible church, but they are not OF the invisible Church. They were professors of Christ, but they were not possessors of Christ.
3. "*but*" – First class coordinating conjunction of the most emphatic contrast in the Geek language.
4. "*they were not of us*" – Past progressive imperfect tense. The imperfect indicates an incomplete, on-going verbal notion of progressive continuation in the past. John's point is that at no time were "they ever being of us in the past" as evidenced by the very fact that they had finally apostatized.
5. "*for*" – Introductory postpositive explanatory conjunction providing the theological basis for John's usage of the imperfect tense in the preceding verbal statement. In simple terms, the function of the conjunction is to further expound upon the fact proven by the absence of perseverance, namely, that the falling away of any apostate serves to authenticate that they were always counterfeits.
6. "*if*" – Second class conditional particle establishing a hypothetical which the writer already deems as not being the case. John makes it categorically clear that he in no way believes that apostates were ever genuine Christians. They were and remain counterfeits.
7. "*they had been of us*" – Here is the conditional statement which John already presents as not being the case. Again, the verbal notion is past progressive imperfect, "if they had been being of us in the past." John's point is that apostates are not one-time possessors who lost their possession; but mere professors who never had possession to begin with. Had they been true possessors, they would have persevered. In biblical salvation perseverance is always the positive proof of authentic Christianity. God's salvation provides eternal life, and endures eternally. True salvation cannot and will not fail. The absence of perseverance is the proof that there was never true possession despite the supposed profession. Apostasy authenticates the absence of authentic salvation.
8. "*they would no doubt have continued with us*" – Third person plural perfect active indicative statement of fact. The verbal force is, "they would have remained with us in such a way as to be continuing with us today." In other words, had they ever been being with the family of God, they would now be being with the family of God. Their apostasy does not mean that they lost their possession; it means that

they never possessed their possession. Had they possessed in the past; they would now be possessing in the present. Why? Because true possessors always persevere. Sonship is evidenced by perseverance.

9. “*but*” – Another use of the sharp emphatic contrastive conjunction.
10. “*they went out*” – Contextually implied by ellipsis of the second aorist verb. John allows the earlier verb to function in the final clause so that the verbal notion is again punctiliar finality, “they went out once-for-all”.
11. “*that*” – Final purpose subordinating conjunction implying, “in order that, so that, for the purpose that”. It functions to introduce the purpose clause explaining why the apostates went out from among the Christian community.
12. “*they might be made manifest*” – Many times professors cannot be distinguished from possessors until time manifest them for what they really are. The tares cannot be distinguished from the wheat until time makes it known. There were many false pretenders in John’s day, but over time they were revealed by a lack of perseverance. This principle holds true today, and it will hold true during the day of the Great Apostasy.
13. “*that they were not all being of us*” – Simple past-present stative verb of being. John’s point is that the apostates were not at any time in the past, and are not now in the present, part of the true Christian Community. They ever were and ever are counterfeits as proven by the fact of apostasy. All true Christians will prove their true salvation through perseverance. All true Counterfeits will prove their false salvation through apostasy.

II. The **CONTEXT** of the Apostasy – 2 Thess. 2:3c

“for that day shall not come, except there come a falling away first.”

Paul couches his teaching of the coming Great Apostasy within an unmistakable eschatological context. Accordingly, this futuristic falling away must be kept within its original framework, and interpreted within a literal futuristic exegetical approach, since that is the plain sense of Paul’s words. This demands that the Great Apostasy be understood within a threefold context.

- A. Its Context in relation to **TIME** of action – The time of the falling away is clearly stated as coming **BEFORE** a series of last day events. The falling away will come before the revelation of the man of sin. It also precedes the removal of the Restrainer, who must be taken out of the way prior to the unveiling Abomination of Desolation. Finally, despite the popular opinion of many today, who assert that the “Day of Christ/Day of the Lord,” which actually constitutes the locus of Paul’s immediate focus, is imminent and without any prelude events; Paul clearly teaches that “that day shall not come” until the Great

Apostasy first takes place. Since the final falling away precedes the removal of the Restrainer, the revelation of Antichrist, and the start of the Day of the Lord, which kicks off the onset of the return of Christ; it seems best to place the time of this Great Apostasy at the beginning of Daniel's Seventieth Week. This means that the Great Apostasy is commensurate with the Strong Delusion, and is undoubtedly caused by it.

