

STRAIGHTWAY

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

CHRISTIAN PURITIES FELLOWSHIP

The Witness Outreach of Foundations Bible College
P.O. Box 1166 · Dunn, North Carolina 28335

VOLUME 33

OCTOBER/NOVEMBER 2005

NUMBER 7

The Beloved Versus the Behated

Dr. H. T. Spence

Among the twenty-seven precious books that comprise the eternal canon of the New Testament, there stands the epistle Jude next to the end. Although brief, its approximately six hundred words are of profound importance for the days in which we live. Of the New Testament's four short epistles (Philemon, II and III John, Jude), Jude is the fullest in burden. Its providential placement in the biblical canon honorably makes it a "preface to the book of Revelation." Appropriately, the message of this little book concerns the falling away of the institutional church on earth before

the Second Coming of the Lord. It is the epistle that contrasts the Beloved of God and the Behated of God in history.

To appreciate this spiritual concept in history, the reader must consider a startling truth at the outset of this article: *the New Testament writings were not penned until the institutional church began to fall away.* This is most important to observe when studying the first and second generations of the first-century Church.

The Falling-Away Visible Church

On the Day of Pentecost there were already at least some five

This edition includes a second article

The Beloved Versus the Behated—Part 2

hundred believers having seen Christ after His resurrection. Then on that day another three thousand souls were saved. Christianity was a new experience, never known before in history; it was the new wine that Christ spoke of in Luke 5:37-39. What does one do with this new wine? The great temptation would be to place it in the old wine bottles of Judaism, for this was all that they knew. That is what happened through the Judaizers; they endeavored to pour Christianity into old Judaism. When this new faith commenced, there were dangers that it would soon face. In passages such as Matthew 13, 24, and 25, Christ had warned of this danger.

By A.D. 45, fifteen years after the ascension of Christ, James gave us an insight into the Jewish church. In these short years the new church became noticeably filled with much carnality and weakness. In chapter one James speaks of their frailty in times of testing and in the

temptations to evil. Chapters three and four address the fleshly power of the tongue and worldliness that were bringing grief to the testimony of Christ. The burden of James is contemporary to the events of Acts 13 where the Lord begins to move the burden of the Gospel from the Jews to the Gentiles. As the rest of the New Testament epistles begin to unfold, there is the clear evidence of the birth and emergence of a neo-Christianity troubling the true Church. Paul speaks of “another Gospel” coming to the Galatians (chapter 1); he writes and warns the Corinthians of another spirit and another Jesus (II Corinthians 11) coming in among them. John writes of antichrists that had infiltrated the church congregations (I John 2) and of those who professed to be born again but were not. Peter in his second epistle warns of false prophets and teachers privately coming in among the saints, and Paul warns of wolves from without and from within (Acts 20) coming to spoil the flock. A falling away was already deeply entrenched by the end of the first century within the Church on earth.

After the death of Peter and Paul, but before the writings of John, the powerful epistle of Jude was written. Of the six men called Jude or Judas in the New Testament, Jude or Judas the son of Mary and Joseph was the author of this epistle. He is mentioned in Mark 6:3; I Corinthians 9:5 seems to suggest that as a brother of the Lord he may have

STRAIGHTWAY

O. Talmadge Spence, Founder

H. T. Spence, Editor
President

Foundations Bible College

**P. O. Box 1166
Dunn, NC 28335-1166
800-849-8761**

www.foundations.edu

**Provided free of charge but
contributions are welcome to assist
with postage and printing.**

had a wife to accompany him on his missionary journeys. Tradition, quoted by Eusebius, tells of the grandchildren of Jude who were brought before the Emperor Domitian (81-96 A.D.). According to John 7 none of the siblings of Joseph's home had believed on Jesus as the Christ during His ministry; however, it is evident by Acts 1:14, in the upper room, that they came to believe on Him after the Resurrection. This half-brother of the Lord is the one to write, with great warning to the church, about the increasing falling away. His writing is closely related to Peter's second epistle.

Clearly, a departure from the Faith began early in the first century Church and continued to gather momentum in the later part of the century. The book of Jude seems to be a prophetic history of the growing apostasy that will finally take over the public view of the Christian Faith before the coming of the Lord.

