

STRAIGHTWAY

And straightway they forsook their nets, and followed him [Mark 1:18].

CHRISTIAN PURITIES FELLOWSHIP

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The Mystery of His Will Amidst the Rise and Fall of Global-life Perspectives Ephesians 1:9–11

Dr. H. T. Spence

In this issue of *Straightway* we continue our burden concerning the Mystery of God's Will for this dispensation of God's workings amidst this End Time of the last days. The Christian must find God's will for his generation in the light of the "mystery" of God, or His Word.

The Days of Noah

There are seasons in Bible history where we read that God "repented" of His dealings with the nation of Israel or with mankind. The first mention of

this is in Genesis 6:6: "It repented the LORD that he had made man on the earth, and it grieved him at his heart." This repentance of God's heart is not a change of purpose but a change of feeling, out of which develops a new course of action. This repentance is the proper divine reaction to man's sin. Here in Genesis 6:6 the Hebrew for "it grieved Him at His heart" is even stronger: it grieved Him "into" His heart. Out of this grief, God declares, "I will destroy man whom I have created from the face of the earth."

This edition includes two more articles

**The Mystery of His Will Amidst the Rise of Chaos in Logic
The Mystery of His Will Amidst the Threshold
Of Fundamentalism's Present Apostasy**

In this passage we also note that God's Spirit now changes towards man. God at one time had been instructing, reproofing, and judging man through his conscience. This manner of God's workings had continued in the earth, aiming to check and correct the strong propensity of man towards evil during the days of progressive moral and spiritual degeneration. Yet, in spite of all the Spirit's efforts, mankind had persisted in abandoning the way of truth and life. Finally, men no longer cared about having homes as centers of godly instruction where divine truth prevailed, taught by father and by mother. They now chose any woman who at a moment moved their fancy. Because man had so degenerated, God determined that He would no longer appoint His Spirit to do His work of reproofing and restraining. Man was no longer simply sinful as he had been since the Fall; the race of man now had practically sunk to the level of being "flesh," fully abandoned to a

life of sin. Genesis 6:3 states of man "that he also is flesh." Here "also" refers to something in addition to what had previously been in evidence, beyond the ordinary sinful state. They had degenerated to the point of being mere *flesh*.

Jesus Christ in the Olivet Discourse referenced specifically this generation noting that as in the days of Noah, so shall it also be in the days of the coming of the Son of Man. We must make some simple observations in regard to the spiritual, moral, and political climate of Noah's time. When Cain left his parents and other siblings, he went into a different country and began his civilization different from that of his father Adam. The seeds were separated, the godly from the ungodly. For hundreds of years this separation was clearly marked.

The godly line from Seth climaxed in the generation of Enoch (Gen. 5:21-23). Nevertheless, we read in Jude 14 that Enoch's preaching was a lifetime of witnessing to the ungodly line of Cain. In Enoch's day the godly and the ungodly were at least geographically close enough to each other to observe one another. As Enoch observed their ungodly character and deeds, he spoke of a coming judgment upon them. Whereas they were once separated geographically, the godly and ungodly now lived in sight of each other. Although Enoch was raptured, it is evident the godly and ungodly seeds

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were now being thrown together more and more.

By Genesis 6, the sons of God not only were seeing the daughters of men (the ungodly line) but also were marrying them in a polygamous fashion. The godly line fast diminished and spirituality died. Amid these conditions, we read of only one man who rises within this fleshly age truly living for God; his name was Noah. The transition from Enoch's to Noah's generations parallels the transition from the Philadelphian to the Laodicean Church age. In Enoch's day we see a man walking with God; in Noah's day we see God repenting that He has even made man. We will not say that during the 120 years from Enoch to Noah no one was spiritually saved. Methuselah, the son of Enoch, had known the Lord in a manner as his father; however, he died the year of the Flood. Nevertheless, in the preaching days of Noah the only souls to make it into the Ark were Noah and his family.

The Genesis 6 account reveals a change in God's economy toward mankind; His manner with men changed in the light of the way men were living. The world had become filled with violence. "Men of renown" began ruling the earth; the Hebrew reads, "men of a name." In reaction against and in contrast to Jehovah, the ungodly line followed after these "men of renown" and adopted their "name."

Along with this powerful rise of

the ungodly, there was also a merging of the spiritual with the fleshly. There was a dialectic principle of a spiritual mixing taking place in the earth paralleling the natural intermarriage taking place. This mixture profoundly affected the imagination, thoughts, and manner of living. Drastic changes came in the living of men in this merging of seeds. The perspectives of life began to radically change, and a whole new realm of wicked living arose on a global proportion. Truly the days in which we live are like unto the days of Noah.

Contemporary Changes of Perspective

As Noah faced a generation whose global perspective of truth had radically changed, so we today face a radical global change of human perspective toward truth and absolutes. This subtle but radical change can be evidenced throughout Western civilization's history of popular comic book heroes. Following World War II Jack Kirby catapulted Marvel Comics into greater popularity with his fictional world called Marvel Universe. His Marvel Universe was made up of a confederation of superheroes that allied themselves against common enemies; the superheroes he created for this universe eventually developed into a tapestry of powerful mythic forces.

Leading up to Kirby's day, the most popular comics of the WW II era had developed very simple themes concerning the conquering

of evil (rather than of judging evil). DC Comic's hero Superman had a red and blue uniform symbolizing American patriotism, even though he was both an immigrant (from the planet Krypton) and a member of the media (*The Daily Planet*). He could be counted on to defend and protect America's flag as if it were his own.

Following Superman's popularity, a different hero arose named Batman. Batman was a baby boomer struggling to do the right thing. His stories often revealed his own inward battle with the inconsistencies of his dualistic world. After witnessing the murder of his parents, he inherited millions of dollars from them. As Bruce Wayne he dressed in his upper-crust society clothes during the day and his bat cape for nightly expeditions throughout the dark streets of Gotham City. Superman and Batman paved the way for other superhero characters to arise such as Green Lantern, Spider Man, and Wonder Woman. They were individuals (with secret identities) struggling against evil on the planet.

Jack Kirby's crowning achievement came in his fictional mini-universe created for the series called *The Eternals* (1970s). This work was directed toward a new young generation known as "screenagers" who pursued their entertainment through the television and theater screens rather than comic books. The presentation of *The Eternals* indicated that the chaotic system of evil was now changing

and another form was emerging: dualities in life were portrayed as false, and evolution was now seen as the driving force of nature. The Eternals, according to the background story, were the fully evolved humans responsible for planting DNA into pre-civilized man. In the story they return to judge mankind's evolutionary progress. If mankind had succeeded in reaching the next phase of evolution, then mankind would join the Eternals as cosmic beings.