- B. Its Context in relation to **TYPE** of action – The verbal motion of “shall come” (Gk. *elthe*) or more literally, “shall be once-for-all brought in,” is punctiliar in force. The form denotes a dramatic and decisive event as opposed to a process that develops over a period of time. The Great Apostasy will happen, and it will happen at a point in time that sets in motion an entire series of eschatological events moving from the wrath of man on man, to the wrath of Satan on man, to the wrath of God on man. Once again, it seems theologically logical, that the Great Apostasy results from the corresponding Strong Delusion of which Paul speaks in context.
- C. Its Context in relation to **THEATER** of action – The historical-theological operational theater in which the Great Apostasy fits and flows is that final seven-year period of prophetic unfolding known as Daniel's 70th Week. This period marks the climatic and cataclysmic conclusion to the entire end-time scenario. As we have seen, it involves three major aspects – the Period of Birth-Pains which marks the wrath of man on man, the Great Tribulation which marks the wrath of Satan on man, and the Day of the Lord which marks the wrath of God on man. The geographical operational theater is planet earth. In past history all pockets of apostasy have been limited to specific locations. They have involved and influenced local churches and congregations. But this final falling away will prove to be global. It will be a world-wide apostasy that involves and influences the Universal Church, and will diminish all of the false and fabricated “membership rolls” which counterfeit clergy have stuffed with false religionists void of true regeneration, having an empty and external form without the eternal and internal substance.

III. The **CAUSE** of the Apostasy – 2 Thess. 2:10-12.

“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth.”

The contextual framework of the text reveals three fundamental causes behind the future and final falling away. These three causes focus on the disbelief of sinners, the delusion of sinners, and the decree of the Sovereign God.

- A. **SINFUL DISBELIEF** – Through deception, unrighteousness, and a humanistic refusal to receive the truth which could have and would have saved them, apostate counterfeits shall seal themselves in unbelief which shall result in their full, future, and final falling away leading to their eternal damnation. Counterfeits are more than willing to believe in

religion, and to engage in works-righteousness; but they refuse to believe in the true Gospel and the righteousness it brings by grace, through faith in the person and work of Jesus Christ alone. This is why Jude states that counterfeits are ready to follow the way of Cain, but they reject the way of Abel (Jd. 11). Their refusal to believe in Jesus Christ will ultimately result in their belief in Antichrist. Disbelief always leads to delusion.

B. STRONG DELUSION – The counterfeit’s continued and confirmed disbelief, is connected to the correlating Strong Delusion, and will further contribute to their strong delusion becoming more and more delusional. This strong delusion shall render certain their eternal unbelief so as to cause their just judgment in the eternal regions of the Lake of Fire.

C. SOVEREIGN DECREE – The ultimate cause behind the final falling away of the damned is the decree of a Sovereign God. God and God alone, has ordered that all who hate the truth and love unrighteousness shall be damned. He has firmly fixed from eternity that those who reject the truth of the Gospel and refuse to believe upon His Son are already condemned. He, and He alone, will be the One who orders and orchestrates the strong delusion so as to assure that those who chose not to believe, shall not believe, but in the end be doomed and damned for their willful and wicked rejection of the true Gospel of grace, for a false gospel of works; and the true person of Christ, for the false person of Antichrist.

IV. The **CONSEQUENCES** of the Apostasy – Mt. 24:4-11; 2 Thess. 2:3-5.

“And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many.”

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?”

Some years prior to Paul’s letter to the Thessalonians the Lord Jesus had already spoken of the early stages of the 70th Week of Daniel calling it “the beginning of sorrows,” or more literally, “the beginning of birth-pains.” This period encompasses the first three and a half years of the 70th Week. Each year is comprised of 360 days based upon the prophetic Jewish Calendar,

totaling 1260 days. This early time frame focuses upon man's wrath on man. Jesus' discourse directly expounds the consequences of the Great Apostasy. One must simply remember that the apostasy takes place at the beginning of the final seven years, and paves the way for Jesus' teachings to come to pass. The Great Apostasy will be accompanied by deception accelerated through the great delusion. Thereafter the four horsemen of the apocalypse will ride onto the scene, bringing false Christs, false prophets, wars, death, famine, pestilence, and plagues. Conditions will be magnified by an increase of natural disasters throughout the earth. The whole of unregenerate humanity will be joined by the massive army of new apostates from within universal counterfeit Christendom. Together these will afflict Jews and Christians with their anti-God and anti-Christ instigation of a new and unparalleled holocaust. Their hostile hatred will exercise itself through wholesale persecution and mass murder of God's chosen people worldwide.

