

STRAIGHTWAY

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

CHRISTIAN PURITIES FELLOWSHIP

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THE DEATH OF DOCTRINE

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Much is being said in our day by the environmentalists of certain living species being placed on the endangered list towards complete extinction from the earth. Certainly something should be said for the hopeful preservation of any living organism great or small. However we must remember God is the final custodian of nature.

The New Age Movement in their worship of **Gaia** ("Mother Nature"), is advancing this physical hope of survival into the occult of spiritualism. The present philosophy of man is ready for these inroads of physics leading into the psychic phenomena of paranormal experience.

The Vacuum of Man

Church history reveals a distinct pattern that whenever biblical doctrine is not publicly pronounced and defended it causes a vacuum in society into which the target of the vortex is taken by false teachings of both the areas of natural theology and the false

beliefs of spiritualism.

Man is so constitutionally natured that he either must hunger for biblical spiritualities or seek satanic spiritualism. Although man is truly adapted through his physical body to physical things, yet he is only finally satisfied when he arrives in a spiritual world, either true or false. Man's heart is so deep that it takes a deep striving of man to seek to fill it.

Turning From Biblical Realities

We are presently passing through man's turning away from Biblical realities and he is therefore inevitably caught up into a lusting for satanic and fleshly realities. In the former, biblical truth guards the soul; in the latter, satanic error captivates and takes captive the man.

The glorious doctrine of the Gospel of the Lord Jesus Christ as proclaimed through the Protestant Reformation brought the death knell to the superstition and perversions Satan had

brought to the Roman Catholic world, and the secular world, through the long Dark Ages which had lasted for 1,000 years (500-1500 A.D.).

But "mystery Babylon," the Roman "harlot," must return for her last wicked performance. She has been urgently requested, by popular demand, to give her burlesque act once again to a postmodern audience. This wicked return will bring a union to her former lover, Babylon, with her own Roman world. The iron in the two legs of Nebuchadnezzar's dream will hope to mingle with that babylonian clay in the days of the "ten toes," of the ten final nations. However, they will be reduced to seven because the iron and clay will not harmoniously mix. Thus, "Jacob's trouble," and Daniel's "last week," of seven years, will bring "the day of the Lord" to the Millennial reign with the Lord Jesus as the Prince of Peace.

The Public Demise of Doctrine

We are undoubtedly, watching the public demise of the biblical doctrine of the New Testament Gospel of the Lord Jesus. Imitations, counterfeits, perversions, and false teachings of the Gospel, so-called, are running

rampant around the world. Do not misunderstand: we do not believe that conspiratorial powers or false gospels will destroy the world. God has reserved to Himself the renovation and ultimate regeneration of the entire heavens and earth. God is sovereign even in absolute days. However, the Bible predicts in many places that the earth will wear out like an old garment. Sin will have done its work; but God will triumph in His sovereign ways.

Also, we do not believe there ever has been a time, or there will ever be a time when this power of the Lord Jesus, His Grace, and His Gospel will be extinguished from the earth. God has always had an Abel, an Enoch, an Abraham and a remnant in the earth since the fall of man. Such a "remnant" "residue," "little flock," or other, as God's Elect, always survives.

On the other hand, this does not mean that there is victory without a battle, a tribulation, an apostasy, or other for God's Elect to live for God when a generation perished in spiritual things.

The Present Elect in the Earth

Presently, we are passing through a most difficult time for God's people. Among many evidences of this is seen in the public death of biblical doctrine. We do not mean by this that the biblical fundamentals of the Gospel are not known. Rather to the contrary, the fundamental teachings of the Gospel of the Lord Jesus are well known. When a condition exists as it does today, we must remember a basic definition of apostasy: it is not a belief because of the absence of truth alone; it is an apostasy of the artistic mixture of truth with error. The

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apostate is actually comforted by the truth he has, but is deceived by the error he has mixed with that truth. Also, God in retribution, has compounded the amalgamation by giving the apostate over to a delusion; therefore, the apostate has actually come to believe truth is error, error is truth; good is evil, and evil is good. This is the very heart of the artistry of error in the modern apostasy.

Orthodoxy and Orthopraxy

At this very heart is the death of biblical doctrine, all biblical truth, including the fundamentals and the distinctives of the fundamentals needed for both the public proclamation of the Gospel of the Lord Jesus as well as the practical Christian, daily testimony of what is a Christian in life, is being directly affected by it. Without both the Gospel orthodoxy and the Gospel orthopraxy there is no biblical doctrine understood in the land. Without the Grace teachings of God, biblical doctrine dies; without the Lordship of Christ in our Christian lives biblical doctrine dies. You cannot have the preservation of one without the preservation of the other.

