

# STRAIGHTWAY

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

## CHRISTIAN PURITIES FELLOWSHIP

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### Christ in the Work of Security

Dr. H. T. Spence

The teaching of the “eternal security of the believer” is becoming a prominent topic of deep and grievous controversy within the Body of Christ today. The divisive nature of this often-abused teaching has been the product of a *new* view of eternal security born in the mid-1900’s to accommodate a *new* view of evangelism that has continued to sweep the evangelical world. This modern, unbiblical view of eternal security has brought a false security to many individuals, convincing them that they are saved when from a biblical perspective they may not be. God’s people must be careful to present a Gospel that does not give a false view of its message.

#### **The Term *Security***

It must be stated at the outset

of this article that the Bible student will not find one passage of Scripture verbally declaring the security of the believer. The term *secure* (*security*, *securely*) is mentioned ten times in the Bible, yet never in a context remotely referring to the security of the believer. Two of these references are found in the New Testament: “And if this come to the governor’s ears, we will persuade him, and secure you (Matthew 28:14),” and “When they had taken security of Jason, and of the other, they let them go (Acts 17:9).”

This observation, however, does not imply that the doctrine of the security of the believer does not exist. We simply mean there is no verse declaring it to be so. For this reason, this doctrinal question has raged

among the theological systems over the centuries. The passages of Scripture that are used to prove it by one theological system become interpreted differently according to the presupposition of another theological system.

### **The Principle of Security**

Security is a needed, precious doctrine to be found in Christ by a genuine, abiding believer. It is, however, a deadly doctrine if embraced by a person who makes a profession of salvation while not being truly born again. Such individuals tend to use the doctrine as a license to sin and live lukewarmly, never knowing the reality of the indwelling Christ. Jude 4 warned of certain men who would creep in unawares (among God's people), "turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Because of the lack of sound Bible teaching, we are witnessing more

and more professing Christians who deny the Lordship of the Father and the Son in their lives while claiming to be secure no matter what they do.

We must remember that the first false eternal security preacher in the Bible was the Devil through the serpent. In Genesis 3:4 he boldly declared to Eve, after she had acknowledged the death penalty because of sin, "Ye shall not surely die." He convinced Eve that she did not have to worry about falling or dying. On the contrary, the partaking of the forbidden fruit would bring her power; she would be like God. Yet the serpent's message of security was a false one.

David Cloud, a strong Baptist Fundamentalist who is a prolific writer and a contender for the Faith, deals with the subject of security in his book *Way of Life Encyclopedia of the Bible & Christianity*. In answer to the question, "Who Has Eternal Security?" he gives eighteen characteristics that *must* mark a redeemed person's life:

- (1) Those who have been born again.
- (2) Those who follow Christ.
- (3) Those who are purifying themselves.
- (4) Those who love the brethren.
- (5) Those who have an undivided convinced faith.
- (6) Those who are in the truth and continue in the truth.
- (7) Those who continue in the word.
- (8) Those who remain patient and steadfast in tribulations.
- (9) Those who evidence the "things that accompany salvation."
- (10) Those who maintain

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their confidence in Christ. (11) Those who are led by the Spirit of God. (12) Those who are sanctified from an unrighteous way of life. (13) Those who have demonstrated their election. (14) Those who have crucified the flesh with the affections and lusts thereof. (15) Those who are looking for Christ's return. (16) Those who have the renewing of the Holy Spirit. (17) Those who depart from iniquity. (18) Those who bring forth fruit.

Such a demand upon those who could claim "eternal security" would probably isolate about 95 percent of all who profess to be a Christian. Perhaps we would not go this far in declaring which person does have security. There are often babes in Christ who would not give evidence to requirements such as #5, 8, 11, or 12 at the beginning of their Christian journey; we certainly would not call them unsecured. But I respect this dear man's presentation and his desire to "clean house" as to who truly has eternal security versus those "professing" Christians of our time. The Apostle John will do the same by establishing in his first epistle the characteristics that truly mark a person born again by God: 2:29; 3:9; 4:7; 5:1; 5:4; 5:18.

