

STRAIGHTWAY

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

CHRISTIAN PURITIES FELLOWSHIP

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Ask for the Old Paths

Dr. H. T. Spence

A most appropriate and imperative command for our times is found in Jeremiah 6:16-17:

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken.

These words are found as part of the second message Jeremiah gave to what he called “backslidden” Israel and “treacherous” Judah. He cried to his audience

the words of Jehovah, “Stand ye in the ways!” It was the Lord’s plea for them to station themselves on or by the roads, or at the meeting point of different roads in order to make inquiry as to the “old paths.”

Antiquity carries with it a presumption of rightness; the ancients were nearer to the days when God spoke with man, often through mighty shepherds appointed by God. Such ancient leaders are viewed in Job 8:8-9:

For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: (For we are but of

This edition includes a second article

Why So Many English Bible Versions Today?

yesterday, and know nothing,
because our days upon earth are a
shadow).

Although there are many pretended
“ways,” there is but one way which
has the Lord’s blessing:

And I will give them one heart,
and one way, that they may fear
me for ever, for the good of
them, and of their children after
them (Jeremiah 32:39).

The Lord called through His prophet, yea, His watchman Jeremiah, to stand by the roads and “ask for the old paths.” The strong Hebrew word *ask* means “to demand, to require, to interrogate.” Jeremiah calls for them to ask in order to find the old paths and walk in them. Regretfully, the people’s emphatic response was “we will not walk therein.” To compound the sad reality of stubbornness and rebellion, they no longer desired a watchman to sound the trumpet from his tower on the wall. Although the prophet warned them, they would not hearken to him.

The Church Is Found Within the World

The growth of movement, church, or Christian institution in its history is accompanied by various dangers. Because Christianity is found in the world (although it is not to be of the world), there is the constant potential of the world system, its philosophy and influence, creeping into the sanctity of its fortress. Alongside this danger are the ever-increasing powers emerging from the false church.

Our last *Straightway* article presented the distinction between the Wheat and Tares throughout history. The tares were sown almost immediately after the wheat was sown in the book of Acts. It is evident by the language of Matthew 13:25 that the tares were sown among, or around, or on top of the wheat. The epistles of the New Testament prove the tares were within the very churches to which the apostles were writing. Throughout history each has grown alongside the other creating two distinct churches on earth: the remnant true church and the apostate institutional church. The generation in which we live gives clear evidence that the latter church is in control of the public display of Christianity, an apostate Christianity. The remnant true church is getting smaller as we near the coming of Christ.

Christ is the Head of the True Church, the remnant, but who is the

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head of the public Church today? The Bible declares several sobering observations concerning the powers that be. First John 5:19 acknowledges that the whole world lieth in the Wicked One. Second Corinthians 4:4 declares that Satan is the god of this world, and three times John will acknowledge that Satan is the prince of this world (John 12:31; 14:30; 16:11). Satan is also the prince of the power of the air (Ephesians 2:2), which means that he is the ruler of the demons, who are the powers of darkness that are in this lower region called “the air.” He can marshal these demons anytime; they are ready to tempt men and do mischief in the earth at his bidding.

Another truth about the devil is found in Luke 4:5-7. In this passage the Devil takes Christ to a high mountain and shows Him all the kingdoms of the world in a moment of time. The word “world” in verse five is *oikoumene*, or the “inhabited earth.”

And the devil said unto him, all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.”

Though Christ denied the offer, there is coming a man who *will* accept it, the Antichrist. It is evident from this passage that the Devil controls the inhabited world. Matthew 13:38 clearly relates the

fact that the tares are the children of the wicked one, thus declaring the institutional church on earth. As Christ is the Head of the remnant true Church on earth, Satan is the Head of the apostate, public Neo-Christianity Church that is the visible church of Christianity today. The tares and wheat are now so close in the earth, only the rapture can finally reveal who is who and what is what. Deception is so fine-tuned that “if it were possible, they shall deceive the very elect” (Matthew 24:24).

This is the greatest hour in the history of the church for deception within the institutional church. Within the institutional church (for we all attend and are affiliated with some church body) both wheat and tare are found. Who is in control of the pulpit, the choir, the church board, the teachers, etc? Is it possible that in one generation wheat Christianity could be in leadership and then in the very next generation a subtle, deceptive tare religion could take over, bringing the people into the influence of Neo-Christianity?

