

# STRAIGHTWAY

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

## CHRISTIAN PURITIES FELLOWSHIP

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## **The Rise and Fall of Christian Fundamentalism, Part Three**

Dr. H. T. Spence

Having come to the third article in this series concerning the rise and fall of Christian Fundamentalism, let us first briefly reflect upon the burden of the previous two articles.

### **The First Article Reviewed**

In the first article we observed with necessity the historical birth of Christian Fundamentalism, its purpose, and its providential appointment during the mid-1800s. At its inception the Fundamentalist Movement was a “puritan” movement endeavoring to purge various

denominational systems from the gripping throes of Liberalism and Modernism that was escalating through these denominations in both Europe and America. Such powers were aggressively taking hold of the denominations at that time bringing increasing acceptance of Unitarianism, evolution, the rise of cults, and later the subtle, intellectual deception of Neo-Orthodoxy. As the Fundamentalist movement called its followers to an allegiance to the foundational principles of God’s Word, such principles became

*This edition includes a second article*

**The Rise and Fall of  
Christian Fundamentalism, Part Four**

known as the cardinal doctrines of the Christian Faith or the *fundamentals* of the Christian Faith.

Soon it became evident that ecclesiastical leaderships were not sympathetic toward a return to the landmarks of their spiritual nativity. This obvious refusal then forced the conscience of God's remnant to make an exodus from the growing apostate system within their denominations to become "pilgrims" or "separatists" in heart. Historic Fundamentalism from that point on definitively identified itself as a *fundamentalist, separatist* movement.

During the twentieth century there were other denominations and conventions that eventually gave evidence (though seeming to have had a biblical birth) of their own falling away; this change in turn produced a "fundamentalist movement" within their camps. The worsening conditions eventually necessitated an exodus and a separatist identification from the apostasy of

their denominational systems. Examples of such groups could be found among many Presbyterians and many Baptist conventions.

As the decades unfolded in the Fundamentalist movement, there was a subtle, growing concern among a number who were born in this emerging fundamentalist camp. They had not personally experienced the agony and necessity of the battles fought within fallen denominational systems. Such individuals had no personal knowledge of the intensity of the enemies of the Truth. They reasoned that perhaps a less offensive stand against error would be the better position to take. Perhaps the enemies of their forefathers were not as bad as had been portrayed. Maybe the strategy should be one of less militancy and more loving dialogue with these so-called enemies, and that through this approach the neo crowd could be "won over." This movement within Fundamentalism in the 1940s declared itself to be *Neo-Evangelicalism*.

The men of this new movement were secretly drawn to the writings of another relatively new movement from Germany called Neo-Protestantism that eventually became known as Neo-Orthodoxy. These "new" evangelicals longed for a more intellectual approach to theology and the Scriptures, like that of Neo-Orthodoxy. Because of this growing desire, many of the Neo-Evangelical seminaries eventually mutated to a Neo-Orthodox persuasion.

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Such seminaries inevitably assimilated the terminology of the Neo-Orthodox writers. The infatuation with such theological existentialism caused a number of sons (e.g. Charlie Fuller's son, Daniel) to pursue their education in the seminaries of Germany that were the bastions of this heretical Neo-Orthodox theology.

## **The Second Article Reviewed**

Our second article on the rise and fall of Christian Fundamentalism unveiled this Neo-Evangelicalism and its strong abstention from ecclesiastical and personal biblical separation. This new approach to evangelism pursued two presuppositional paths: (1) *Intellectual-scholastic dialogue* with theological enemies (resulting in a number of biblical issues being compromised for accommodation's sake) and (2) *Methodological pragmatism* in order to numerically build their churches and ministries (otherwise known as Situationalism). This Neo-Evangelical movement made its visible departure from Fundamentalism in the late 1940s. It forthrightly established its own identity becoming a trans-denominational movement. Recent decades have proved that this movement has aggressively affected most independent churches and mission organizations.

Candid observation of Fundamentalism over the past twenty-five years clearly reveals a growing sympathy towards this "darling enemy" of Neo-Evangelicalism. That which

should be viewed as a true enemy of biblical Christianity is now secretly and affectionately being viewed as a great asset and hope for Fundamentalism. The growing Fundamentalist sympathy claims for the most part that at least in so-called conservative Neo-Evangelicalism there is a belief in the fundamentals of the Christian Faith. Though this may be true of a remnant within Neo-Evangelicalism, it is obvious that the greater number of the movement deny those precious fundamentals. For example, the polity and theology of the Southern Baptist Convention offer great extremities of belief for its parishioners. While this Convention has become a haven for Liberalism, Modernism, and Neo-Orthodoxy, one may still find a conservative (though unseparated and unbiblical) camp within SBC. The Southern Baptist Convention has made Neo-Evangelicalism a strong part of its religious fabric. The diversity of ministers and religious thought can be seen in the late Jerry Falwell and at the same time in the well-groomed Charismatic personality Pat Robertson.

