

STRAIGHTWAY

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

CHRISTIAN PURITIES FELLOWSHIP

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God's Plea for Consecration: Leviticus Eight

by Dr. H. T. Spence

There is a truth that has been slowly discarded by ecclesiastical leaders in this age of religious professionalism. It is a central truth that adorned those men of the past we most admire. It is that which in their writings tends to make them less attractive today due to the supplanting of the *character ethic* with the *personality ethic*. This unique element can be summed up in one word: *spirituality*.

The Ingredients of Spirituality

Spirituality is a word that is contrary to the word carnality. To be carnally minded is death, but to be spiritually minded is life and peace. Paul stated in the great conflict at Corinth, "And I brethren, could not speak unto

you as unto spiritual, but as unto carnal" (I Corinthians 3:1). Spirituality was part of the heartbeat of the early movement of Fundamentalism; however, it is not something you can pass on to the next generation. The preaching and writing of spirituality can be recorded to declare its truth, but the spirit of spirituality can only be preserved in the heart of each generation. There is a difference between a Christian and a spiritual Christian. Perhaps the difference is having the sense of God's presence and living in the life of that presence.

Another word that complements spirituality is the word *godliness*. One of the Greek words for godliness is *eusebeia*, which means to be devout in a

full way. It is a Godward attitude of the heart. Another word is *theosebeia*, which means to be devout to God. It is the fear or reverence of God in a person's life, or to be godly. Therefore, godliness is the character and conduct determined by the principle of the love or fear of God in the heart. Godliness is one of many markings of true Christianity that is prophesied to be void in the last days. II Timothy 3:5 speaks of "having a form of godliness, but denying the power thereof: from such turn away." There are many who have the "form" or outward appearance of godliness, but its true power within is not present.

Another word that the longing Christian heart must be drawn to is the word *holiness*. The first generation Fundamentalists knew their biblical survival was based upon both the doctrine and practice of holiness. The basic idea of holiness was separation; separation from worldliness, from false religions, and

every practice disobedient to the Scriptures. Also found in doctrinal holiness is personal heart cleansing, purging, and the longing for a consecrated life unto God. Godliness leads to spirituality, and spirituality leads to consecration.

Consecration Found in the High Priest and Priests

The shadow of the Biblical truth of consecration is carefully portrayed in the book of Leviticus. Moses spent forty days and nights on Mount Sinai receiving not only the Law but also the detailed pattern of the Tabernacle. The latter revelation included some thirty-two items Israel was to use in the building. These items can be divided into the seven categories of metals, colors, cloths, wood, oil, spices, and precious stones. Six pieces of furniture were found within the Tabernacle. Exodus 36 through 39 speaks of the work beginning. In Exodus 40 the Tabernacle is set up, after which a cloud covered the tent of the congregation and the glory of the Lord filled the Tabernacle.

But what about the Tabernacle? the worship in it? the coming before the Lord? the services of it? The book of Leviticus was given to answer these questions, to be the guidebook for coming before God in the Tabernacle. It is the book dedicated to holiness: ninety times the word *holiness* is used and some 156 times the words *holy* or *sanctify* are used. God speaks to Moses out of the Holy of Holies. He gives him

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five offerings (chapters 1-5) as well as the laws of the offerings (chapters 6-7). The worshiper must come before God with an offering.

However, chapter eight informs us that there must be a high priest and priests consecrated to the service of this Tabernacle. At the outset they were brought into the newly erected Tabernacle and kept for seven days to be consecrated for their appointed work before God. Within this chapter, we read of two figures. The first figure is found in the high priest Aaron, who is a type of Jesus Christ. Then there are his sons, who are a type of God's people being made kings and priests unto God. The Lord is with His people; the entire preparation for consecration involves Christ and the Christian. Christ was consecrated *for us*, and we are consecrated *for him*. Some things only the high priest can do, and other things the Christian must do.