The Proclivity of History

Every generation of leadership must heed the warning of history, including the leadership of Christian churches, denominations, and educational institutions. Although apostasy can take over any Christian entity at any stage of its existence, history reveals a typical pattern of four generations needed to bring about a

spiritual demise. Amidst the humanities and frailties of the founding of a godly work, the heart's desire of a genuine founder is for the ministry to be exclusively based upon the Scriptures. He will give his life fighting for the clarity of such a hope. While observing this first-generation leadership, the second-generation leadership will tend to secretly look with disdain on some stands that were taken and the contentions that came from such stands. They will look on the weaknesses of the leadership of the previous generation with hidden mockery. Therefore, they will surmise that neutrality is the better road to take in the battle, although a few stands will be taken to ease the conscience. Nevertheless, such neutral heart and actions will produce confusion in the thinking of the third generation. The third generation, observing the neutrality in certain areas of the second-generation leadership, will take advantage of the non-committal attitude and bring forth compromising decisions in regard to biblical standards and principles. In turn, this will lead the fourth generation to become bold in its changes, believing such changes are for the benefit and progress of the work of God. This final state of heart is what brings forth apostasy in that ministry. And, sad to admit, the people following these changing leaderships will desire these changes. This is why it is very important for every Christian leader to know where he is in history and thus fight against the natural

tendencies that vie for his heart and thoughts in leadership. Can the proclivity of such a history be broken? We dare not believe that such a fourfold decline is a sovereign decree of God, but history has proved it to be the proclivity in the history of denominations, churches, and academic institutions.

A Coming New Breed of Fundamentalists

Fundamentalism is now facing the transition of leadership between the third and fourth generation of its history. What do our youth see as they rise to take over the helm of the ship? What will they ask for when the opportune time comes for their voice to be heard? The reading of our history reveals that the "public" Fundamentalism of today is not historic Fundamentalism. The subtle, gradual changes that have been made along the way have now brought to this generation's leadership a new mindset, a new way of viewing the age in which we live, and a new concept of approaching our contemporary.

Though Fundamentalism has endeavored to be strong historically in *ecclesiastical* separation, one of its great weaknesses from its beginning has been its lack in *personal* separation. Because of this deficiency in personal separation throughout its history, we are now witnessing in the third and fourth generations a greater toleration for the absence of dress standards, the inroads of

contemporary Christian music, the acceptance of various ungodly TV programs, mixed-bathing in youth camps and church gatherings, and an overall worldly mindset within the church. This is greatly contributing to the sand of a different foundation, which will inevitably yield to the powers of erosion before the world. When this new generation steps forward and gives voice to what it has been thinking for some time now, we will hear a new perspective given; this perspective will not include the old paths of antiquity.

The ancient men were men who walked with God in intimate fellowship; they knew the anointing of the Spirit of God; they preached and prayed with power and conviction; they were bold in their stand without apology; and they were strong in the trumpet warning. In contrast, our generation believes they have arrived with better methods, better ways of handling the world, better approaches to dealing with the separated brethren, and better ways of facing the MTV generation. Such reasoning will transform the spiritual concepts of Scripture into a different view altogether. Prayer will become more of the protocol for appointed times rather than the constant breathing of the soul in deep seasons of searching; the Scriptures will be viewed more from the scholastic point of view rather than the thirstings and cryings of the heart; preaching will become more professional and scholastic with the absence of

heart passion as a result of waiting before God. The prophet's voice will be suppressed and the watchman on the wall will be told to leave his post of duty.

The Line of Demarcation Is Being Erased

The line of demarcation that existed between the Separatist Fundamentalists and the Neo-Evangelicals is now being intentionally erased through a slow blending of these two identities by the leadership of the next generation. The erasure of the demarcation between the separated beliefs in Evangelicalism and the ecumenical spirit of Neo-Evangelicalism has been prompted by the secret desires of a new generation during their years of preparation.

The up-and-coming music composers and arrangers have been fascinated by the variations of sound and modern harmony of the Neo crowd. These musicians have been secretly listening to Neo-Evangelical music composers, which they have now made to be their "models and masters." The musical diet a composer listens to will automatically come out in his writing. If the musical diet is Neo-Christianity, then the music writing will unconsciously be Neo-Christianity.

Then there is the new generation of preachers and teachers who have been secretly reading and hearing with admiration the Neo-Evangelical preachers, commentators, and

teachers. They have admired their scholastic, tangible growth in the world, their polished presentation of “the gospel,” and their greater acceptance by the conservative world.