### **Security Is Found in Christ Alone**

What is this security based upon and to whom is it given? It must be understood from the outset that the "security" of the believer is tied into the "keeping" of the believer. What

or who keeps me secure? The powerful death and resurrection of Christ, His present intercessory work, and the promises of God's Word in Christ are where this security is found for the believer. Outside of Him there is no security. *It is not a doctrine that keeps me, but a Person!* There is no power in a doctrine if that doctrine is outside of Christ!

The believer must acknowledge Christ's ability and intrinsic worth in order to understand his security in Christ. When the first Adam failed and fell, he did so in a perfect environment. But when the Last Adam came, our Lord Jesus Christ, He came into history in a wicked environment, having to face a world of sin and religious apostasy. He had to come through it all absolutely perfect, including powerful temptations from the Devil, from the world, and the overwhelming and eternal testings of the Heavenly Father. The Lord came through it all without sin in thought, deed, word, or motive. By doing so admirably, He was the perfect sacrifice to be given for our sins, bearing them all in His body. His death was perfect, even in the receiving of the eternal, full judgment of God the Father. There is no other remedy; there is no other need.

Because of this perfect Savior who in His death fell under the full weight of the judgment of God, an individual who repents of his sins and places his trust in such a vicarious sacrifice for his sins will never

have to face those sins again. Even if one backslides, the confessed sins are never brought up; only the backsliding and the sins of that season of life will have to be repented of. A precious Old Testament type and shadow from the Day of Atonement illustrates this truth. It was on that day that the blood of a goat was placed on the mercy seat in the holy of holies. The blood remained on that mercy seat after the high priest left that inner compartment; no one came in later and wiped the blood off to maintain the beauty of that golden seat. Our confessed sins are not eradicated; they are placed under the blood of Christ for all of eternity! I must always believe this! His death secured this!

When I trust in God for the provision of Christ and what He did that day for me on the Cross of Calvary, I must never doubt what I accepted by faith through the Word of God and the power of the Holy Spirit. The feeble Christian, in moments of discouragement and failure, is tempted to question his salvation. But my salvation is not contingent upon my positive or negative feelings on a given day or even the absence of feelings on another day. I am justified by faith (Romans 5:1); I must never doubt it or deny it! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Even if my heart condemns me, God is greater than my heart (I John 3:20).

Christ Himself and His work on the Cross are greater than our feelings, greater than our failures, and greater than our own heart! It is not our strength or our weakness that is the security of the believer; it is the Christ!

### **Christ's Security Declared in Church History**

Another attack upon this precious teaching is found in the powers of the apostate Roman Catholic Church. During the days of the Reformation, a large number of individuals were leaving the Roman Catholic Church. In order to instill fear and motivation to return to the mother church, the Pope began declaring excommunications and anathemas against such individuals and families along with interdicts against districts within countries. These people had been members of families whose history spanned many generations within the Romanist system. By leaving this false church system, these people experienced intense coldness towards and hatred against them; such actions produced great fears in their hearts.

The second-generation reformer John Calvin was led to bring forth from Scripture the teaching of the Sovereignty of God. This was a needed truth to strengthen the faith of those believers making an exodus from a false but powerfully dominating system of false teaching. God's people who had been oppressed in such religious bondage

needed to be strengthened and encouraged in the fact that there was a greater sovereignty than kings and even popes—their greatest sovereign was God Himself. These dear people leaving this Babylonish system needed to be established in the truth that God was able to keep and secure His own through the anathemas, excommunications, and interdicts that were being declared by the so-called Church of Christ, Rome.