Preparations for Consecration

Preceding the consecration of Leviticus eight, several things should occur. First, there is cleansing (8:6), the washing of water. Washing is for different reasons. Christ, Who was sinless, had a water baptism; His baptism was to show He *was* clean. But we are born in sin; we are in need of cleansing from sins and a cleansing from the power of sin. This truth is seen in I Peter 4:1,2:

Forasmuch then as Christ hath suffered for us in the flesh [His

crucifixion], arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin [Christ never sinned; this latter phrase is referring to the believer and his crucifixion in Christ]; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

Second, there are the holy garments before the consecration (8:7-9). Garments in the Bible demonstrate the spiritual habits of life. It is the demonstration of what I daily do not only publicly but also privately. There are two Greek words for "to do": (1) *poieo*, meaning individual deeds, and (2) *prasso*, meaning practicing of deeds. Aaron's garments include the coat, the robe of the ephod, the ephod, the breastplate, and the mitre. The sons of Aaron wore the coat, the linen breeches, and the bonnets.

Third, there is the anointing which precedes the consecration (8:10-12). In verse twelve there is the anointing oil for the high priest. No one was anointed like Christ: He was anointed above His fellows (Psalm 45:7); He received the Holy Spirit without measure (John 3:34). The oil is poured over the head of the high priest which then flows down the garments on his body (Psalm 133). For anointing to come to us there must be the victory over the flesh and the wearing of the garments through Christ. The high priest's anointing (Christ, the head)

flows down over his body (the believers).

Fourth, there are offerings before the consecration (8:14-32). There was the sin offering, which deals with the principle of sin in the life; there was the burnt offering, which is the truth of Romans 12:1; and there were parts of the peace offering. Concerning the peace offering, there is a difference between having peace with God (Romans 5:1) and the peace of God ruling in the heart (Colossians 3:15); not all Christians have come to know the latter.

What was seen in the law of the peace offering in Leviticus 7 is now brought before the priest. In 8:27-29 there are the heave and wave offerings. Only Aaron gave the heave offering, which indicates a vertical direction. This was the shoulder part of the sacrifice. He was to *malé yod* or “fill the hand” with the meat. This is Christ maintaining the vertical relationship for us in consecration. On the other hand, the sons of Aaron were to “fill the hand” with the wave offering, the horizontal, or the earthly relationship. The wave offering was the breast part of the sacrifice; the breast is noted for the affections. This was the duty of the “sons,” the expression of affection, of fellowship, and of communion.

In 8:23-26 there is the application of the blood. This became the final step of the consecration of the

priests, the consecration of the total life. The blood was placed on the right ear lobe (the ear being consecrated to the hearing of the Word and not the world), the right thumb (the handling of service for God), and the right big toe (the consecration of the walk of the priest).

The Need of Consecration Today

Rather than being caught in the mire of details, it is our desire to show the careful preparation that was expected for the high priest and the priests, his sons. We have come to an hour in Fundamentalism when sight is being lost concerning the spiritual walk with God. The Christian life *must* be a spiritual life, and Christian service *must* be spiritual service.

One of the major reasons for the collapse of spirituality within Christian service today is the void of the teaching and encouragement of spirituality within Bible colleges and Christian universities of our generation. This teaching is not what professing Christian youth desire; therefore, it is not promoted in these learning centers of higher Christian education. Such schools have become famous in liberal arts, sports, and other youthful activities in order to keep the students entertained while they are in attendance. In all the College Fair meetings I have attended of Christian day schools and academies, I have had a variety of questions asked by seniors: “Do you have to wear a tie at your

school?” “How extensive is your sports program?” “How much liberty will I have at your school?” The list of questions continues with basically the *secular* in mind. But I have never been asked, “What will your school do for me spiritually?” This is an indication that although Christian youths have attended Christian schools and academies all their lives, they have not cultivated a love for God and the things of God. Most Christian schools have become glorified public schools, with a little religion thrown in to pacify the conscience. It is very rare to meet any youth today who are hungering for a consecrated life. It is very rare that they see that it will take more than academics and the practical methodological courses to meet this generation. A consecrated life is not a premium of spiritual urgency at Christian schools and colleges today.