There once existed a “gray area” that lay between the Separatist way and the Neo-Christianity way. God’s people were warned for years of that existing gray area: it was that compromising area through which one would travel to finally arrive at the Neo way and life. But the new leadership coming on the scene is becoming content to live in that gray area, with a greater sympathy for Neo-Evangelicalism than their forefathers had. Accompanying this greater sympathy is an increased accommodation marked with a gentler consideration of the other side of “the camp.” Because of this growing sympathy, their thoughts about God, standards, evangelism, education, etc. will change, and the day will arrive when God will allow the “fruit of their thoughts” (Jeremiah 6:19) to become a reality. What was one time only in thought will be emboldened with words and writings. The older men will either step back and say nothing when such thoughts are expressed, or they will rise up for God and demand the old paths, the old separations, the old warnings, and the old message of Truth.

As our Supreme Court is now interpreting the Constitution of the United States according to “public policy” rather than according to

what the founding fathers meant, we are witnessing new interpretations to accommodate a new generation rising to take over fundamental churches. They have bided their time while the “ancients” have been slipping away; a new breed is rising to reinterpret and redefine Fundamentalism. Whether acknowledged or not, the key difference between Separatist Fundamentalism and Neo-Evangelicalism is the absence of biblical separation doctrinally, ecclesiastically, and practically. The “crossover” is coming! It is not Neo-Evangelicals becoming Separatists, but rather Fundamentalists (who have for the most part dropped the term “separatists”) are becoming Neo-Evangelicals. There must come a day when someone will rise up and declare the truth of the matter. The music of modern day Fundamentalism has become Neo-Evangelicalism; it has taken on the sound of the contemporary. Many of the churches have already become sympathetic to the Neo crowd. Even the “old” is now being redefined to accommodate the more “up-to-date” views of contemporary Fundamentalism. What will we witness to take place in the name of “progress” and “growth” in the next five years under the discolored banner of Fundamentalism?

Proverbial phrases are now being offered for the whitewashing of the changes taking place. “It is a matter of culture” becomes the reasoning for the diminishing of dress

standards that are the product of the world's philosophy; "it is a matter of taste" becomes the logistical reasoning for condoning "worldly" styles of music; "it is a matter of methodology" becomes the reasoning for changes against the Word of God.

We are called upon to *preserve* God's words and works without *change*. It comes down to this question: "Will we preserve or change?" My dear earthly father, Dr. O. Talmadge Spence, often stated the following as a warning to his students:

If a person changes in human things without those changes being of the Lord and led by the Holy Spirit, he will sooner or later change in the larger truths. A successor of any kind in any ministry carries with his office responsibility of being loyal to three generations: first, the generation which he succeeded; second, his own generation; and third, the generation coming after him. No founder had that responsibility: he only sought root in the earth in his generation in order that there would come fruit in the next generation for his successor.

One may keep the "orthodox" doctrine all the days of his life, but it will be his changes in the policy, standards of holiness, and daily living that will give insight to the change of his heart from the past.

Conclusion

One of the sad contributions for

the rise of new thinking in the emerging new Fundamentalism in our present day is the "silence" of the ancients who are still living or who have recently died. As a preacher enters his final years, there can be a subtle intimidation thrown upon him by the leadership of the next generation, implying that he has been too hard, too severe, and too demanding upon the movement, congregation, or student body in calling them to conform to the Word of God. Therefore, the elder preacher is forced to think that he is archaic, puritanical, and in need of stepping aside for the younger to rise in the ranks of authority and leadership. Because of this subtle intimidation, the ancient tends to back off in demanding principle and in declaring the biblical voice for God. Another reason for his silence is that the up-and-coming youths are his own sons, grandsons, or sons-in-law; there is a natural softness of heart about saying anything to them. Perhaps there is a third reason for silence: the reality of his own failures and sins in certain areas that he personally refused to get right, or certain compromises that became obvious to others. Whatever the reason, God will not forget these dangerous silences. There will come a day when the changes will finally catch up; then, hope of recovery will be too late. It is not so much our present generation that we need to be in touch with; it is the God of our forefathers that we must be in touch with for our generation.