Arising throughout the story are those working against the efforts of this evolutionary process; they are a race of primitive humans known as the Deviants whose unstable DNA led them to a rather uncivilized practice of killing any of their evolutionarily-mutated progeny. The Eternals, on the other hand, remain linked together through a kind of collective consciousness called the Uni-mind. This Uni-mind is a living group organism; this new hero is an evolution-based colonial organism. This unusual and complicated presentation provided society's youth a way out of dualities in life. The Eternals suggested that change coming out of chaos should be embraced.

Alongside the evolutionary principles of the Eternals are placed Gene Rodenberry's *Star Trek* and George Lucas's *Star Wars*. In turn, these were followed by Robotech, the Transformers, and the Power Rangers, all taking the place of real soldiers as part of the growing future life of

technology. These new perspectives of global life were continued in series such as *Lost in Space*, *Jupiter 2*, and *Star Trek: the Next Generation*.

All throughout these fictional stories one can trace a mutation of philosophical thought. Although *Star Trek* was more aggressive in battles with hand-to-hand confrontations, *Star Trek: the Next Generation* gave us a new kind of leader. At the helm of this Enterprise was a “bald-is-beautiful” diplomatic captain, Jean-Luc Piccard. Kinder and gentler, he negotiated his way through crises with the help of his lovely “telepathic” counselor/psychologist. *The Next Generation’s* treatment of using youth on the Enterprise showed the increased awareness of the role children would play in our cyber-spiritual future.

All of the *Star Trek* series kept the Enterprise under the authority of the Federation. These series were followed by the galactic program *Deep Space Nine* whose crew goes beyond the reach of Federation command in the space ship *Voyager*. This introduced to Western society’s consciousness new concepts of the existence of more distant creatures and worlds with which man could hope to be unified.

Contemporary Holism

All of these screen presentations have subtly contributed to radically changing modern society’s perspectives on life. These have psychologically pressed us to dismiss

as myth the needed distinction of good and evil; in its place they have suggested forming a new generation based entirely on “holism.”

Holism is the theory that the tendency in nature is to produce whole organisms from small units; it is the belief that the whole of a culture or people is greater than its parts. In 1994, amid the above mentioned developments (from a world of good vs. evil to a new world of intergalactic, holistic tolerance and acceptance), Paramount Pictures released the film setting of Winston Groom’s 1986 novel *Forrest Gump*. Through flashback scenes, the movie reviews the life of a half-wit as he is involved in pivotal late twentieth-century global events. The audience relives the most irreconcilably disjointed moments in baby-boomer history. Modern cinematic technology used special effects to smooth over any ambiguity. Gump is pasted into famous footage and scenes of recent American history; the audience is permitted to reevaluate the troublesome aspects of the last few decades from a simpleton’s point of view. Gump’s lack of awareness allows him to fall, by sheer luck, into good fortune at every turn. He becomes a war hero and a multimillionaire by blindly stumbling through life with nothing more than the good morals his mom taught him, while the people around him who seemed more aware of their circumstances drop like flies from war wounds, AIDS, and other disasters. We are left to infer that if they had

lived like Gump these things would not have happened to them. The unpredictability of life is reinterpreted as a box of chocolates—“You never know what you’re gonna get.”

The movie urges us to stay in the box; just stay in the box, and you will be guaranteed a sweet, continuous, and linear experience of life. Just train yourself to be as unconscious as Gump. It is telling us, “Don’t think, don’t reconsider or question anything. If you live with awareness it will only disconnect you from the random benefits of coincidental grace.”

The opening sequence of the movie tells it all: in one continuous special-effects shot, a feather floats on the wind, effortlessly wandering over the rooftops of a small, perfect town, and lands at Gump’s feet, either coincidentally or by divine will. What does Gump do with the feather? He puts it in a box with his other collected trinkets. Gump’s answer is to collect them all together in order to tell the story you want to hear. As long as you play stupid, this is the way it will work out. Gump is ever the child of his mother, whose platitudes ring on long after her death. He remains true to his childhood programming, with his character and actions predetermined.

The contemporary concept of holism seeks to unite the entire earth, all of mankind, and even the universe through carefully controlled ecumenicity in order to bring all to a single thought-life amidst our

individualities. To achieve this there is an elite class of powerful leaders (like the Eternals) directing and manipulating a gullible simpleton class (like Forrest Gump) to follow a singular global ambition. Don’t think, and don’t react; just get in harmony with, just stay within your box. The contemporary media has destroyed a good-versus-evil perspective and embraced holistic harmonization of yin and yang, forcing all to submit to this mixture.

Other Changes in Global Perspectives

The rise of Animism reflect yet another perspective of global life that has changed. When man fell away from the belief in God in Western civilization, there were other theories of nature’s existence that came into his philosophical thinking. For many centuries man through his reasoning believed in the theory of “Mechanism.” This is the theory that all phenomena are the result of matter in motion and that such phenomena may be explained according to the laws of physics, or laws working within the elements of the universe. These are laws governing the realities of existence. But this perspective of global life has radically fallen away to the belief of Animism. This is the theory that all things, whether animate or inanimate, possess souls or spirits, and there is the ability to control nature through these spirits. From the vampire movies to *Harry Potter*, and even to the cartoons of

Disney, we are now in a generation that believes in the spirit world of animism “animating” all that exists. The cartoon movie *Pocahontas* was a classic presentation of this change of perspective to animism.

Still another perspective of global life that has changed is society’s view concerning the sheer reality of living life. In the complexity of modern civilization many have preferred to escape and deny life’s responsibilities rather than face them. We must face life, we must discern life, we must deal realistically with life, and we must discern when situations and individuals try to deceive us. We must acknowledge the reality of the right and wrong, the reality between what is true and what is error, what is the good and what is the evil. Rather than take responsibility, a new generation now is *content*, yea, *willing* to believe a lie and embrace an open deception in order to pursue a life of comfort and non-confrontation. By adopting a self-deception, they hope to free themselves from facing the global deception all around them.

The perspective of *reality* has given way to *virtual reality* in games, in life, in politics, in education, and in every aspect of human existence. The child today, the teenager, and even the adult cannot face life as it is. This is why marriages are collapsing, and responsibilities and accountabilities cannot be handled. To many, suicide has become the hopeful alternative to facing life. Even Christians do not

want to face their problems; they do not want to repent and face the fact that they must change. Our proclivity in life is to “pretend” we are not that way; the husband is not willing to face his failures and correct them; the wife is not willing to change. We tend to want everyone to pretend our problems do not exist.