Some of the doctrinal beliefs of the reformer John Calvin may not be agreed upon by all, but we must believe that we are kept and secured by a sovereign God no matter what is done to us. Most importantly, Calvin included the teaching of the “perseverance of the saints” as the protection of a misguided view of security. The perseverance of God and His grace in our lives enables us to persevere in life unto the end. This is a critical truth in the biblical understanding of the eternal security of the believer: the evidence of one’s perseverance to the end. Only to such believers can this provision in Christ be known.

After Christ healed the man born blind, John 9:22 states that, “the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.” Then in speaking of the healed man, verse 34 states, “they cast him out.” In a weak person, such a casting out could cause doubts and fears to enter the mind and heart, thoughts of insecurity.

In the next chapter John records Christ’s words:

My sheep hear my voice, and I know them, and they follow me: And I give unto *them* eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand (John 10:27-29).

The “them” is a very important pronoun; to whom is He referring? The answer is found in the previous verse: His sheep that “hear my voice” (Gr. present tense, *continue to hear*), He “knows” (present tense, *is knowing*), and “they follow me” (present tense, *are following*). This passage can only be referring to the security of “them” that He has distinguished. Thank God no man can pluck us out of His hand, whether pope or priest or political power!

In Acts 27:24-25, there are the words of the angel of God to Paul amidst a storm on the sea:

Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

This truly is a verse for the security of the believer. But another important statement arises in 27:31 when the shipmen were planning to leave the ship: “Paul said to the centurion and to the soldiers, Except

these abide in the ship, ye cannot be saved.” This paradoxical truth is very important in the understanding of biblical security. This is that noteworthy “perseverance of the saints.”

### **Modern-Day Evangelism**

The contemporary message of modern-day evangelism promises a security to any individual who comes down an aisle and makes some verbal profession. The contemporary evangelist seeks to hear a mechanical formula of prayer rather than to witness a truly changed life. There is *no* New Birth without a life that has become the clear evidence of Christ in a believer! Today’s evangelism grants security to the “one who professes” rather than to the one who truly believes and possesses Christ.

The rise of this modern-day view of security started around the 1930s and 1940s when evangelism became a pressing matter among the evangelicals. To give some incentives for people to “come forward,” a number of evangelists began to tell “their” converts that once they came down the aisle and quoted the words of a prayer that no matter what happened in their life, they could “never lose their salvation.” Of course, the sad thing is that they believed in the evangelist’s concept of salvation: a cheap, easy-believism that did not demand a radical change of life and a commitment of that entire life unto the end. Although

there was no true salvation, they were convinced that the outward confession was synonymous with the work of God. We must remember, however, that only God knows who is saved; as a minister I do not. One can judge the fruit of another, but in the final analysis, God is the only one who knows the heart.

### **The Question of Suicide**

In recent decades a false security has been embraced concerning the matter of suicide. How far can one go in evil and still get to heaven. With the spiraling rise of suicide in the evangelical world, there are those who believe that a Christian can even commit suicide and still go to heaven. A case in point is an incident of several years ago in the John McArthur ministry. An assistant pastor promoted such a belief to the youth of his church that it prompted a young convert to take his own life. The young man left a note to his parents detailing the preached message and his personal desire to leave this world. After the tragic incident the parents sued the ministry for proposing such an idea and won the case. But this is not an isolated case. There perhaps are individuals, either acquaintances or relatives that we thought were Christians, who took their lives. Where is their soul now?

Church history has declared in every segment of Christendom (including Roman Catholicism), that suicide is an unpardonable sin, a sin

without any hope. Because of the high value they had for life, even the Jews viewed this crime with abhorrence. It was held inexcusable that any but the most degraded and satanic should lay hands on their own lives. Only the remorse of the damned could drive one to it, as witnessed in Saul (I Samuel 31:4; I Chronicles 10:14), and Judas (Matthew 27:5).