It is clearly stated in his introduction that Jude is writing to believers! He calls them the "sanctified," the "preserved," the "called," and in verse 3 the "beloved." Each generation has had those sealed with this understanding. There have been the sanctified, those who have an intense desire for the holiness of God and holiness of life. There have been the "called." These have responded to the powerful call of the Gospel; an effectual call has laid hold of their lives. And there have been the

"preserved," those kept by or for Jesus Christ. No matter how dark and evil the days become, no matter how strong the current of the apostasy swells, there continues to be the sanctified, the preserved in Jesus Christ, and the called ones who continue to hear that calling.

Who are these sanctified, these preserved, these called ones, and these beloved? Often we have seen men who started out for God, led ministries according to the Word of God, and then capitulated to the gradual falling away of their contemporaries. Only the end of our life will truly determine whether we are a part of that quartet of character sealed by heaven. So many clamor for "eternal security," but such a security is only for those who will know this quartet of character to the end of life; they are the true Elect. The test of this security is found in John 10:27: "My sheep hear my voice, and I know them, and they follow me." All of these verbs are in the present tense. "And I give unto *them* eternal life; and they shall never perish, neither shall any man pluck them out of my hand" [emphasis added]. Eternal Security outside of its biblical context is never promised.

The Purpose of Jude's Epistle

According to verses 3 and 4, it was upon Jude's heart to write an epistle to the Christians concerning the common salvation. What Christian heart would be against a Gospel of

evangelism? The common salvation is the matchless story of God's love revealed in the Son of God Who died for our sins, was buried, and rose on the third day. The heights and depths of this salvation have never been fully fathomed!

Yes, this common salvation was to be the theme to the Beloved of the Lord. *But something happened!* The power that guided his pen constrained Jude to write about something else. What could be greater and more necessary than the common salvation, yea, than evangelism? Well, from God's standpoint there is something greater than evangelism and that is earnestly contending for the Faith that was once and for all delivered unto the saints! Jude's writing here truly demonstrates that the men who wrote the Scriptures did not write what they wanted but what God wanted them to write!

What Is "the Faith"?

"The Faith" is not a creed or a confession of faith, as formulated by a denomination or segment of Christians. The Faith is that which was *once* (in the aorist, "once for all") delivered unto the saints. We read of this Faith in Luke 18:8, "when the Son of man cometh, shall he find faith on the earth?" These words were spoken prior to Origen, Augustine, Luther, Calvin, Arminius, and all of the Church Fathers and Reformers. We are not speaking of a theological system but of "the Faith." This is the embodiment of

revealed truth, the Word of God! This Faith was once for all delivered unto the saints. It was not delivered to the world, to Mel Gibson and Hollywood, or to any one saint to write and claim the whole embodiment of Truth. It was written to the saints! It is permanent, irrevocable, and unchanging!

Jude exhorted his audience to "earnestly contend" for this faith. How do we earnestly contend for this faith? We do so by living it: by constancy, zeal for the truth, holiness of life, mutual exhortation, prayer, suffering for the Gospel's sake. But we do it also by defending it against all those who would pervert the Gospel. We must contend by struggling, fighting, combating, and battling against the opposition of this Faith. It truly is a twofold contending: militant against the apostasy, yet magnificent (in the way we live) for the Lord.

Certain Men Crept in Unawares

There have been, are, and will be those who corrupt this Faith! They come in the name of Christianity—certain men, who have crept in! They have secretly slipped into the fold! In John 10:1 Christ stated that if someone comes in any other way than through the door, that one is a thief and a robber. He has come in to destroy either secretly (thief) or openly (a robber). God has foretold of such men. They pretend to be Christian but live as ungodly men; they have no true regard for God in

their thinking and actions of life. The evil they try to introduce is twofold: (1) They deny holy living endeavoring to turn the grace of God into lasciviousness and abusing the grace of God; they belittle biblical separation in the life and ministry. (2) They deny the Lordship of God and Jesus Christ by denying Christ the right to be the Lord and Master and denying the Father His rights as Lord of the life.

The Behated of God

The child of God must understand in reading the epistle of Jude that God hates some people; He hates apostates. Jude warns the Beloved of the Behated! Such a concept of a Behated must not surprise us. Romans 9:13 states, “as it is written, Jacob have I loved, but Esau have I hated” (see also Deuteronomy 1:27; 9:28; Hosea 9:15; Malachi 1:3; Revelation 2:6, 15). There are the Beloved of God, and there are the Behated of God. The Behated are the “Christian” apostates. The next few verses of Jude deal with such individuals. In verses 5-10, Jude speaks of apostates of past history and how God judged each of them. *The only antidote to apostasy is judgment.* There is no recovery; there is no remedy for apostasy.