This perspective of life has also profoundly affected the Church age; it does not want to believe they are wretched, miserable, spiritually poor and blind, and have no cloak for their sins. False men like Joseph Prince and Joel Osteen have created a “virtual reality” in which contemporary Christianity can live without facing their sins, wretchedness, and abominations before God. Yes, the perspective of the Christian life has radically changed over the decades; no matter what we do, we believe our virtual reality keeps us “eternally secure.”

Conclusion

The world has gone so far away from God! The whole world lieth in the Wicked One! All of his presentations by the world are orchestrated to carefully manipulate us all into his captivity. Dear Reader, we are at a moment in history where humanity is being “reborn” through its denial of God. There never has been a generation such as this, and it is leading to the coming of global life controlled by the Devil through a man, the soon-coming Antichrist. Like a fetus embarking on the journey toward birth, humanity is on the

verge of globally birthing a new self-consciousness. Whatever comforts society had in the past, those days in the womb are over; the life that lies ahead is on a collision course with the Man of Sin and the Tribulation Period. The world will force us to take on its life and its philosophy. Perhaps we have been oblivious to the changes because we have procrastinated truly seeking God with all our heart.

The world is past linear thinking, duality, mechanism, and God Himself; we live *today* within a holistic, animistic, God-denying culture. Chaos is becoming our natural environment. The world is numb in this emerging global reality. Nevertheless, the child of God must find the mystery of God's will for this economy of God that we will face should the Lord tarry in His coming.


We must have wisdom and prudence for this hour, as we face the final radical changes ahead in global government, in the church institution, in the work force, in global economics, and in the sciences. As in the days of Zechariah, God may be sitting on a horse, standing down in the bottom land, as if there is no stirring coming from Him (Zech. 1). According to the soliloquy of Psalm 22, Christ observed the following while on the Cross:

Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people.

Also note His words of Revelation 13:7–9:

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.

Yes, whether we want to acknowledge it or not, these days are fast coming upon us!

Still God will keep and preserve us through this last generation before the coming of Antichrist! The mystery of His Word will get us through this dispensation of His appointment for the End Time. Let us pray for God to get us off the planet just before the final sword of God's economy falls upon this earth in global judgment. "Even so, come, Lord Jesus!" 

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The Mystery of His Will Amidst the Rise of Chaos in Logic

Dr. H. T. Spence

One of the great failures in the generation leading up to the Flood is found in Genesis 6:5:

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

With the high population in the earth, much violence and wickedness abounded during the days of Noah. However, in this passage God acknowledged the greatest problem was the mind-set of men. You will observe that the wording of the above verse brings the individuality of this truth; that which prompted great wickedness in the earth was the fact that “every imagination of the thoughts of [man’s] heart was only evil continually.”

The Sethites had grown indifferent to their spiritual heritage; through marriage they had merged with the Cainite line. The abounding of wickedness was an outward manifestation of a deepening inner trend in mankind’s thought-life. The Sethites had put no restraint upon their natural inclinations; thoughts were only evil continually. As a man “thinketh in his heart,” so is he.

Such thoughts would have been checked if men had accepted the judging and correcting work of God’s Holy Spirit mentioned in Genesis 6:3.

However, that work was consistently refused. As it was then, so it is today. We are at a crucial hour when the thought life of man is at its worst state in human history. What we see and what we hear coming forth from man’s hands, lips, and eyes in all aspects of life are the result of what he has been thinking. The thoughts of man are private and secret, until he begins manifesting them through his actions and words. Then they become public for the entire world to see and hear. As a result, they become visual and audible “food” for others to consume in their thought-life, taking them into deeper areas that they had not thought of before.

From Logic to Chaos

More than ever, we are in an age where the deepening of man’s sinful thought is ruling the world. This ever-descending mind-set claims to be establishing a human utopia void of God. The imagination of the thoughts of man’s heart is only evil continually. This word *evil* is not to be viewed simply as immoral; it literally means “to break in pieces, to make something of worth, worthless.” Corrupt thoughts, imaginations, and perversities concerning all Truth and God—this is the destructive force of man. What he thinks drives all he does. God has given immense powers to the mind of man. However, it will

take a supernatural power to cause all mankind to be conformed to the corrupting powerful thought of a single man.

To what extent has our thinking been affected both in this country and around the world? How have we gone from logic to chaos in one generation? As Americans, we've come to tolerate, embrace, and even champion many things that would have horrified our parents' generation: abortion-on-demand virtually up to the moment of birth, judges banning the Ten Commandments from public places, a national explosion of middle-school immorality, the slow starvation of the disabled, tens of thousands of homosexuals openly flouting the law and getting "married," and online porn creating late-night addicts in millions of middle-class homes. At the same time, our courts have scrubbed American's schoolrooms surgically clean of every vestige of the religion by which this nation's birth was influenced, that of Christianity. Indeed, in fifty years we've gone from a nation unified by traditional Judeo-Christian values to one in which those same values are increasingly scorned, rejected, and demonized.

How has today's generation become more morally confused and depraved than previous generations? Our society over several decades has been deceived and remolded by some of the boldest and most brilliant marketing campaigns in modern history. A generation ago, in his perceptive best seller *The*

Hidden Persuaders, Vance Packard explained how Madison Avenue was greedily using knowledge of mass manipulation gleaned from modern psychology and psychiatry to induce us to buy everything from cigarettes to cars and soap.

Today, however, it has gone beyond just the selling of soap. There are far more precious commodities being sold to us every day; namely, new beliefs and especially new "feelings" about things we formerly rejected. The plain truth is, within the space of our lifetimes, much of what Americans once almost universally abhorred has been packaged, perfumed, gift-wrapped, and sold to us as though it had great value. By skillfully playing on our deeply felt national values of fairness, generosity, and tolerance, these marketers have persuaded us to embrace as enlightened and noble that which all previous generations since America's founding regarded as grossly self-destructive—EVIL. In his book *People of the Lie*, Dr. M. Scott Peck reflects on what "evil" actually means:

It is a reflection of the enormous mystery of the subject that we do not have a generally accepted definition of evil. Yet in our hearts I think we all have some understanding of its nature. For the moment I can do no better than to heed my son, who, with the characteristic vision of eight-year-olds, explained simply, 'Why, Daddy, evil is live spelled backward.' Evil is in opposition to life. It is that which opposes the life force.