Nonetheless, these past fifty years have witnessed in modern evangelism a permissive belief that professing Christians who commit suicide can enter heaven. But what true Christian would want to commit suicide? There may be some incidents where a Christian, because of a biological malfunction, hardening of the arteries, Alzheimer's or similar problems, takes his own life. However, in these contexts the human will is not involved; therefore, the blood of Christ covers that Christian. Yet, when the human will is actively a part of the suicide, such an action is the result of "fatalism," the absolute denial of any hope including God. The fatalism of suicide is a complete denial of God, His providence, and His work.

Some have speculated that Samson and Christ Himself committed passive suicide. But this is foolish thinking. Samson gave his life for his people in the judgment of the Philistines as Christ gave Himself for the ransom of sinners (Romans 5:6-8). There is no verse or example in Scripture that even implies suicide is

accepted by God. More appropriately, suicide falls under the category of I John 5:16: "a sin unto death."

Yes, we must be very careful in how we use eternal security; one who would willfully take his life in suicide is *not* a believer! The end of a man's life is the determining factor and evidence of his election.

### **Christ Is the Security of the Believer**

The Christian must trust in Christ's security and in His safekeeping. The great power that saves is the power that keeps. We must rest in the *work of Christ*, but we must also rest in the *Christ of the work*. He is our High Priest who provided the atoning sacrifice (the Aaronic priesthood in type); He is also our High Priest in the dispensing of that sacrifice (the Melchizedekian priesthood in type). This is why "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans 5:10; "his life" is His resurrected life at the right hand of the Father). We see the intercessory work of Christ in His words to Peter:

Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for

thee, that thy faith fail not: and when thou art converted, strengthen thy brethren (Luke 22:31-32).

Peter did deny the Lord, but his “faith” did not fail, because Christ had prayed for Him. Even a Christian may experience a failure, sin, and even backsliding; but Christ’s intercessory prayers for him will cause his “faith” not to fail, and there will be a “converting” or a returning to the Lord. Sometimes our lives are weak, but we are kept (John 17:11-12, 15) and preserved (I Thessalonians 5:23; Jude 1). Christ is able to keep us from falling, yea even from stumbling.

## Conclusion

When we stand before our blessed Lord, we will have to acknowledge that we made it through life on earth and to heaven because Christ saved us and kept us all the way. Feelings come and go; but our salvation is not contingent upon our feelings. We are not even kept by our works; we are kept by the security and work of Christ for His own. Not every one that “professes” Jesus as Lord is secured (Matthew 7:21-23), but every one that “possesses” the Lord in believing and living has Christ as his security and safe-keeping.

### REJOICING IN MY SAVIOUR

Blessed be the God and Father of our Savior  
Who hath blessed us with all benediction grace.  
In the heavenlies, in Christ we find God’s favor;  
E’en before the world’s foundations we were placed.

Yes, predestinated to adoption glory;  
In Christ Jesus, God’s Beloved Son, we stand.  
For the pleasure of God’s Will—Redemption’s story  
Will unfold the riches of His Grace so grand!

To the praise and glory of His grace we’re lifted!  
In this grace we’ve been accepted as God’s own.  
Yes, accepted in the Father’s own Beloved;  
In the Father’s Son, thank God, I was foreknown.

As the battle cry is heard we must awaken!  
And defend the Truth of God with all our might!  
But amidst the loyal stand that we have taken,  
Sovereignty will need to undergird the fight.

So I stand today rejoicing in my Savior;  
A full atonement He has wrought for me.  
And today I stand within God’s love and favor;  
This miracle was wrought at Calvary.

—Dr. H. T. Spence



# **“The New Age: The Last Church Age”**

Dr. H. T. Spence

God has divinely appointed our lives to be lived in the most crucial hour of human history: the time of the coming of two men. First there is the coming of the God-Man, the Lord Jesus Christ for a Rapture of His people, and then there is the coming of the Antichrist. Two different groups of people in the earth are awaiting the arrival of these two men. There is a remnant that is looking for the coming of Christ in the darkest hour of history, the darkest spiritual hour of the Institutional Church. There is also the world that is looking for the coming of Antichrist to bring all of the world governments under one federation and to rid the world of the clutter of religion. The generation before and at the coming of Jesus Christ for His saints will see the battle against the world and the Christian apostasy at its hottest, the deception at its greatest, and the compromises of the Church at their most prolific in history. Likewise the generation before the coming of Antichrist will be most crucial in its preparation of the world for him.