Three Schools of History

In the past centuries of church history, there have been basically three kinds of schools: the scholastic schools, the mystic schools, and the divinity schools. The Scholastic schools believed scholasticism was the answer to the problems of the failures in the church and men must be given to intellectualism. This has been the approach of the Neo-Orthodox and Neo-Evangelical schools of our times.

The Mystic schools saw that intellectualism was failing to meet the heart and soul demands of the

people. Communion with God, prayer, and the honorable mystic side of man with his God were conspicuously intimidated in the scholastic schools. The modern mystic school has replaced prayer and communion with subjective emotionalism. Such has been the view of the Charismatic schools of our times.

Nevertheless, the greater schools in church history were the Divinity schools. The Divines of old were men who saw the need of wedding study and thought with Christian piety of prayer and godliness. These became the greater schools to meet their generation with insights of both truth and spirituality anointed of the Holy Spirit. It is this latter school that is greatly needed in the endtime before the coming of Christ and Antichrist. A man may take all the courses of seminary training and learn to use its language tools, but he will never be an anointed preacher without being a consecrated preacher!

What Is Consecration?

The Old Testament word for consecration is *malé yod*, as mentioned earlier, when the High Priest's hand was filled with a section of the offering, which was then heaved or waved and borne to the altar for a burnt offering. Consecration comes when God has cleansed our lives, broken the power and dominion of sin within, and the holy garments have been placed upon us, accompanied by the anointing of the Holy

Spirit. It is only then that Romans 12:1 takes place in the life. I can dedicate my life to God, but only God can consecrate my life. He fills His hand with my life, and then bears it to the altar (Christ being the altar) for the burnt offering. It is upon that altar that my life is to be consumed. It is called the burnt offering or in the Hebrew *olah*, that which goes up. It is when God consumes my life, and the smoke and fragrance of that burning life goes up as a sweet-smelling savor unto Him. It is one thing to be anointed by the Holy Spirit to preach a message, to give a lecture, or to sing a hymn; it is another thing to have a constant anointing in the life.

Revelation 1:20 and 2:1 speak of Christ holding the seven stars in His right hand. The Greek here signifies more than His simply holding the stars: His hand fully grasps the stars. We tend to emphasize the security of the believer in John 10:28,29, that “neither shall any man pluck them out of my hand.” But we need to pray earnestly that God will consecrate His men in His hand as this truth is found in Revelation 1:20 and 2:1. Because carnality is so rampant in the churches today, Christians want to have security without consecration.

Throughout her many years of service to God, my dear mother, Dr. Joye Spence, pressed this truth in all of her music students: “Your talent is no good to God without a clean and pure heart. Your singing and

playing will be purely mechanical and professional unless God has full control of your life in consecration.” From one of her favorite hymns was this phrase, “Is your all on the altar of sacrificed laid; your heart, does the Spirit control?” We have many professional musicians in the churches but very few with a consecrated life to God. To be busy in the vineyard for God is not consecration; it is simply being busy. Such was the life of the Shulamite in Song of Solomon chapter one who saw that her works for the shepherd king were without consecration.

Dear reader, consecration is the life to which all the workings of the Atonement are to bring us. A Christian, a preacher, a singer, a musician, a teacher, a missionary, a deacon, an elder, a layman, and even a child, all must come to this truth for their life. I must know spirituality; my heart must have the sense of God’s presence every moment and I must live in the life of that presence.

The public proclamation of Fundamentalism today does not have this heart. The “ism” of Fundamentalism has become more the organization and the personality and less of the organism being moved and empowered by the Holy Spirit. The consecrated life will only be known through a private, personal, daily walk with God. It will not be found in debates and textbooks; it will be found in the Scriptures while in the closet on one’s knees.