Peck also points out that people caught up with evil are liars, “deceiving others as they also build layer upon layer of self-deception.” The marketers of evil not only lie to us continually, and to themselves, but the purpose of their lies is to promote behavior and beliefs that oppose life.

For instance, in accord with our modern cultural mythology, most people believe that the “abortion rights” and “gay rights” movements were spontaneous grassroots uprisings of neglected or persecuted minorities wanting to breathe free. But America was actually *sold* on abortion, thanks to an audacious, calculated, and brazenly deceptive public relations plan that relied heavily on lies and fabrications, acknowledged by its leaders. At the same time giant corporations are strongly competing for America’s \$150 billion teen market; they routinely infiltrate young people’s social groups with undercover “culture spies” to find out how better to lead children into ever more debauched forms of “authentic self-expression.” Along with this is the gay rights movement which transformed America’s former view of homosexuals as self-destructive *deviants* into their current status as victims and cultural heroes, following an in-depth, published plan laid out by professional Harvard-trained marketers.

How can this be happening in America? How does child molesting become “man-boy love”? How does crushing a baby’s skull and sucking out his brains become a “Constitutional

right”? How does quoting the Bible become “hate speech”? How exactly is evil made to appear good, and good made to appear evil? How does America, which still boasts some seventy-percent Christian population, see fit to embrace what can only be called a culture of death, rather than a culture of life? What has traditionally been known as “temptation” (the art and science of making evil look attractive by appealing to the weaknesses in all of us that invite such deception) is now entering into dimensions of deception we could never have expected.

We know well how even our nation’s President has been forced upon this country through pervading lies and deceptions by a sympathetic media. Though probably one of the worst presidents we have ever known, he may easily be re-elected again this year, unless God intervenes. We are in the greatest climate for the rise of chaos. Since the 1960s, moral confusion and relativism have permeated the West and have made us ripe for all this deception, and more. We have come to the final hour (before the rise of Antichrist) of the great marketers of evil in this world. If we do not comprehend our own inherent weaknesses to deception, our fate and our family’s fate are already sealed.

The Need of a Spiritual Mind

What is the Mystery of God’s will amidst the rise of chaos in logic today? What is greatly needed in

Christians this hour is to fervently seek God for a spiritual mind. The apostle Paul stated, “To be carnally minded is death; but to be spiritually minded is life and peace” (Rom. 8:6). Though the mind is not the fountain (as God made the heart to be), it is a powerful part of man’s existence and is a critical key to what he truly is. It is evident in the day in which we live that the mind has become the major battlefield which Satan and his controlled world craves to capture; it is the major victory point which leads to the capturing of a person’s heart. It is that identity within man that Satan hath blinded of them which believe not, lest the glorious light of the Gospel of Christ should shine into them. It is by controlling the mind that the powers of darkness will be able to control man’s will, emotions, body, and his very self. It is amazing that the powers without are helpless to do anything directly unless they first have gained some ground within man; the mind is where that securing and persuading take place. It would be difficult to estimate how much of the world’s philosophy, ethics, knowledge, research, and science flows from the powers of darkness. However, we are certain that all arguments and proud obstacles against the knowledge of God are the fortresses of the enemy.

How close is man’s mind to the authorities of wickedness? The first sin of mankind was seeking the knowledge of good and evil. Throughout the Bible it seems that all

communications between human and satanic forces occur in the realm of thought. In 1 Chronicles 21 we read of Satan’s provoking David to number the people through David’s thoughts. In Daniel 4, Nebuchadnezzar’s pride about his kingdom was prompted and promoted by Satan himself. Evil surmisings are of the devil. Every temptation Satan presents or entices man with must be presented to his mind. Satan uses the flesh to ultimately conquer the spirit realm in pride. In all these temptations, the enemy creates some kind of thought by which to seduce man. We cannot separate temptation and thought. All temptations are offered us in the form of thoughts. The mind is so closely exposed to the powers of darkness that we need to learn how to guard the mind and its fruit, our *thoughts*.

In the face of satanic temptations, there must be an initial work of God to destroy Satan’s arguments. This initial work happens at the New Birth—God granting us repentance. The changing of the mind is to reverse the effects of our former state of mind. Man in his mind is at enmity with God; therefore, God must alter man’s mind if he would impart life to him.

Man must have a change of mind before he can have a change of heart, or a new heart. But after regeneration, following repentance, the believer’s mind is not totally liberated from the touch of Satan. As he worked through the mind in former days, so he works in like manner. In 2

Corinthians 11:3, Paul warned the Corinthians: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” As the Devil, the god of this world, blinded the minds of unbelievers, he can deceive the mind of the believers. The mind suffers the onslaught of the powers of darkness more than any other aspect of man. Satan through the serpent assailed Eve’s mind before her heart. Her heart was sinless, yet her mind was open for suggestion and doubt. It is in the mind where doubt and skepticism begin; where evil surmisings that pollute the heart begin; and where discouragement, depression, unbelief, and questionings begin. Ezekiel 11:5 declares, “And the Spirit of the LORD fell upon me, and said unto me, Speak; thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.”

What are the things that come into our minds? The mind was included in the Great Commandment—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” We are to love God with the mind as well as with the heart and soul. The Bible also makes a clear distinction in Romans 8 between the carnal mind and the spiritual mind. The Scriptures plead with us about what we need to do to help us with our minds: 1 Peter 1:13—Gird up the loins of the mind;

Romans 12:2—Be transformed by the renewing of your mind; 1 Peter 4:1—Arm ourselves with the same mind; Philippians 2:5—Let this mind be in you which was in Christ Jesus; Romans 14:5—Be fully persuaded in our mind; 2 Thess. 2:2—Be not soon shaken in mind; Hebrews 12:3—Lest ye be wearied and faint in mind.

Yes, the Scriptures call to us to protect the mind as a Christian. We must remember: a battle is raging for the control of man’s soul. The mind is always receiving thoughts from both without and within. These thoughts become our personal thoughts when we commence to dwell upon them. Second Corinthians 10:3–6 reveals to us that the key to a victorious life is right thinking even in an age when chaos and evil rule the logic of mankind.

I have come to believe that the precious work and continued working of sanctification is the critical key of the Atonement for the mind. It becomes that provision for the mind in thought that must be maintained. In Romans 7:23 Paul reveals to us, “I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” The carnal mind brings death to the believer; the spiritual mind brings life and peace.

The Danger of a Passive Mind

The Christian in our generation cannot afford to have a passive mind.