## **The New Age Movement**

The New Age movement and its great ideological conversation are boldly growing throughout the civilized world. To understand its present intent, we must briefly view its accruing manipulative powers in history. In the early years of this movement (before the turn of the twentieth century), it was known as the New Consciousness movement. It was so named because it was a movement to literally alter the consciousness of its followers. Its intent was to bring a “new” understanding of the self in the light of global mindset. One of the prominent writings promoting this movement in the 1920s was Marilyn Ferguson’s *The Age of Aquarius*. In this book she explained the unfolding of such a movement for the future into what would ultimately be called the New Age movement. One of the critical characteristics of this movement is its bringing together of Eastern and Western thought. Eastern thought and religion has generally been formed upon mysticism and transcendentalism, while Western thought has generally been based upon linear logic. Buddhism, Hinduism, and other Eastern religious thought must be mixed with Western thinking in order to bring about a new global view of philosophy, epistemology, politics, government, music, art, and even religious thought including Christianity. To merge the East and West in thought will bring about a new view of existence or consciousness concerning who we are and why we are here.

## **The New Age of the Institutional Church**

Parallel to the world, there is also a “new age” movement within the

institutional church. This new age view is demanding a new view and a new interpretation of Christianity. This new age movement within the Church began around the turn of the twentieth century, on the heels of the birth of Liberalism and Modernism.

When Liberalism erupted in Europe a number of characteristics identified it as an enemy to true Christianity: (1) the rejection of historic Christian doctrine; (2) the tolerance of all religious views; (3) the denial of the literal Word of God; (4) the denial of the deity of Christ and all the doctrinal aspects of the “God-Man”; (5) the broad acceptance of evolution; (6) the denial of any supernatural intervention of God with man; and (7) the birth of the Social Gospel and teaching that sin was a social issue. Historic Fundamentalism was born to confront this evil corruption of the Word of God.

There soon followed in Europe the birth of the “Neo” movement that ultimately has permeated the message of public Christianity bringing about the demise of the public proclamation of the true Gospel. This movement commenced with what was called “Neo-Protestantism” or “Neo-Orthodoxy.” It stepped forward in the writings of Karl Barth initially as a reaction to Liberalism. Its cry was that “we need to get back to the Bible,” which sounded honorable on the surface. It declared, “The Bible *contains* the Word of God,” rather than that the Bible *is* the Word of God. While Neo-Orthodoxy took the position of the Liberals believing that the Bible was a collection of myths, sagas, and legends, it also believed that the Bible was man’s only hope. What was needed by modern man was a new method of interpretation in order to understand the Bible. Their new approach to interpretation embraced form criticism and existentialism. In their “new” view of Scriptures, the Bible *becomes* the Word of God only when it existentially moves you. This neo concept of theology also spoke of the “community of God,” teaching universalism in the understanding of salvation.

Because Neo-Orthodox men were situationalists in belief, another new theology was born called Neo-Morality. This new movement denounced all absolutes believing that “love” was the only absolute law of God. Part of its warp and woof was pragmatism and relativism. Neo-Morality destroyed all principles, dogmas, and absolutes of Scripture.