In verse 5 Jude deals with the Israelites who came out of Egypt and were destroyed in the wilderness because they believed not. He then deals with the angels who kept not

their first estate. Thirdly, he warns of Sodom and Gomorrah and the judgment on those cities. And fourthly, in verse 9 he speaks of Michael contending with the Devil about the body of Moses. These are not given in historical, chronological order but are in a spiritual order. The starting point of apostasy is *unbelief* (Israel); unbelief leads to *rebellion* against God (the angels); rebellion leads to *going after strange flesh* (Sodom and Gomorrah), which could be natural or spiritual strange flesh; and strange flesh leads to *anarchy* and *lawlessness*, apostasy’s final frontier.

In verse 11 Jude gives a further description of the apostates. The Spirit of God pronounces a woe upon them. We are reminded of Cain, a religious man but not a man of faith and of the blood; he hated the godly Abel. Apostates are known for their *works* but not for their *faith*. We then are reminded of Balaam, who taught error for reward. We see this today in those who are teaching error for money, for praise, or to make their churches and ministries larger. They will twist and pervert the truth, whatever it takes, in order to gain what they want for their ministries. A third personality is presented in the apostate Korah who gave open rebellion and opposition to the authority of God and God’s appointed leadership. From here Jude lists the characteristics that mark such men (verses 12, 13).

Enoch, the Seventh from Adam

Jude, in the unfolding of his powerful epistle brings us to Enoch. This beloved, godly man lived near the end of an age, an age that closed with the Flood. He walked with God; he pleased God. Enoch represents the true saint, the remnant, the Beloved at the end of the Church age, the Laodicean age. He is the one waiting for the translation, the Rapture; he is the one walking in communion with God, whose life and preaching are pleasing God. He is the one who rose up in his preaching, declaring that the Lord would come to “execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (verse 15). Oh, where are the Enoch preachers of our time? Such preachers are those who deal with and call the names of those rising up as apostates of their times.

We are looking for that translation of God’s saints! But while we are waiting for such a departure from this earth, it is imperative for us to be walking with God, pleasing God, and preaching against the apostasy of our times. Such is the true remnant preacher of this Laodicean age. If these characteristics do not mark a man’s preaching, he is part of the contemporary “tare” Christianity of our times.

The Closing Words to the Beloved

In verse 17 Jude gives needed exhortation to the Beloved on how to live amidst apostates. He urges, “Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ.” This is our only hope in these days when the Word of God is being changed, diluted, mongrelized, adulterated, and manipulated to be a supporter of the contemporary and the compromises that are taking place within the institutional church. Yes, we must hold the Word of God fast! Keep reminding ourselves of these words. The scoffers are coming; they are and will continue to scoff the godly life and the biblical standards by which the Beloved live. The tares are in their greatest hour; they dominate the field over the wheat. They do not have the Spirit of God in their services, in their preaching, and in their music (verse 19c). They know how to speak with swelling words to move the crowd (verse 16), to work them into a frenzy; but they have not the Spirit of God! They have learned the professional way and are well-endowed with the showmanship, using high-tech equipment and building mega-church facilities. But they have not the Spirit of God!

How is the Elect, the remnant, to live in such days as described in this epistle? Jude gives us these words:

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen (Jude 20-25).

May God empower His remnant to be resolute, tenacious, and empowered by His Spirit to live through this most deceptive time in Church history. May we rise to fight the good fight of Faith, having on the armor of God, watching unto prayer, and longing for the hour when the wheat and tares will be permanently separated, each to his appointed, eternal place. We may be living in the generation when such a separation and respective harvest will occur. There are those, perhaps even of our own family, who are in the apostate system through ignorance of heart; there is hope for them. These we must deal with in compassion or sometimes by pulling them out of the fire. We must do this with fear, lest any "fleshly" spotting of our own garments affects us. Nevertheless, we cannot afford to help certain ones if our own life or family is placed in jeopardy. We cannot abide in a church that is

capitulating to the contemporary, giving itself over to the changes of the times. While believing we will be of a restraint to unbiblical changes, we may be losing our children to the powers of a failing system. From such situations we must separate as soon as possible, turning that church over to God to deal with. Although He is not affected by the apostasy in His workings, we definitely are!