What is a passive mind? It is a mind inactive with meditation on God. This passivity is evident when unclean, blasphemous, and confusing thoughts easily and continually are injected from without. Though a passive mind may decide to reject these thoughts, it is powerless to stop them, or alter the trend of habitual thinking. A passive mind is a perpetual motion machine, regardless of whether it willfully opposes such thoughts. First Timothy 4:1 takes on a fresh meaning in this context: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits," that is, through thoughts to the mind.

A passive mind is also noted when a child is not able to learn. Often this is due to a lack of concentration, a difficulty in thinking right thoughts, or a captivity to wandering thoughts. James 1:8 states that the double-minded man is unstable in all his ways. Through all of this the mind then comes under bondage, a death. It is seen in vacillations from belief to unbelief, when a person at one moment says, "I can," and then at the next moment, "I can't," or "I want to" one moment, and "I don't want to" another moment.

Conclusion

We must pray for the power of Christ to help our minds. Such verses as Ephesians 4:17, 18, 22, 23, and Romans 8:5, 6 speak to us about this need. Paul exhorts us in Ephesians 6:17 to "take the helmet of salvation";

the mind needs to be saved. In 1 Peter 4:1 we read of the need of sanctification. Many lose the battle of the heart initially in the mind. I must find the Mystery of the Will of God for my mind in this age given to chaotic logic.

A spiritual mind is needed not only to face this age but also to live above this age. A spiritual mind is both born in a crisis and cultivated through habits of spiritual reading and prayer, setting our minds on things above and not on things on the earth.

What are some of the evidences of a Spiritual mind?

(1) The spiritual mind is apt to learning the things of God. It is having an appetite for the things of God and His Word. It is a keen appreciation for the points in truth that are incomprehensible to the natural mind. It is the taking in of truth from sermons, hymns, and providence. Many Christians do not see, yet the Spiritual mind of others is quick to discern.


(2) "Strength" is another mark of a spiritual mind. It is a mind that takes hold on truth with tremendous vigor and is serious in its thinking of God. This mind means business for God and is not lazy with God. As a child will fight for a plaything and let a kingdom slip from his hand, the unspiritual mind will magnify a religious toy and let a crown and a place of honor in the Kingdom of Christ go neglected. This mind of strength will have continual daily thinking on God.

(3) A spiritual mind is quick to finely discriminate truth and error. Such a

mind receives Holy Spirit insight; it is not a slow process of reasoning. Such a mind is ready and receptive to the Spirit.

(4) A spiritual mind is a source of physical vigor. A mind in regular conversation with God is as a thick mantle wrapped around the soul from the noise, bustle, and trifles of life. Isaiah 26:3 states, "Thou will keep him in perfect peace, whose

mind is stayed on thee." Such a mind becomes a secret pavilion: it quiets the nerves, chastens our fears, invigorates the will, and sweetens the affections. It conducts us to life and peace.

In these days when chaos rules the thinking of man and governments, may we know the mystery of His will in having the mind of Christ. 

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The Mystery of His Will Amidst the Threshold of Fundamentalism's Present Apostasy

Dr. H. T. Spence

Our last burden for this series of articles deals with our understanding of God's will in the light of present-day Fundamentalism. What is His will for Fundamentalism? It is evident in studying church history that God intended for the historic Fundamentalist movement to arise at the most crucial hour of the history of the Church. From the very first generation of the Church, there has always been the need for contending for God's Word. Very soon after the birth of the Church by the Holy Spirit, it was already facing the throes of a false Church and its takeover on earth.

The New Testament became God's Mystery unveiled to protect the Truth amidst the falling away. The New Testament was given to maintain both the mind of God's people in thought of Truth and to maintain the heart in abiding in Christ. The Bible was the mystery of God's will for the Church and for the coming generations of that Church. This revealed mystery to the saints was to stabilize their souls amidst the philosophies and error that would try to take over the Church's thinking when the powers of Satan would rise in deception. The New Testament was the unveiling of the mystery of God's will to provide insight for each dispensational season or age of the Church. It is evident in

history that God has worked in the Church ages differently; His economy, His workings were be revealed through His Word, making known His will for that generation and what each remnant generation must do to overcome. Though church history has been some two thousand years in the unfolding, a careful study is most important to the Christian at this late hour of history.

The Aftermath of The Protestant Reformation

We begin this journey drawing from history at the aftermath of the Protestant Reformation. The Reformation brought back not only Western civilization to a proper view of the Bible but also the individual conscience before God and His Word. The remnants of history have been composed of individuals who have resolved the Truth in their own heart, but who also saw that there were others who were facing the same powers of compromise and change. Thus, in seasons of history they united to combat the powers that arose within the institutional Church against the Word of God.

Though a waning came to the Church during the 1600s, there was a mighty move of God in the 1700s. It brought a working of grace to the human *heart*, whereas the Reformation

was more of a work of God in the human *mind* which led to the believing of the heart. The deepest thoughts of God, as well as the deepest affections for God, were manifested during this time.

However, Satan was quick to bring about movements to try to stop the work within the heart. Liberalism and Modernism arose with mighty powers that invaded the intellectual halls of the university seminaries in Europe and washed ashore in America. Reason now reigned against revelation; this invasion destroyed the historicity and literality of Scriptures to those who prepared for the pulpits of the future. Christianity was now heading into a direction globally that would be irreversible. The Bible was now fully open for questioning; the climate was mainly in the doubting of it in the intellectual circles of theology.

In this environment Historic Fundamentalism was born. It endeavored to call back hearts to the legacy of true Christianity and the hope of stabilizing the pulpits across America with the only true Gospel that could set men free. Though these precious men waved the banner of truth in their pulpits, they could not stop the higher powers of ecclesiastical leadership that kept the lecture halls filled with the liberal teachers. More and more, sympathizers with the liberals were rising into the denominational leadership. It was an inevitable sealing of the apostasy. Though Historic

Christian Fundamentalism began as a puritan movement within the historic Baptist and Protestant denominations, there came the day when it was evident they could not turn the tide of the apostasy. It now pervaded the denominations. Thus men made the exodus from the apostasy and became independent within their historical legacy.

The Birth of Neo-Orthodoxy

While Fundamentalism was rising, another movement was rising within the ranks of Liberalism and Modernism—Neo-Protestantism, later known as Neo-Orthodoxy. It was a movement against Liberalism in spirit, though not in heart, for it maintained the same presupposition of the Liberals that the Bible was a myth and by no means accurate in its presentation.