In the latter part of the 1940s the “new age” movement of the Church mutated into Neo-Evangelicalism? This was a new version of Fundamentalism that denounced biblical separation. The twofold burden of Fundamentalism at this time was that “ye must be born again” and that “ye should earnestly contend for the Faith.” This next step in the Church new

age movement wanted the former burden of evangelism without the latter burden of contending. Standing against the ecclesiastical separatist position of a separated life and a separated Gospel, they forwarded a more-accepted Christianity that avoided anything negative, that sought acceptance by the scholastic (especially Neo-orthodoxy ones), that despised dogmatism in doctrine and preaching, that showed greater concern for social issues, and that promoted an ecumenical spirit. In the March 1956 issue of *Christian Life* magazine, eight points were given concerning this new movement: (1) to have a friendly attitude towards secular science; (2) to have a willingness to reexamine the work of the Holy Spirit [that would eventually include the Charismatics]; (3) to have a more tolerant attitude toward varying views of eschatology; (4) to have an increased emphasis upon scholarship; (5) to have a more definite recognition of social responsibility; (6) to have a reopening of the subject of biblical inspiration; (7) to have a growing willingness of theologians to converse and dialogue with the Liberals; and (8) to restructure preaching with (a) an overemphasis on the positive aspects while neglecting its warning aspects, (b) an occupation with psychology, (c) a replacement of authoritative pronouncement with the concept of “sharing ideas,” (d) a message that the people want rather than what they need, (d) a retreat from what is viewed as dogmatism, and (f) compromises in the Great Commission.

As the New Church Age continued to mutate, Neo-Orthodoxy destroyed the literality of Scriptures; Neo-Morality destroyed all absolutes; and Neo-Evangelicalism destroyed biblical separation.

In the same year that Neo-Evangelicalism was born (1948), Israel became a nation and the birth of the World Council of Churches was acknowledged. But there was another “neo” birth: it was Neo-Pentecostalism. A rising “healer” within the Pentecostal Holiness Church began to announce “audible voices from God” and declared that he had the power of healing in his right hand. He also promoted a new approach to Pentecost and to the Holy Spirit. His name was Oral Roberts. He finally left the Pentecostal denomination and joined the apostate United Methodist Church in 1968 as a result of their bailing him out of financial debt for Oral Roberts University.

Neo-Pentecostalism became the seed for the conception of the Charismatic Movement in the late 1960s outside of the Pentecostal denominations. This movement had a profound effect on the Roman Catholic Church between 1968 and 1972; there, the term *Charismatic* becoming more identified with the “New Pentecost” in Rome. By 1972 *charismatic* became more and more a trans-denominational term. Rome will

call it a *renewal*. Since Roman Catholics believe their parishioners receive the Holy Spirit at Confirmation, the speaking in tongues is simply a renewing of that which they received at Confirmation.

By the end of the 1970s, nearly all of the Pentecostal denominations had become identified with the Charismatic movement. This error made the Holy Spirit greater than the Bible and open revelations from the Spirit co-equal in authority with the Scriptures. The messages of prosperity and health became their watchword rather than the message of Christ and a holy, spiritual life in Him. All of this new view of Christianity is part of the last Church age, the Laodicean Church Age dedicated to the “New Age” of the Church.

### **The New Church Age Music**

As the ministry of church music has capitulated to Contemporary Christian Music, it has also contributed to the mood and spirit of this “new age” of the church age. In *Confronting Contemporary Christian Music*, I made the following observation:

Why do multitudes of people attend the Gospel sings heard all around our country today? Is it for the Word of God contained in the songs? The songs may contain Scripture itself, but the melodic wrapper is presented in such a way that it is not offensive to the world, and it truly comes across as entertaining rather than “churchy” or “preachy.”

We are being told that music is now the key to evangelism and that evangelism is the sole purpose of the church. But a church cannot build itself on evangelism; it must build upon the Word of God. If evangelism is the only fountain, the church will be a shallow, carnal church without the stability to meet the onslaught of this powerful age. If the preaching of the pulpit weakens, it will tolerate songs that are weak in melody and message (though the message may be true). If our songs are only evangelistic in nature, or their arrangements “easy-listening” in mood and spirit, they too give a cushioning effect to whatever truth the lyrics may contain. Ralph Carmichael wrote and arranged many such songs years ago containing very close harmony, marked with dissonance, producing a smooth and soft effect. It was a musical sedative to the soul. And it compelled the sword of the Word of God to be sheathed, leaving it impotent upon its hearers. Yes, music directors can make the Word of God impotent simply by the way they arrange a song, the way they sing it, or even the way they accompany it. Once a less-than-the-best direction is set on a musical path in a church or movement, it is but a matter of time before the music will go “the way of all flesh.”