Conclusion

We must take heed to the event of two sons of Aaron, Nadab and Abihu, who went through the seven days of preparation only to be killed on the first day of dedication of the Tabernacle. They offered up strange fire, fleshly fire, and God burned them to death. Will we now witness men who seemed to be used of God in the past decades leave their seemingly consecrated lives before the Lord and raise up their own fire of preaching and leadership? It is a sobering thought to

consider. We must ever live such a yielded and submissive life that God will be able to fill His hand with our life.

We admire the men of former days such as David Brainerd, Robert McCheyne, George Whitefield, and the Holy Club of Oxford. We are not appointed to become their clones; but, oh, that God would give us the life in Christ these men knew! This too is part of the Fundamentalists' legacy.

AN INDIFFERENT SOUL

By Dr. H. T. Spence

I walked the path of life today,
With feeble feet of miry clay.
A dragging pace, my step was slow;
My soul no longer had its glow.

My lamp it seemed was going out!
My soul was in an awesome drought!
I can no longer linger here!
For death will come: this I do fear!

I must arise and run to God,
For sleep now shows its drowsy nod.
Awake! My soul! The fire grows dim!
Communion wanes, no love for Him!

I've shunned communion with the Son;
I have become a simpleton!
I must arise! O God help me!
Deliver me from apathy!

Unless my souls burns with His love,
With kindled fire that's from above,
No duty here will be for Him;
For vision will commence to Dim.

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WARNINGS CONCERNING MIXTURES

There are three *mixtures* which come to my mind concerning the endtime: (1) Daniel's interpretation of the Image—"his legs of iron, his feet part of iron and part of clay" (Dan. 2:33). "Forasmuch as thou sawest the iron mixed with miry clay . . . they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2:41-43). The mixture of iron and clay symbolizes the fickleness, uncertainty, and lack of stability in all earthly government, and particularly its latter form, because of the weakness and lack of genuine wisdom of the men directing it. (2) Jesus' interpretation of the Laodicean age. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:14-16). This verse means that a spirit of lifeless formality pervaded the Laodicean church. They had a form of religion and godliness, but were void of the saving and purifying power of the Gospel. (3) Jesus' interpretation of the end of this Age. "The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13:24-30, 36-43). The parable reveals the mixed condition of the visible church or kingdom of heaven during this age. There will be false pretenders among the true saints until Christ comes. Some of these false "professors" outwardly resemble the true saints so much that it will take the judgment time to make the separation perfectly.

These three contexts reveal *mixtures* in government, in the spirit of the last church age, and in the local body of individuals professing Christ. Our present age, in all of its departments, has been coming to a time of MIXTURE—of Truth and Error!

Dr. O. Talmadge Spence,
The Quest for Christian Purity

Pentecostalism: Purity or Peril?

by O. Talmadge Spence

Pentecostalism has been a growing force in American Christianity throughout the twentieth century. Many view the movement as monolithic and consider the modern Charismatic movement to be the epitome of Pentecostalism. In this work, however, Dr. O. Talmadge Spence brings a fresh approach to the history of Pentecostalism as he traces the several diverse strands of Pentecostal history from their origins to their present manifestations. With keen insight Dr. Spence discusses not only the history but also the doctrines of Pentecostalism. In outlining the true course of Pentecostal history and practice, the author dispels many myths about the movement.

"The Charismatic movement goes far beyond the traditional Pentecostal practices of healing and speaking in tongues. It is not a matter of what many of us regard as a misinterpretation and misunderstanding of Scripture. It is a denial of Scriptural authority and infallibility. That Talmadge Spence sees this very clearly is one of the qualities that makes his books both useful to the historian of religious movements and helpful to sincere and earnest Christians who are seeking to know the truth.

"No longer a Pentecostal, Dr. Spence occupies a unique position among those religious leaders who stand for the defense of Biblical Christianity amid the growing apostasy of these days. His life and ministry adorn the gospel which he preaches. As educator, theologian, poet, and composer, this versatile man has an influence that reaches across the spectrum of Biblical fundamentalism."

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