Let us rise above these subtle powers of apostasy that are now swarming like virus-carrying mosquitoes in the churches today. A fresh, daily faith in Christ and His Word is the only way to overcome such powers. We pray for the Beloved of God, but we pray not for the apostasy.

FOUNDATIONS
SACRED OFFERTORY SERIES

(For Piano)

Intermediate - Vol. 1

Holy, Holy, Holy
 Amazing Grace
 O Little Town of Bethlehem

Intermediate - Vol. 2

Sweet Hour of Prayer
 Be Thou My Vision
 Just As I Am

Advanced - Vol. 1

The Haven of Rest
 What a Friend/Jesus, Saviour, Pilot Me
 A Soldier Medley

Advanced - Vol. 2

The Old Rugged Cross
 Nearer, Still Nearer
 Nothing Between / Is Your All on the Altar?

INTERMEDIATE \$5.00 · ADVANCED \$6.00

(CONTACT US FOR SHIPPING INFORMATION)

MOST SELECTIONS USED IN *THE HAVEN OF REST* CD.

New Release
from Foundations Recordings

The Haven of Rest

Eighteen Sacred Piano Offertories by Robert Wilson from the
"Foundations Sacred Offertory Series"

<i>A Soldier Medley</i>	<i>Nothing Between /</i>
<i>Amazing Grace</i>	<i>Is Your All on the Altar?</i>
<i>Fairest Lord Jesus</i>	<i>Be Thou My Vision</i>
<i>Holy, Holy, Holy</i>	<i>Immanuel's Land</i>
<i>What a Friend /</i>	<i>The Old Rugged Cross</i>
<i>Jesus, Saviour, Pilot Me</i>	<i>Nothing But the Blood</i>
<i>Nearer, Still Nearer</i>	<i>Jesus, Lover of My Soul</i>
<i>Just As I Am</i>	<i>Hiding in Thee</i>
<i>A Mighty Fortress</i>	<i>The Joys I Share</i>
<i>Sweet Hour of Prayer</i>	<i>The Haven of Rest</i>

CD - \$15.00 / \$18.50 PPD

Ordering Information

Foundations Ministries

P.O. Box 1166 Dunn, NC 28335 · www.foundations.edu

frecordings@foundations.edu · 800-849-8761

TO PURCHASE BOTH CD's, \$33.50 PPD

A Choral Christmas

A SACRED CHRISTMAS CONCERT

Recorded Live, December 2002

<i>O Sing a Song of Bethlehem</i>	<i>The Promised One Is Come</i>
<i>Christmas Medley</i>	<i>God Rest Ye Merry Gentlemen</i>
<i>Infant Holy</i>	<i>How Great Our Joy</i>
<i>A Child Is Born in Bethlehem</i>	<i>Cradled in a Manger, Meanly</i>
<i>O Little Town of Bethlehem</i>	<i>On Christmas Night</i>
<i>Angels We Have Heard on High</i>	<i>Silent Night, Holy Night</i>
<i>The First Noel Medley</i>	<i>Silently, Quietly</i>

CD - \$13.00 / \$16.50 PPD

The Beloved Versus the Behated—Part 2

Dr. H. T. Spence

The previous article noted the Holy Spirit's providential appointment of the epistle of Jude as a preface to the book of Revelation. Jude is the crucial book prophetically dealing with the falling away of the institutional church on earth throughout its history. By A.D. 45 this falling away had already commenced in the Church. Another Gospel, another Spirit, and another Jesus were being proclaimed by false Christs and false teachers already coming like wolves into the fold to spoil the flock.

The Church in its earliest and purest form only knew true Christianity. Did the Apostles know what was beginning to come among their own? Within fifteen years, at the writing of James' epistle, the problems were beginning to become evident. Thirty years later, Jude's epistle reveals a deepening of the apostasy to epidemic proportions.

The Parable of the Wheat and Tares

We have referred to the parable of the wheat and tares in a previous article in *Straightway* (May 2005); a review here would be most appropriate. From this second parable given by the Lord in Matthew 13, it is evident that Christ, the Son of man, is He Who sowed the wheat seed (the true Christians). But while men slept His enemy came and sowed tares. The Greek here is literally "sown upon" or "sown again"—over the top and around the wheat seed. At first, the men did not seem to be concerned about this sowing, as if the tares could not affect or injure the wheat. They were together, almost on top of one another. There were two sowings in one field, and they initially looked alike.