We must pray that we (and I plead for myself) as leaders will not fall prey to the modern mood of new “wrappings” believing these will fortify and strengthen the message of the Gospel and its acceptance for this unique generation. Often such new wrappings are what entice changes, believing they will be good for growth. May God raise up a remnant of preachers, musicians,

teachers, and church leaders to stand in their churches, their choirs, their schools, and their homes and ask—yea, plead—for “the old paths, where is the good way, and walk therein.” This article is such a plea. May we not say under our breath, “We will *not* walk therein.” May we not cry against the watchman with the trumpet, “We will *not* hearken.”

JUNE/JULY

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Why So Many English Bible Versions Today?

Dr. H. T. Spence

In recent weeks the American Bible Society has stated that the growing number of English Bible versions on the market today has reached over five hundred. When both Higher and Lower Biblical Criticism arose over 150 years ago in the Liberal and Modernist camps, no one would have imagined the rise of hundreds of English translations vying for the popular market. Who would have thought that the discovery of a manuscript in a wastebasket of a monastery at the foot of Mt. Sinai would have caused the Protestant world to clamor over a text that has become the womb of the new English-translation movement throughout the English-speaking world? Not even the contemporary translators have been able to agree upon that one text—the overwhelming vast majority of the English versions today have sprung from that one manuscript. When one of these versions has made its way into the market, another one rises to declare its uniqueness and peculiarities.

Yet in spite of all these versions, there is more confusion about the Bible, more questioning of it, and more doubting of it today than in any other time in history. This delusion within the ranks of the institutional church is ever deepening. Most ministers of our contemporary spend much of their sermon time criticizing the Scripture they read and questioning whether it should even be in the Bible. They believe they have been called to be Bible Critics rather than Bible Proclaimers. Is it not proper to stop and consider the spirit behind the fevered debate over the multi-English Bible versions?

The Growing Acceptance of the Apocrypha

One of the attacks today against the 1611 publication of the King James Version concerns its inclusion of the *Apocrypha*. The Greek word *apocrypha* means “obscure in origin” or that which is viewed as unauthentic and heretical. The *Apocrypha* contains the fourteen or fifteen books added by the Roman Catholic Church; until recently these have been rejected by non-Romanists. These books were written during the two hundred years preceding Christ and one hundred years following Christ’s birth. The Roman Catholic Church, during the Council of Trent (beginning in 1546), decreed them canonized, except for the Prayer of Manasseh and I and II Esdras. They declared that this “decree pronounces an anathema upon anyone who does not accept as sacred and canonical the aforesaid books in their entirety and with all their parts.”

But why do we as Christians reject the Apocrypha books? (1) These books were not included in the original Hebrew Old Testament preserved by

the Jews. (2) They were not written in the Hebrew language, which alone was used by the inspired writers of the Old Testament. (3) They were not received as inspired Scripture by the churches during the first four centuries after Christ. (4) They contain teachings which are contrary to the Bible; for example, II Maccabees teaches praying to the dead and making offerings to atone for the sins of the dead, as well as the presentation of deceased saints interceding in heaven for those on earth. (5) Neither the Lord Jesus nor the Apostles quote from those writings. (6) Some of the apocryphal books, though written as history, are actually fiction. This can be seen in the books of Tobit, Judith, Susanna, and Bel and the Dragon. (7) The early church leaders rejected these books from the canon of Scripture.

It is true that the early King James Version as well as many other Reformation Bibles included the Apocrypha. But these books were included as historical references only, and not to be viewed by the readers as additions to the canon of Scripture. When the King James Version used them, they were placed between the two testaments as an appendix and not intermingled throughout the Old Testament as done in the Romanist's Bible. The Thirty-Nine Articles of the Church of England includes the statement that "the Church of England doth not apply to the Apocrypha books to establish any doctrine or scriptural authority."

With the passing away of John Paul II and the crowning of a new pope as the Supreme Pontiff, the Romanist Church has greatly increased in popularity around the world, especially in America. It has opened the door for the newer Bibles to include the Apocrypha for the sake of not only the growing number of Roman Catholics reading a Bible but also the growing number of inquisitive non-Romanists who desire to know more about the "mother" church.

The Mega Churches

After the Liberals and Modernists at the turn of the twentieth century opened the door for the Protestant world to begin accepting more than one translation, the Neo-Evangelicals then brought the controversy into the Evangelical world. This multi-Bible version "delight" opened the door for the Evangelical world to accept just about anything coming from publishers marketing the gospel. The versions have become broader in their presentation as the liberty for "every man's version" becomes a part of the Laodicean Church's trendy mood and spirit—that of "doing that which is right in your own eyes." Once the door opens, once the trend is accepted by the institutional church, then each individual is left to choose a version that pleases himself. With such an accepted spirit, who can say (or who should say) which one is greater than the other?