It is very important at this juncture, in this article, for the reader to understand: when biblical doctrine dies in the public concourse of life, apostasy arises and takes over the leadership powers in the land. When apostasy arises in the land all other false doctrine will flourish in the places of the Gospel of the Lord Jesus Christ. Biblical doctrine always triumphs in every generation, but that very same doctrine does not always triumph in its public proclamation in every generation.

Seven Persistent Conditions

There are at least seven conditions currently existing in the world that mark the public dying of biblical doctrine in the world.

First, the apostate ecumenical movement is on the increase around the world. The ecumenical movement has no definite biblical doctrine to which it gives or demands its allegiance to God.

Second, the Charismatic movement, another segment of the ecumenical movement, has adopted the presupposition of the subjective view of the Holy Spirit and therefore each Charismatic interprets his own subjective experience with his understanding of the Holy Spirit rather than objective truth.

Third, the ecumenical movement, including the Charismatics, are now in fellowship with Roman Catholicism leading many Protestants back to Rome. Of course, Romanism marks the oldest continuing false doctrine in church history. The "Promise Keepers" are typical of those who disregard doctrine as the criterion of fellowship and unity.

Fourth, there has been a great revival of the ancient, false pagan and heathen teachings of animism, pantheism, and naturalism as has been noted throughout the history of idolatry. This is a blatant blasphemy against biblical doctrine.

Fifth, there is presently an upsurge of the occult, both black and white magic, in the phenomenal growth of the New Age Movement and its many affiliates. This is a direct Satanic attack against Biblical doctrine.

Sixth, neo-evangelicalism has been the catalyst for a cheap grace, easy-believism, with a worldly sales pitch

in its extravagant evangelistic methodology. This violates biblical doctrine as well as weakens it.

Seventh, as a result of all these forces, biblical doctrine and practical christianity in the lives of its adherents, the actual presentation of the Gospel, so-called, is not the authentic Gospel of the New Testament doctrine.

Another, Different Gospel

Th public presentation of our time concerns a gosel of another (or different) kind which is not the gospel of the same (or original) kind (Galatians 1:6-9).

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pevert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

It is a gospel that presents a another Jesus of another (or different) kind, but endeavors to make it a Jesus of the same (or original) kind (II Corinthians 11:4a).

For if he that cometh preached another Jesus, whom we have not preached...

Yet, in this false presentation of Christ (a false Christ Jesus), there is

the presence and reality of another (or different) spirit of another kind (or different) kind than that which the Holy Spirit supports and anoints (I Corinthians 11:4b).

...or if ye receive another spirit, which ye have not received,...

This then makes the claim of a Jesus of the biblical kind (doctrine), in reality a Jesus of another (or different) kind, which is not the Jesus of the same (or original) kind (II Corinthians 11:4c).

...or another gospel, which ye have not accepted, ye might well bear with him.

Another Name of the Same

The words of the Lord Jesus on this unique observation is staggering to the Bible, Christian believer. Let us note the verse in John 5:43.

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

Do we realize the exegetical impact of this verse?

Jesus is calling attention to the truth that, as he spoke to the Sanhedrin Jews concerning His healing of the man who had had an infirmity for thirty-eight years, He reveals the source of His power. Because Jesus had healed the dear man on the Sabbath, the Jews condemned Him. Out of this controversy, Jesus made the observation of Himself as the personal Messiah, very clear.

Jesus declares that He had come in His Father's name, revealing the highest origin and greatest authority

possible. But the Jews rejected this high office and authority. But Jesus reveals: that “another” (of the same kind) will come not in His Father’s name, but in their own name rather than the Father’s name.

This verse reveals that it could happen, and would indeed come to pass, that another person would come, like Jesus, of the same kind but those who rejected Jesus Himself would accept one like Him of the same kind and in His name, but would not have the reality of coming in the Father’s name, only his own false name, and men would receive him. This reveals that a false Christ, prophet, or teacher will be a personality leader in his own name.

It is possible, therefore, and history declares it has happened, that false Christs have indeed come in the true name of the New Testament Jesus, actually speaking of Him and like Him, but, in their own name rather than the Father’s name. This indicates that the name of the false christ, or teacher, or prophet would actually come in the same name of the New Testament “Jesus” but without the authority of the Father’s name, and he could succeed and he accepted and believed by the power and personality of their own name, but without the authority of the Father’s name. The artistry of this kind of an error is as close to the true Lord Jesus Christ it can be without being true at all.

Allos vs. Heteros

The exegetical emphasis of the above references (cf. Galatians 1:6-9 & II Corinthians 11:4a, 4b, 4c; and John 5:43) are clearly marked by the synonym differences between “another” (**allos**; another of the same kind)

and “another” (**heteros**; another of a different kind). These contrasts are sharp and distinctive; there is no misunderstanding about what is meant.