This parable reveals there would be two churches in that first century, two Christianities that would be very close to one another: one church with Christ as the Head, and another church with the Devil as the head; one seed being the children of the Kingdom, and one seed being the children of the Wicked One. Truly the Devil wasted no time in entering into the fold of the flock. Eventually there comes a time when the tares are requested to be pulled out. This request is only to be fulfilled at the end of the harvest, or the end of the world (Gr., "the age"), or the Church age.

From this parable it becomes strikingly clear that the End Time will be the most crucial hour, the end of the harvest age. Although the tares are destined for hell and the wheat for heaven, their separation comes at the end of the age. Thus, the End Time is the critical point in history when this separation will finally take place. The End will be the harvesting, when both tares and wheat will be at their most mature moment. This is the greatest hour of the apostasy. We are witnessing "men of renown" as in the time of

the days of Noah. In Numbers 16:2, Korah and the two hundred fifty princes who sided with him against the appointed authority of Moses were called “men of renown.” While these tares are reaching their fullest maturity, so are the wheat.

The Enigmas of the End Time

The End Time will be the most complex time in history when the ends of all generations will come to maturity (I Cor. 10:11b). All of the offspring philosophies of the mother philosophy Humanism are coming back home. Amalgamations are taking place in every sphere of society.

When the Scriptures deal with the last days, a number of puzzling truths step forward. According to Acts 2:16-17, the “last days” began with the first coming of Christ to earth. First Timothy 4 seems to be a prophetic description of the first part of these “last days” with the rise of the Roman Catholic Church. In contrast, II Timothy 3 appears to be the description of the last part of the “last days” with the falling away of Protestantism. John’s Gospel speaks of the “last day” (11:24; 12:48), and I John 2:18 speaks of the “last time” or the “last hour.”

What are some of the enigmas of the “last day” or the End Time? One enigma is found in the parable of the ten virgins of Matthew 25. It must be noted with candor that all ten were *virgins*. All had lamps, wicks, oil, and light; all slumbered and slept; all awoke; and all knew what they needed. However, we are told that five were foolish regarding their lack of additional oil. They all heard the voice announcing the coming of the Bridegroom. The five foolish went to gain more oil. While they went, the Bridegroom came, and the foolish virgins quickly returned to the door crying, “Lord, Lord, open to us.” But He answered and said, “I know you not.” This event will happen at the coming of Christ. How one will interpret this passage depends upon what his theological system will allow him to see. How will an individual interpret the five foolish virgins?

A second enigma concerns the wheat and tares of Matthew 13. Matthew 13:41 records that the reapers are “angels.” This word in the Greek is *angelos* meaning “messenger.” Understandably, most of the time the word *angelos* refers to the heavenly creatures. However, Revelation 2 and 3 clearly use the word *angel* referring to a human being, the pastors of the churches. It is to the pastor or the messenger of that church that the letter is written. Are the angels in Matthew 13 the heavenly creatures who will divide the true Church from the false Church, or are they the remnant messengers through whose preaching this division will take place? In Matthew 13:41 these reapers (whoever they are) will “gather out of his [God’s] kingdom all things that offend, and them which do iniquity.” We

must remember that the tares are people, the children of the wicked one who are sown among the children of the kingdom. “Those that offend” are those who become a stumbling block to the sons of the kingdom. They are active workers of lawlessness. Matthew 24:24 gives the following warning:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, *they* shall deceive the very elect [emphasis added].

These prophets will try to deceive and destroy the Elect. This is a very important principle to note: *the tares are out to destroy and deceive the wheat*. They are an offense; they are workers of iniquity. Matthew 7:22 also warns us:

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

They were definitely identified with Christ and Christianity, but they were part of the tares of the wicked one.

The Beloved Versus the Behated through History

In his epistle Jude addresses the Beloved amidst the Behated. Although the apostasy, or the falling away, has been suppressed and restrained at times in Church history, God has always had His sanctified, preserved, called, and beloved ones. In the first century John the beloved, the last of the Apostles to contribute to the canon of Scripture, represented “the Beloved” saints amidst the Behated apostates. His great warnings throughout his five books give evidence that the apostasy and false Christianity were increasing. He especially endeavored to suppress false teaching in his three epistles.