Rick Warren, one of the gurus of the Mega Church movement, has truly become an innovator and redefiner of the concept of the Church for the twenty-first century. This “feel-good” assurance movement, desiring to provide for the “felt-need” of the world, is riddled with contemporary Christian music, keeping the evangelistic net filled with bad fish for the so-called betterment of the church.

Warren’s ministry is now promoting another version called *The Message*, a paraphrased version of the Bible by Eugene Peterson. The “liberties” taken in this fashionable Bible reveal the wide spectrum of “interpretative” translation. An example of such liberties is found in Matthew 6:9, which in the King James Version reads, “Our Father which art in heaven, Hallowed be thy name.” In *The Message* the verse reads, “Our Father in heaven, reveal who you are.” Or in John 14:28 the King James Version reads, “my Father is greater than I.” In *The Message* it reads, “The Father is the goal and purpose of my life.” This is only a small representation of various versions endeavoring to strip God’s Word of its power and deeper meaning. It is clearly evident that this trend has been set, and the “Tares” are fast at keeping confusion stirred as to what the Word of God actually says.

The Bible for the Common Man

It may be surprising to note that the common man of the English-speaking world has only had his own copy of the Scriptures for a short time. Out of the past six thousand years, only in the last three hundred years has the common Englishman carried a personal copy of the Bible in his language. In previous centuries hand-copied scrolls could be found only at temples or synagogues; only a few had access to the hand-copied New Testament writings. During those days one had to learn the Word of God by “listening” in a tabernacle, a temple, a synagogue, or a local body of a church.

The written Word of God did not come into the English until the days of Wyclif in the 1300s; these were hand copied for only his band of poor preachers called the Lollards. The common man did not have his own copy; he had only heard it read in Latin in a church now and then. Even with the Tyndale Bible, the Coverdale Bible, the Matthew Bible, the Great Bible, the Geneva Bible, and the early King James, not everyone could own a copy because of its expense. Only in the mid-1700s did the Bible become more commonly owned. Today one can purchase a Bible for \$1.00 at the Dollar Store or be given one free through the Gideon Society. God waited to allow the common man to have his own personal Bible until the crucial End Time.

The Coming Final Bible Version

God often uses “forerunners” before the final appointments in His plan.

He used John the Baptist to “prepare the way” of the Lord, making the path straight for His coming. He used “pre-reformers” before the Reformation’s reformers. The same is true in finally bringing forth the Word of God to the English-speaking world: God chose the beginnings with the Wyclif, Tyndale, Geneva versions, and others to be forerunners to prepare for the coming of a translation that would be a consummated English translation drawing from the previous ones. The King James Version became the one upon which God placed His providential hand preserving it over these past several centuries in the English-speaking world.

We are now witnessing in the end time the global falling away of the institutional Christian Church. The accepted trend of the versions is now rapidly mutating with every new version providing its own unique contribution. As there was a moving of God to prepare and pave the way for the coming appointed English version, is there a “coming version” that will be the final “Bible” for the final Apostate Church?

Is the multi-version debate preparing the world for a coming final version? No doubt, this final version will have all the ingredients needed to be accepted by the world church. Is the present plethora of English versions merely a collection of forerunners needed to acclimate “the church” for diversity of thought and interpretation? What will the final “version” be called? Though the New International Version in recent years has outsold the KJV as the new “accepted” version, what will be on the horizon next year and the next, and the next? What surprising find will draw the church scholars into a carnal frenzy and cry, “We have found the true Bible”? The Church of earth is accepting the trend of change even in their view of God and His Word, ever changing with every generation. As the NIV is accepted today by a strong portion of the New Age Movement, what version out there will be accepted by all lifestyles, all beliefs, all religions, and all ethnic groups? The Antichrist will not come at the beginning necessarily denying the Word of God but simply questioning as the serpent, “Yea, hath God said?” (Genesis 3:1). This is the great controversy of the “versions” debate today—it is a serpentine debate.