Paul complements Jesus' teachings by adding to Christ's order of events following the apostasy, that major Mid-Week consequence that concludes the period of birth-pains and commences the Great Tribulation. This event is the revelation of the Man of Sin, the Antichrist, through the Abomination of Desolation. It is important to note that Paul's point is not novel. Jesus had already referenced this very event in His own discourse and also placed it at the middle of the Week, closing out the first three and a half years: "*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) ... For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be*" (Mt. 24:15, 24). Together, Jesus and Paul provide infallible light concerning the consequences following on the heels of the Great Apostasy.

V. The **COMPLETION** of the Apostasy – 2 Thess. 2:3

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

One cannot overstate the incomparable impact of this full and final falling away. It shall be so satanically sinister and severe in its strength and scope that the Holy Spirit chooses to forever designate it, "THE APOSTASY!" While the articulated form has already been noted, it remains important to stress the fact that this apostasy is no normal apostasy. One cannot assign it to any apostate activity throughout the history of humanity. Those who attempt to historicize this apostasy do the Scriptures and the saints a huge disservice. It stands alone as "THE APOSTASY" yet to come on God's great eschatological calendar. It is the mother of all apostasies, and brings the spirit of apostasy to its full and final completion. The apostate spirit which commenced with Lucifer and his angelic followers in heaven, shall conclude with Satan and his sinful host in hell. Nothing has ever been like it before, and nothing shall ever be like it afterward. It completes the outworking of the mystery of iniquity in its demonic deception during the times of the Gentiles. It completes the long-lasting age of counterfeits and pretenders that for centuries have played such a diabolical, divisive, and destructive role in local churches reaching all the way back to the birth of the Church in Jerusalem.

Shortly after the Church began you had the very first New Testament apostates rise up in the form of Ananias and Sapphira (Ac. 5). Then came Simon the sorcerer (Ac. 8). Eventually the legalistic Judaizers infiltrated the Church with their false gospel of works righteousness (Galatians). Counterfeits continued until Paul issued this warning to pastor Timothy, “*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils*” (1 Tim. 4:1). Paul’s alarm about apostates is insightful. He points out that apostates shall increase more and more during the latter times. He defines apostates as those who “depart from the faith.” Paul makes no bones and pulls no punches about who and what power lies behind apostate attitudes and activities. Apostates are demonized. They are given over to and governed by “seducing spirits, and doctrines of devils.”

Despite Paul’s warnings, the pretenders persisted to multiply, and even penetrated into prominent places of power within local congregations during the first century of the church (3 John). The apostate invasion grew until apostolic authority had to direct stern inspired instructions about confronting and combating the counterfeits by standing firmly and faithfully for THE FAITH once-for-all delivered to the saints: “*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints*” (Jd. 3). John wrote his three epistles. Jude wrote the book that bears his name. And even Paul wrote with reference to varying camps of apostates in Galatians, Colossians, Philippians, and 2 Timothy. While apostasy commenced early on in the life of the Church, and has continued unabated during the history of the Church; “THE APOSTASY” awaits full and final fulfillment. Then and only then will the work of seducing spirits and demonic doctrines come to its complete and climactic expression during the hour of the Beast when all hell literally breaks out on planet earth, beginning with “THE APOSTASY!”

VI. The **CONVERGENCE** of the Apostasy – 2 Thess. 2:3b

“for that day shall not come, except there come a falling away first.”

One final point of extreme importance is the fact that the great apostasy functions as a conditional convergence to the Day of Christ, also known as, the Day of the Lord. The fact that Paul is concerned with this key point is marked by two grammatical indicators. First, the function of the conjunction (Gk. *Hoti*) causally indicates that Paul’s primary focus is to give an explanation as to why that Day could not have already started as some deceptively were thinking, and what should be expected BEFORE that Day can start. Second, the temporal adverb rendered “first” (Gk. *proton*) emphasizes an ordered sequence in which certain events precede subsequent events. In this case, the great apostasy will occur not during the Day, or after the Day, but clearly BEFORE the Day of the Lord comes. Paul is clear concerning the convergency nature of THE Apostasy! God created decently and in order, so as to assure a Cosmos rather than a chaos (Gen. 1:1). The same God shall one day bring in a New Creation following the return of Christ, and once He has fulfilled and finalized a well-ordered pathway through prophecy, whereby He works all things together after the counsel of His own sovereign and supernatural will (Eph. 2:11; 1 Cor. 14:40).