In the fourth century when Constantine legalized Christianity, the tares began to flourish within the visible church. There was some suppression and recovery through the powerful, anointed preaching and writing of Alexander of Alexandria, Athanasius, and the Cappadocian boys. However, under Theodosius I the church fell back even deeper allowing the barbarian fowls to come and lodge within the branches of the tree of the church. Following the Dark Ages, God raised up men such as John Wycliffe and the great Reformation leaders to once again suppress the mighty powers of the tares in the church. As a result, a great exodus from Roman Catholicism took place.

By 1600 Rationalism took over the Protestant church and a falling away increased; often as God brings deeper light to His people, any defection from that light is deeper than previous defections. In the 1700s the Holy Spirit inspired a hunger and thirst for God that was unprecedented in history. No matter what theological system one held then, there was a

fervent hunger for heart purity and holiness of life manifested within the messages and hymns. This was the time of awakenings and revivals on both sides of the Atlantic. It truly was the greatest, spiritual move of God since the first generation church.

The mid-1800s and early 1900s witnessed an inroad of apostasy that was again unprecedented. The tares deepened their powers of persuasion and infiltration. For the first time, the belief of biblical inspiration was being denounced. The birth of both higher and lower Biblical Criticism along with Liberalism, Modernism, Neo-Orthodoxy, and the strong influence of Existentialism in hermeneutics brought the powers of neo-Christianity to mega proportions.

To this plethora of tare theology a final element called Neo-Pentecostalism has been introduced to bind together a global neo-emphasis of the end-time Church. Neo-Pentecostalism brought an emphasis upon a new Holy Ghost, a new Pentecost. This glue to unite all church tares and to attempt to deceive the Elect evolved into the Charismatic movement. With Charismatism the ecumenical world was brought into full solidarity producing sympathy towards a one-world, global religion. All of this has profoundly affected the liturgy of the church, including its music and the multitude of Bible versions flooding the commercial market. America has become the leading force of this global apostasy.

Although Fundamentalism was born in reaction to this powerful, final surge of the maturation of the tares, many Fundamentalists today are steadily feeding upon both Neo-Orthodox and Neo-Evangelical writers. Their personal libraries are filled with such authors. More and more Fundamentalists are becoming convinced that the “neo” way is the right way if we are going to survive as a plausible Christian identity in the new generation. Our composers and arrangers have been secretly listening with rapt attention to the neo-composers, and such a musical diet is beginning to permeate their own compositions.

The sad reality of this final end-time surge of the tares is that there will be no recovery this time: the principles and lines of demarcation have been permanently erased. Evangelism has been redefined; the Bible text has been redefined. The New Birth has been redefined by the Billy Graham viewpoint as a “decision” or simply the power of the human will. The Holy Spirit, Holiness, and now even the Church have all been redefined; we will never get back to the original biblical definitions within the institutional church. Even Fundamentalism is being redefined by professing Fundamentalists.

We will never be able to publicly return to biblical principles in America. For the first time in Western Civilization, since the days of Constantine,

there has been a redefining of God and the Revelation of His Word. This is why God Himself has permitted prayer, the Bible, the Ten Commandments, and Christianity itself to be taken out of our schools and places of government. The Reconstructionists, and those who hope to turn the government around, do not see the biblical principles concerning the End Time. The Christianity they desire to implement in the government is a Neo-Christianity, not a biblical one. When running for President, Pat Robertson in his book *The Secret Kingdom* believed all of the promises of the Millennium would be enacted if Christians could take over the government. This Neo-Christianity, the Church of the Tares, will eventually merge with all other religions to become the Woman riding the back of the Beast (the Antichrist) of Revelation 17.

The End of the Church Age

The Laodicean Church Age is the last and yet the worst of all the church periods of history. It is the result of a falling away from one of the greatest spiritual moves of God on earth since the first generation church. Laodicea as a church age has fallen from the highest spiritual pinnacle, the Philadelphia Church age. “These things saith the Amen” (Revelation 3:14). This is the benediction of the Church age. The characteristics described in Revelation 3:15-17 have only deepened in the past one hundred fifty years. We are at the end. Even Rome fears the next pope will be the antichrist pope, according to the Malachi writings. Charismatic leaders are declaring their greatest visions and dreams now to imply we are on the verge of the greatest hour in history. Protestant believers are convinced that God is moving to bring all of the religions together to help build for man the great utopia. There truly is expectancy in the atmosphere of religion and global government—for either global destruction or global unification.