An important aspect of Neo-Orthodoxy is rooted in the development of Existentialism. Existentialism concluded historicity does not matter. Although Modernism attempted to deny the historicity of Scripture through human reasoning, Existentialism provided a different means to deny Scripture's historicity. While continuing to use the Bible, it created an approach to interpretation where absolutes were conspicuously absent. Man's world could merely be what he willed or believed it to be. He did not have to prove it through absolutes; he simply needed to make a "leap of faith" into his imaginative world. Existentialism's interpretation

of life brought a realm of thought into existence that was contrary to the linear logic so praised by the Enlightenment (that child of the Age of Reason). It took us beyond the realm of rational Modernism to an irrational outpost of Postmodernism. Existentialism had opened a new frontier of thought that did away with the past, even past “modern” thought.

The Concept of Existentialism

Existentialism has no boundaries or limits in its view of logic; it is so elastic and fluid that it will permit whatever path or realm of imagination one desires to travel. It lives for the present “moment” or the “now”; past roots or future consequences are never considered. It provides accommodation for whatever one wants to believe without the need of proving it with absolutes. Other philosophies have their limitations and boundaries, but Existentialism denies even the absolutes of its own boundaries.

Neo-Orthodoxy took hold of this philosophy and made it its hermeneutical principle for Bible interpretation. It denied the real, existing true God, and allowed for the creation of whatever kind of God one would desire.

Radical Theology or Theodanatology, (the “death of God”) came out of Neo-Orthodoxy; allowing for the creation of an imaginary god allowed for the death of the historic true God. This opened the

door for anything and everything. It was beyond the Modern; it was *Postmodern*. Christianity was eventually taken by this tsunami of theology, believing it was the hope for the future continuation of Christianity in a secular, postmodern world.

The final frontier of this existential Christianity has become the Emerging Church Movement within Christianity. This movement has truly become the groundbreaker for postmodern Existentialism in the Church. All past aspects of Christianity have been discarded: its forms, its language, its terminology, its concepts, its creeds of faith, and even its tangible appearance. As Brian McLaren, one of the Emerging Church gurus, has stated,

You see, if we have a new world, we will need a new church. We won't need a new religion per se, but a new framework for our theology. Not a new spirit, but a new spirituality. Not a new Christ, but a new Christian. Not a new denomination, but a new kind of church in every denomination.

These observations become a plea from the contemporary indicating that even the *modern* has lost its influence and effectiveness for the Church. In the light of changes that have come in the secular world, the Church must now move into another era. Liberalism truly broke the ties with biblical Christianity and set the Church free as a floating island to eventually chart its own course for the future. The world and church are moving from old Modernism

and Secularism to quickly embrace a postmodern world where the institutional Church has become a new church with a new spirituality and framework of theology in order to publicly survive.

The Past Crisis In Fundamentalism

Where is Fundamentalism in all of this? The first pull away from Historic Christianity within Fundamentalism was back in the 1940s with the birth of Neo-Christianity. Men within the Fundamentalist camp were secretly drawn to the intellectualism of the Liberals and even the rising Neo-Orthodox theologians. A gentle pull to the writings of the Liberals and the Neo-Orthodox produced a longing to meet with them, to dialogue them, and to enter the waters of that vast world of contemporary Christianity. They left the historic Fundamentalist movement because of its public separation from the Liberals and the Neo-Orthodox. Once their ship left the haven of Historic Fundamentalism and its heart of separation, the ocean of the world was before them. Heart changes brought other changes: dress standards, music standards, living standards, and worship standards—they all changed. They fell in love with their freedom, their freedom of expression and thought and worship.

Parallel to the Neo-Evangelical departure from Fundamentalism was the rise of the Charismatic movement. Eventually, through the media

powers of the Charismatics, the line of demarcation between these two groups was erased. Their churches grew and became a prominent, popular Christian voice. They even saw the hope of becoming friends with the Roman Catholics.

The Present Crisis In Fundamentalism

Fundamentalism has entered another crisis. We must realize that we are well into the fourth generation of Fundamentalism; from church history's perspective, the tendency of a fourth-generation leadership is toward apostasy. The fourth generation is one that has apathetically heard the first generation without hearing the heart of truth; it is a generation drawn to the popular side of the evangelical world. They have secretly listened to the Neo-Evangelical messages and music, observed their growth, and longed to be like them. They have desired to be popular in the Evangelical world, to be accepted, to be befriended by them. At the same time, they are conscious that important qualities of Fundamentalism must be changed in order to be accepted by this prosperous circle.

The eyes and ears of this new breed of Fundamentalists have not been upon their predecessors; possibly they have been exploiting some past neutralities and compromises when it seemed expedient. Behind the scenes they have been quietly waiting for the right time to commence

radical changes and compromises. Amazingly, these changes have come almost simultaneously among the young leaders that have taken Fundamentalist universities, colleges, schools, and churches. Critical to this tidal wave of change have been the “change agents” such as Bob Jones University which is crossing over Fundamentalism into Neo-Evangelicalism.

What are the changes that have been taking place leading up to the present? First, there is a neutrality of message now coming from the pulpit. This is a non-confrontational message easily accepted by Neo-Evangelical leaders observing the changes in the present Fundamentalist movement. Such preaching has become non-offensive in its content; it only goes so far in dealing with the world; and it only goes to a point in dealing with the extremes of Christianity. The days of true, anointed Bible preaching, hitting the target of the contemporary and of the escalating failures in Fundamentalism, have come to an end among the Fundamentalist preachers. The days of preaching with strength of conviction are over, unless the strength comes only when condemning the remnant voices hindering and questioning their changes. Now and then perhaps a sermon may be preached by a man in his 60s or 70s who has the memory of past strength. Yet, the sermon is only the memory of how it once was; a present heart for truth is gone. Those who taught us how to wield the

sword in the battle are now teaching us how to sheathe the sword. To such men there are no longer any battles, just misunderstandings.

Another change has occurred in the careful science of Hermeneutics. The interpretation of Scripture is vastly changing, resulting in diverse interpretations of the Scriptures to excuse the new paths of compromise and change. This includes new views of Scriptural separation in Fundamentalism. In recent years true, biblical preaching has mutated into preaching which is only concerned with the exposition, the Greek, the Hebrew, and void of its true application to the times in which we live. The intellectualism of Neo-Evangelicalism is now taking the Fundamentalist pulpits; it includes a lot of mechanical knowledge but is void of spiritual understanding.