## Conclusion

We are truly in the “New Age of the Church” that is conforming more and more into the New Age of the political world. The Church hates anything that is antiquity. It has gone to new church buildings that are more and more modern in architectural structure with the sanctuary becoming more of an auditorium for entertainment. The acrylic lectern now has taken the place of the “offensive” pulpit of wood. Psychology has taken the place of old-fashioned preaching, and platitudes of oratorical speech for the natural man have taken the place of the strong preaching to the heart and conscience of a man. We are in the church age of the “new Jesus,” the “new view” of God, the “new view” of salvation, which is rapidly leading the church to Universalism. This new age of the Church is pressing us to a new view of Roman Catholicism, calling us to repent of our former protesting against the Mother harlot Rome.

What the Bible calls “apostasy” or “the falling away,” the institutional church is calling a “revival” or an “awakening.” We are now reading of rising “Christian music” like BALM (Born Again Lesbian Music) to which prominent men, such as Bill Gaither, have lent their stamp of approval. The powers of neutrality that now oppress many Christians who took a stand in the past, the powers of compromise which are becoming more and more open in evidence, and the powers of apostasy are all coming in like a flood into the churches of the world. They are getting ready to join hand in hand with all the other religions of the world to bring about the one World Church that will freely ride the back of the Beast, the Antichrist.

The true remnant is battling against this “new” way and the “new” view of God and His Son that will ultimately be separated from the Scriptures. The written Word of God and its dogmatism must go before the final “New” can permeate all aspects of the global church. We are now in the “Yea, hath God said” stage, when the evangelical world does not even agree on what is the text of the Word of God. Its view has become more nebulous and semantic. Most preachers are now Bible “critics” rather than Bible proclaimers.

There is nothing new that is true, and nothing that is true is new. The urgency of the hour is critical; we have no time to throw away that which has been tried and proved through the centuries by the greatest of saints. The new will wear off after a while, and the Church will find another “man of the hour” with his unique “purpose-driven life” and his concept of the “prayer of Jabez.” The Institutional Church today is in a very fluid state, rising and falling with the tides of the popular. It is becoming as unstable as water, yet the people love to have it so.

May God keep us on the old and deliver us from the tantalizing influences of the “new.” This New Age may be in vogue with the populous mass of humanity, but it has no character of inner spirituality to stand before the God of Eternal Verity. We plead with the Remnant: keep on keeping on! Don’t waver with the mighty tides of change; they have no identification with the God of the Bible!

## **APRIL / MAY “TAPES OF THE MONTH”**

### **THE THIRTY-SECOND ANNUAL BIBLE CONFERENCE**

**APRIL 9-16, 2006**

*Theme: “The Work and Offices of Christ”*

**Dr. H. T. Spence**

“The Eternal Son in the Light of the Trinity”

“The Divine Appointed Work of Christ”

“Christ in the Work of Anointing”

“Christ in the Work of Security”

“Christ in the Work of Eternity”

**Dr. Dennis Lowry**

“Christ in the Work of Redemption”

“Christ in the Provision of Grace”

**Dr. Douglas Wilson**

“Christ in the Work of Reconciliation”

“Christ in Loving His Own”

**Rev. Bradford Lowry**

“The Power of the Resurrection”

### **SPECIAL GUEST SPEAKERS**

**Dr. Bob Doom**

“Christ in the Office of Prophet”

“Christ in the Office of Priest”

“Christ in the Office of King”

**Dr. Larry Saunders**

“Christ in the Office of Savior”

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