Conclusion

Amidst all that has been said, this is the greatest hour to be a Christian. If this is the end time of the coming to maturity of the tares, then this is also the end time of the coming to maturity of the wheat. The wheat expectantly await the harvest!

Jude tells us there are the sanctified, the preserved, the called, and the beloved. These are here on the planet today. But what does Jude exhort them? How are they to wait for this harvest, this coming of the Husbandman (James 5:7)? He gives the following exhortation:

Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit (Jude 17-19).

The mockers are coming! They will mock the wheat's worship, music, standards, Bible, message, their separation, their stand, etc. They know how to intimidate and belittle the true child of God, as they grow greater in the eyes of the world. They will even try to isolate the godly from their meetings, their preaching, and their fellowship. Nevertheless, they will not have the Spirit!

"But ye beloved . . ." What is the contrast of the Beloved with the Behated? The Beloved have a life for God! They are "building" up their life on their most holy faith; they are "praying in the Holy Ghost"; they are "keeping" themselves in the love of God; and, they are "looking for the mercy of our Lord Jesus Christ unto eternal life." All of these verbs are in the present tense; there is the day-by-day living of the Beloved.

However, we must discern and look for those whose roots are entangled with the tares under the soil, for those who are growing up alongside of the tares in churches or families. Of them we must "have compassion, making a difference." There are some who may see what is happening and will "come out from among them." There will be others whom we will have to strongly warn, calling names to make clear these tares. At the same time, we will have to save them with fear, with self-trembling as to how far to go with them, because we do not want to be burnt by the apostasy, by the power of the tares.

We may wonder how we are going to make it through this apostate age, when it seems that most churches have gone the way of all flesh and have joined the contemporary religious scene to visibly survive. But there is this promise: "Now unto him that is able to keep you from falling." The Greek even deepens the promise in that Christ is able to keep us from *stumbling*.

One day we are going to stand before God, having come out of this wilderness of earth, the worst days of the church, leaning hard upon our Beloved (Song of Solomon 8:5). He is going to present us faultless "before the presence of His glory with exceeding joy." We who came from the dunghill of sin, we who were born in sin and plucked from the burning of sin, will stand one day before God faultless. We will stand in a glorified body, with a glorified will and mind, and love Him with an unsinning heart. When we are made higher than the angels, the only thing we will be able to declare before them is GRACE!

May God keep us, preserve us, and protect us from the end-time powers of the tares' deception and the calculating powers of apathy, indifference, coldness of heart, lukewarmness, neutrality, and compromise. May He also raise up men anointed by the Holy Spirit to defend the Faith and to declare the Word of God with boldness and without apology.

OCTOBER / NOVEMBER “TAPES OF THE MONTH”

SERMONS FROM THE FOUNDATIONS PULPIT
THE NINTH CONGRESS OF FUNDAMENTALISTS
FOUNDATIONS BIBLE COLLEGE, OCTOBER 5-7, 2005

Theme:

“But Ye, Beloved, Building Up Yourselves On Your Most Holy Faith, Praying In The Holy Ghost” (Jude 20)

Dr. H. T. Spence

“Jude: An End-time Book”

Dr. W. L. Wade

“But Ye Beloved, Building Up Yourselves on Your Most Holy Faith”

Dr. Dennis Lowry

“Praying in the Holy Ghost” (Part One)

Dr. Bruce Peacock

“Keep Yourselves in the Love of God”

Dr. W. L. Wade

“Looking for the Mercy of Our Lord Jesus Christ unto Eternal Life”

Dr. Bill Wingard

“And of Some Have Compassion, Making a Difference: and Others Save with Fear, Pulling Them Out of the Fire”

Dr. Dennis Lowry

“Praying in the Holy Ghost” (Part Two)

Dr. W. L. Wade

“Hating Even the Garment Spotted by the Flesh”

Dr. Bill Wingard

“Now unto Him That Is Able to Keep You from Falling”

Dr. H. T. Spence

“And to Present You Faultless before the Presence of His Glory with Exceeding Great Joy”

MP3 Audio CD - \$23.45 ppd

Audio CD (*new format*) - \$35.50 ppd

Foundations Ministries • P.O. Box 1166 • Dunn, NC 28335
frecordings@foundations.edu • 800-849-8761 • www.foundations.edu