Our modern English world is now in the mood for new versions; they are strongly discontent with the old. It is part of the Neo movement for the final apostate church that will lead the rest of the religious world to ride the back of the scarlet colored beast (Rev. 17:3). What will be the “version” to which all of the English versions today are leading?

Preserving the Preserved Word

According to Deuteronomy 17:18 and 31:26, the scroll of Moses’ writing

was placed in the “side” [sleeve, or holster] of the Ark of the Covenant. Future kings of Israel were to make a copy from that original. This principle has been one of the unique characteristics of the King James Version: it was copied or prepared for a king. The later versions have no such biblical identification.

We do not give allegiance to the “advanced revelation” view or that the beloved King James Version is as inspired as the original manuscripts. But we do believe that God has preserved this version for the English-speaking world. It is not so much the unending debate of scholarship to which we look, but to the sovereign workings of God throughout its history. It is too late in the End Time to get another version; there is no time to try and test it as the KJV has been. The present popular versions will eventually wane in their “rise to fame” while another version will have for a season its day in the sun of depraved humanity. While these others rise with boastings, popularity, global acceptance, and glamorous endorsements, the beloved KJV (that God has honored) has been in these final days of the End Time maligned, hated, intimidated, belittled (as God’s saints will be by the popular church), and retired to never publicly battle the apostasy again.

No other version has ever been identified with the battle against the apostasy and Romanism as the beloved KJV. *All* of the versions of modern times have been part of the Neo-Christianity movement; *this must be acknowledged*. Even the most “conservative” version elevated today in Fundamentalism and Evangelicalism *has not* and *is not* identified with the battle against Rome, the End-time Mother Harlot, and the global apostasy of Protestantism. However, the KJV has been hated by the Church of Rome over these centuries as well as by the World Council of Churches. How often you can tell the character of a thing by its enemies . . . and by its friends.

My dear earthly father (shortly before his death in the year 2000) gave seven precious principles for teaching others to preserve the preserved Word of God:

1. Preserve it in Love. This means to simply preserve it, not prove it.
2. Preserve it by always using it publicly. This means to publicly preserve, not publicly compare it.
3. Preserve it by defending its English words publicly. This means to use its English words paramount to the English audience, not defending it by Biblical languages as a greater authority for the audience.
4. Preserve it in English Bible departments in Christian schools. This means teach the Elizabethan English distinctives of that time of the unity of the KJV in reaction to the contemporary time in which we live.

5. Preserve it by witnessing and evangelizing—planting KJV words for evangelism and revival. This means we teach that God has His Word in our English-speaking world.
6. Preserve it in power. This means that an English word, under the work of the Holy Spirit, has the power of the Word of God behind it.
7. Preserve it in the doctrine to others, too. This means that all the fundamental principles of the Gospel can be easily found in the KJV.

Let us preserve the Preserved Word of God by practicing these principles.

Conclusion

The psychology of these apostate times reveals that man has fallen in love with “the new thing.” This love includes a desire for a modern English version. The battle for the preservation of the King James Version is not as simple as a battle between brethren. If the battle for “a better rendering” is going to become so important, it will lead this sinful, confused, depraved generation to question “when will Christianity *finally* prove they have the Word of God, so called, or the right Bible?” If we are going to help this generation, we had better retreat to the Rock of our defense that we gave up in our hope for something new. The Lord spoke of the risk we take if we offend even one of “the least of these.”

The greatest change foreseen among Fundamentalists now (the last of Christendom to be identified with the beloved KJV) is our division over “What is the Text?” Although there has always been some latitude in what is the interpretation of the Text, we must not be divided on “What is the Text?”

It is biblically true that we will all stand before the Judgment Seat of Christ (the *bematos*; II Corinthians 5:10;) and give account of ourselves. This accountability may include why we chose the version of Scripture we did and how we interpreted Scripture. We take by personal faith the version of Scripture we have committed our lives to. This too must be worked out with fear and trembling (Philippians 2:12,13).

Our need is not “better renderings” but rather a “better understanding” of that which has already been rendered through the years. As the English-version controversy rages all around us concerning the KJV, may we not hurt the good and reliable while purporting that we have found the better.

May God have mercy on Fundamentalism as it has certainly entered into the vestibule of the “contemporary” with its generic preaching, Neo-Evangelical music, and scholastic intoxication with the multi-version debate.

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Dr. and Mrs. Spence will each be speaking
twice along with seasons of prayer, testimonies,
and fellowship. Lodging provided on campus
for out-of-town guests.