Postmodernity and Doctrine

There are two definite conditions which have become manifest in the 1990’s in the postmodernity of current belief.

First, because of the little biblical doctrine that has really been proclaimed to the people of the earth, the knowledge of biblical doctrine is dying in many quarters of our country. Absolute truth and objective truth are rejected.

Second, because of the loss of the credibility of Christianity in the lives of many professing Christians the acceptability of biblical doctrine is rejected as a viable religion of faith by many people in our country. Biblical Realities are rejected.

There are more atheists and agnostics as a result of these two conditions than before our generation, and there is the evidence of an increased carnality and wordliness in the institutional church, marking hypocrisy and deception in the testimony of its people.

These postmodern times have brought us to the estimate of only 28% of Americans who believe in any absolutes or any objective truth as formerly held so dear. Therefore, 78% do not believe in Biblical Realities. The public proclamation of biblical doctrine is dead in many more places in our beloved country than ever before. Will this demise become permanent in the public understanding of true biblical doctrine. We know that God’s Word and doctrine

are from everlasting to everlasting, but this does not mean that there will be a public or universal acceptance or understanding of its doctrine in every generation or on every street.

...judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him;

and his righteousness, it sustained him (Isaiah 59:14-16).

Let the individual who believes in biblical doctrine stand up, please. Let him take his personal stand, now! Historians of the Charismatic movement have said for more than a score of years that Martin Luther and his Protestants made a grave mistake in thinking they could change the Church by theology and doctrine. It is their belief that it can only be changed by their own subjective spirit of belief. In reality, they have reversed the poles of truth; therefore they have given us an apostasy without the guardian principle of biblical doctrine. This will not stand! "To the testimony;" that is the call of God's Word and Doctrine.

The Whitefield Spirit

It was seventeen fifteen, the year,
When a Sov'reign God did move
And a child was born for all to hear
A preacher with words to reprove.
In fifty-five years he would proclaim
God's Word in Holy Ghost pow'r—
Exalting the worth of Jesus' Name—
Bringing awakening hour!
A conflict arose with Wesley, too,
But the truth was made more clear;
And Whitefield did what honor would do,
Still holding Wesley most dear.
O, for a spirit like Whitefield had
Amidst his earthly brothers.
O, for a true heart like Whitefield had
In honor—prefers others.
O, for a spirit like Whitefield had
Amidst our earthly walking.
O, for a true heart like Whitefield had
To fill up all our talking.

O.T.S.

SEPARATION AND BALANCE

Although no interpretation of biblical love may be used to overthrow the responsibility for scriptural separation, no amount of hate may be employed to bring about a schism among true believers if we follow biblical separation.

When so many believe love and peace and unity are greater than truth, we must still persist:

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace (James 3:17-18).

Two great truths are presented in this passage from James. First, the use of the tongue in the ministry and in private should be “pure.” The Greek word for pure (**hagnei**) is a cogante of **hagios**, which means separation and holiness. All of our words must be spoken in “wisdom.” Vine expounds: “First in rank and time. **Hagnos** is from the same root as **hagios** (holy), old adjective, pure from fault, not half-good and half-bad; like that above.” The man of God does not conduct his ministry or his life by the earthly mood of his generation but by the heavenly norm of eternity. He knows that his very first responsibility in his ministry is to please God.

Second, this passage places peace after purity. Then comes gentleness, approachableness, mercy, fruitfulness, without hesitancy and hypocrisy. The first and last words (“pure” and “without hypocrisy”) box in all other words into a submission that this heavenly wisdom demands. The postscript (verse 18) assures the reader that the heart of such a man of God has peace in it, and only those who act with a peaceable heart are entitled to any peace procured

through these wise ministries of the tongue.

In the 1990's, men are seeking peace without purity. The conflict is not between love and hate; it is between righteousness and sin. All love is not good, and all hate is not evil. The Bible interprets its own words, and these biblical definitions are according to God rather than deduced from man's experience. It may seem like an impossible combination to find, but we must seek God Almighty in prayer and execute our ministries with both biblical love and a biblical hate. We still believe that wherever Jesus went people either loved Him or hated Him. There is no world of in-between in this matter; we are either *for* Christ or *against* Him, and only a biblical separation is the answer. I know of no other way to have doctrinal purity or an honest heart than to pursue and persist in a practical separation from those who do not *believe* in the fundamentals of the Bible, as well as from those who do not *behave* separated from those who do not believe in the same biblical fundamentals. Otherwise, confusion and hypocrisy will reign.

The balance of biblical separation remains:

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us (II Thessalonians 3:6).

A man that is an heretick after the first and second admonition reject (Titus 3:10).

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted (Galatians 6:1)

O.T.S.

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