The English Bible version controversy started with the Liberals back in the 1800s. Contributing to it especially were the manipulative powers of Westcott and Hort whose work became a popular pursuit among the Neo-Evangelicalists in the 1940s and 50s. The KJV has been hated because it has been the version in the battle against Roman Catholicism and the apostasy in Protestantism. There has been no other English version that has been a Version for the Battle of Truth. Dr. Stewart Custer was one of the early, prominent ones that pressed for the New American Standard Version back in the 1960s,

and took his position from the Neo-Evangelical, intellectual perspective. When the book *The Mind of God to the Mind of Man: A Layman's Guide to How We Got Our Bible* was inaugurated at the last World Congress of Fundamentalists in 1999, it was not simply a presentation exalting the modern versions. It became a direct attack against the beloved KJV. I fear that it was one of the final death blows to Historic Fundamentalism.

Then Fundamentalist music entered into the grey area between sacred and contemporary where subtle changes could be more easily pursued. The sedated, easy listening voices and non-offensive music styles that became universally accepted continued to mutate toward the New Age sound and subtle background syncopations. Although much of the music stayed with the traditional hymn texts, the musicians began changing the melodies and harmonies bringing the historic hymn into the contemporary. More and more Fundamentalist composers pushed the envelope within the grey area farther away from their legacy. Some of these composers finally went totally into the contemporary. They were no longer teasing with the contemporary; they were warming up to it. Those who were already at the border of the contemporary took the next step.

Even the clothing of the singing groups on the covers of the recordings became more and more casual. The church people were now

permitted to listen to Bill Gaither's Southern Gospel music whetting their appetite for more of the same within their Fundamentalist churches and schools. The models and the masters of Fundamentalist music now were receiving accolades from the Neo crowd; they were being invited to write and arrange for them, becoming a part of the accepted contemporary musical elite. The administration of the Fundamentalist schools lauded such faculty members who were being used by the Neo crowd and assisting the school's reputation among the Neo.

Thus, the change agents had done their duty, claiming it was part of their evangelistic outreach. Just as the Neo-Evangelicals taught them, they became one of them in order to win them. Through all of these changes, individuals were becoming more and more what they secretly had longed to be. It must be said that the music in Fundamentalism has gone away from Truth; basically every school and the majority of Fundamentalist ministries have capitulated to the enemy and found among them acceptance.

There will be no return to the Truth in Fundamentalism! What was subtle in its change fifteen years ago is now openly on display without apology. The contemporary language of the "new" has now become integrated within the language of the Fundamentalists. In order to lead and be accepted, one must know the substitute intellectual vocabulary

of the Neo that has taken the place of the Scripture's language. It is the integrated language, the accommodating language, the language that is fluid with even the secular world. The schools we once looked to for strength and hope for our youth to become the anointed ones for the future have changed.

We first saw these changes in the new teachers coming in from secular and liberal schools. Their degrees brought clout and notoriety to the schools they joined. The intimidating pressure from the secular world caused the schools to believe they were in competition with the secular world, and thus they involved themselves in the secular contests, achievements, and even athletics. There was pressure to get rid of standards viewed by the secular world as puritanical, outdated, and a detriment to society; what the students could do and what they could not do, where they could go and where they could not go, all had to change.

To accommodate worldliness, clothing had to change. Women's slacks paved the way for shorts. In seminary, young men shed their ties, dressing-down amidst ministerial training. Other changes included off-campus dating, fewer restrictions on music listened to in the dorms, and campus concerts of blue grass and country/western music for the enjoyment of the students and faculty. Accompanying these changes were greater associations

with secular schools and their faculty. Even attending movie theaters is now permitted as long as it is not within a certain mileage from the ministry. These changes would have caused those of the founding years to rise up in holy anger.

The Christian era of such schools is now passing; they are now being acclimatized to the secular. One has only to enter the dorm rooms to see how powerful the secular world has become to the students with their personalized identification with the world and the Neo-Christian imagery. Professors now are no longer men of piety, but rather men and women who have been influenced to get in harmony with what the students and the contemporary request. It is rare to find a teacher whose character is not constantly flawed by continual immaturity and spiritual floundering. Even increased secularization in Christian schools through exploding sports programs is leading schools to hire more highly-skilled coaches who will merely mix "Jesus" in the competitive world and lead students to secular scholarships. We are witnessing through sports the contemporary outreach of the change agents to include NASCAR, which will introduce more young people to the world of sports on Sunday and its allegiance to alcohol, country/western singing, along with its proclivity to immorality. Neo-Evangelicalism truly has become the way of Fundamentalism. It is evident the schools have lost their spiritual

sanity and have become acclimatized to the “Jesus” of the secular sports world.

Both the grandsons of the second generation and the sons of the third generation of Fundamentalism have no concept of Historic Fundamentalism. They know nothing of the battles; they know nothing of the life; they have no memory from which to draw unless it is a bitter memory or a mocking memory of the past. Many conversations I have had with such young Fundamentalist leaders prove they are on a floating island, cut away from the past, rejecting their past, and believing that God is calling them to emerge into another image, another identity of Fundamentalism. They are looking for an identity of Fundamentalism that will be accepted by all Christendom. When conversations arise using historic biblical principles and terminology, they have no understanding. There is no common ground for conversation. To them, we are the fools, and they are the *Emergers*.

The Present Distress

Where are we today in Fundamentalism? We are presently on an accelerated voyage away from what our legacy was, our purpose, our birth, and our appointment by God. As with America there will be no return. We have sealed the departure. I have been hesitant to declare that Fundamentalism has entered apostasy, but I believe we are nearing the threshold of it. A new generation

is now at the helm of the ship, and they have their sights set on a new horizon. It has been charted by Neo-Evangelicalism which has longed to get the Historic Fundamentalists off course, yea, to completely dismantle the ship. The day is soon coming when there will be no resemblance of the former days. God’s economy has now shifted with Fundamentalism; He is not among the movement as He was before.

As the analogy was given by Ezekiel of the departure of the Shekinah glory from the Temple, it is evident God has left Fundamentalism’s Holy of Holies and passed the threshold of the Temple. Is He crossing the Kidron Valley toward the Mount of Olives? Or has He gone up from the Mount of Olives? It is evident there are a number of individuals within the movement that still are seeking God, but they are only a remnant. They do not represent the movement; they are a remnant of the movement.

If God’s economy with Fundamentalism is now over, what is the remnant to do? I personally believe there will be no other movement like Fundamentalism to arise before the coming of Christ in the clouds of the Rapture. It does seem that God is bringing pockets of the remnant into an awareness of one another; a few, with the hope of saving their families, are moving to places where a remnant resides. Nevertheless, it appears more likely that providence will ordain that we will be *together separately*. Whether or not God moves certain ones

together geographically, they must continue on with God, though few in number, and pray for continued insight into both the times and the preciousness of the Lord. Though biblical separation from others is part of the remnant's appointment, yet we read in Jude 19 of a characteristic that will mark the apostates more and more: "These be they who separate themselves." A growing number of the leaders within Fundamentalism certainly do not want anything to do with the Remnant.

Conclusion

God must now reveal the mystery of His will of how we are to live as we anticipate the coming of Christ. As for the patterns within Scripture, our instructions are clear. (1) Enoch, before he was translated, *walked with God, and pleased God*. And without faith in the Word it is impossible to please God and even walk with God. (2) We are told within the Epistle of Jude that Enoch declared, "Behold the Lord cometh with ten thousands of His saints" to judge the ungodly. Enoch dealt with the apostasy and warned of the coming judgment that included the belief in the coming of the Lord. (3) Second Peter 1:19 states, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." All of the verb tenses in the earlier part of this passage are in the present tense. We must ever

continue "having" and "taking heed," to the light that continues to shine. "Until the day dawn" is in the aorist tense; "the day star arise" is also in the aorist tense, the tense of the crisis. The phrase "in a dark place" presents a Greek word meaning a drought produced by excessive heat, hence signifying a dry, murky, squalid, or foul place due to neglect or want of cleanliness; repulsively mean and dirty, filthy; morally repulsive or wretched. In the light of this description of the End Time, what are we to do?

This is what we must now do: Our book *The Rise and Fall of Historic Christian Fundamentalism* became the last words from our heart to the Fundamentalist movement. God is now drawing our hearts to help the remnant around the world to be ready for the secret coming of the Lord in the air. The Remnant transcends the theological systems; it transcends the labels and tags of human and earthly identification. All of these identities have now succumbed to the apostasy. Perhaps outside of the Fundamentalist label, there are those who are sick and tired of the denominational system, the theological system, and the falling away their churches have entered. Our burden must now be to the remnant.

Then they that feared the Lord spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make

up my jewels; and I will spare them, as a man spareth his own son that serveth him (Malachi 3:16, 17).

These words were written in the last book of the Old Testament when the offspring of those who returned from the Babylonian Captivity were now gainsaying the Lord and coming to the threshold of apostasy. This was God's cry to the remnant found among His people. We read from the last part of the Book of Nehemiah, when he returned to Jerusalem the second time, that there was no revival and there seemed to have been no recovery. This was the time of Malachi. It must be acknowledged that Fundamentalism is here in a prophetic, historic setting. There will be no return to God for the Fundamentalist movement. Its remnant must now be looking to God for what we need to do to get ready for Christ's coming.

In the light of the falling away of Fundamentalism, perhaps the question should be asked: "How do we who desire to get back to the legacy of Truth describe ourselves now?" The answer is simple: "I am a

pilgrim, a Hebrew (a sojourner) on my way to heaven. I believe completely in the Bible, its supreme authority for everything that touches my life. I desire to be identified with those who have committed their lives to the Word of God, the will of God for this generation, and to be separated from the apostasy of Neo-Christianity in all of its forms. I want to be clear in my preaching the absoluteness of an infallible book as well as its standards in personal living, in worship, and in music. I want to be a true, Bible Christian, which today amidst the facade of modern Christianity would be a remnant Christian."

This is now what God is doing; this is His economy for the End Time of the last days. He is working through the remnant; His word is with the remnant. They are the only ones who have kept the Word in their generation, and they have found grace in the eyes of the Lord.

I am a remnant Christian. I will not be understood by the world and will be hated by the Church. This is now my lot.



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- 7:00 PM – Dr. H. T. Spence
“The Remnant of the End Time”
- 8:15 PM – Dr. Antolin B. Zamar
“The Remnant and the Call to Revival”

Thursday

- 9:00 AM – Dr. Dennis Lowry
“The Remnant and Its Preachers”
- 10:30 AM – Dr. Abraham Nakom
“The Highway for the Remnant”
- 1:00 PM – Prayer Meetings
- 7:00 PM – Pastor Oscar Coggin
“The Remnant Within Fundamentalism”
- 8:15 PM – Pastor Stuart Hunt
“The Need of Prayer for the Remnant”

Friday

- 9:00 AM – Dr. Douglas Wilson
“The Remnant: Their Spiritual Root and Fruit”
- 10:30 AM – Pastor Benjamín Cortés
“God’s End-time Gathering of His Remnant Flock”
- 1:00 PM – Prayer Meetings
- 7:00 PM – Dr. Abraham Nakom
“The Remnant: Hearing and Obeying God’s Word”
- 8:15 PM – Pastor Alejandro Sánchez
“God’s Graciousness to the Remnant in the End Time”

Saturday

- 6:00 PM – Dr. Antolin B. Zamar
“The Remnant: A Witness to the Nations”
- 7:15 PM – Pastor Oscar Coggin
“The Remnant’s Evangelism: Only a Few to Be Saved”

Sunday

- 9:30 AM – Pastor Alejandro Sánchez
“The Remnant: Within the Book of Remembrance”
- 10:30 AM – Pastor Benjamín Cortés
“The Remnant: Their Love for Holiness”
- 6:00 PM – Pastor Stuart Hunt
“The Remnant: Facing Persecution from the World
and the Church”
- 7:15 PM – Dr. H. T. Spence
“The Remnant and the Blessed Hope”

“Yet, behold, therein shall be left a remnant that shall be brought forth . . .” (Ezekiel 14:22)

Speakers

Dr. H. T. Spence
President of Foundations Bible College &
Pastor of Foundations Bible Collegiate Church

Dr. Dennis Lowry
Vice President of Foundations Bible College &
Associate Pastor of
Foundations Bible Collegiate Church

Dr. Douglas Wilson
Dean of Christian Education &
Principal of Foundations Christian Academy

Pastor Oscar Coggin
Farmville, NC

Pastor Benjamín Cortés
Tijuana, B. C., Mexico

Pastor Stuart Hunt
Tyler Hill, PA

Dr. Abraham Nakom
Sege-Ada, Ghana

Pastor Alejandro Sánchez
Azuqueca de Henares, Spain

Dr. Antolin B. Zamar
Davao City, Philippines

*Let us pray that God will enable
these men to give us the burden
of the Word of the Lord
for this Congress.*