Neo-Evangelicalism, because of its fluid, existential foundation has no problem with such extremities. In fact, such men can be found on the same religious platform with no seeming compunction of conscience. Neo-Evangelicalism's dialectic presupposition can harmonize a Dr. D. James Kennedy's hosting the TBN services in his church with Paul

Crouch as the “master of ceremonies.” Neo-Evangelicalism is now viewed by most Fundamentalists as a “darling” enemy of growing sympathetic appeal.

We must acknowledge that this neo-movement is just as much a part of the ecumenical movement in its own unique way as the World Council of Churches. Sin is sin, drugs are drugs, and rock music is rock music. All these areas can present either a conservative or blatantly evil side; nonetheless, both sides are still wrong.

### **The Great Dilemma in Fundamentalism Today**

With a growing and influential constituency towards Neo-Evangelicalism, a great dilemma now faces Fundamentalism. At least half of the graduates from Fundamentalist schools are becoming Neo-Evangelical. At one time we viewed the crossover trend as taking place several years after their graduation; the present trend indicates such graduates from Fundamentalists schools are immediately stepping into the camp of the neo-crowd. This trend gives proof that Fundamentalist schools are no longer taking the imperative stand against Neo-Evangelicalism. They are no longer warning their students with biblical passion against this great heresy. As a result, their graduates no longer believe this neo-Christianity is a dangerous, subtle tentacle of the apostasy.

There is now a generation that

knows not the biblical God of their spiritual forefathers; there is now a generation that does not believe this “darling” enemy is a real enemy. One need only peruse the evangelical books written today; the overwhelming majority are by neo-ministers with strong Charismatic tendencies. This is where the Fundamentalists are now feeding for their devotions and expository studies. This is the fountain from which their sermons are being drawn. The so-called *Young Fundamentalists* have grown up privately reading these intellectuals and have become infatuated with their abilities in epistemology; they are longing for their own ministries to be polished and groomed in such an intellectually-stimulated context. They have come to believe that the numbers are the proof of God’s anointing. The young musicians, composers, and arrangers secretly listening to Neo-Evangelical and Charismatic “praise and worship” music have become enticed by the fleshly and seductive sound of such music. This music could be sung in the broad stream of any “Christian” context without offense. *Its popularity, in their thinking, must prove that it is of God.*

Truly the Trojan Horse of Neo-Evangelicalism has been brought into the Fundamentalist Camp. What was once militantly attacked in the pulpits and seminaries is now believed to be a gift from God to move the masses of people toward Christ. This carnal reasoning has convinced

us that we must immediately take hold of this gift or we will fall behind the times. The pressures to change are already being felt throughout the Fundamentalist camp; we are told that we must be assimilated into the “neo” mind-set, or we will be left behind in this great move of God that has now come to Christianity.

### **The “Old” Is Out; the “New” Is In**

In such times as these, the true child of God must pray for God to give him discernment to not be sucked into the vortex of Neo-Christianity’s deceptive, delusive thinking. The Christian finds himself nearing the end of the true view of the biblical church. Two thousand years have given history to the unfolding of true *and* false Christianity. Not only has the wheat come to maturity but also the tares; these have matured together. The *public* Christianity that we see today in America is Neo-Christianity; it is the product of the growing apostasy for two millennia within the institutional church. Such Christianity has made vogue an existential breed of acceptable “pop” culture. This public, neo-view includes the *Passion of Christ* by Mel Gibson, the “married” Christ in *The Da Vinci Code* by Dan Brown, *The Gospel According to Judas*, *Jesus Christ Superstar*, and *Godspell*. These are all part of the clamor and craving for a new approach to the Gospel.

The global populace of Christendom

wants something new in Christianity; it has become tired of the old. It is not because the old does not work; it is because the demands of pure Christianity are no longer desired in this Laodicean Church Age. The rising hatred within the Christian apostasy is tenaciously stepping forward with greater vengeance against the “old.” It hates the old way of preaching, the old way of praying, the old hymns, and the old way of godly living. Its intrinsic hatred is hunting for the precious life.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth and shall be turned unto fables (II Timothy 4:3-4).

Even leaders in Fundamentalism today have reinterpreted their histories in order to vindicate the obvious and bold changes within their schools, churches, and music.

There now is a strategic ploy to make a marked distinction between the Fundamentalists of the past and the “Young Fundamentalists” of the present. Just as Ralph Carmichael took Handel’s *Messiah* and placed the contemporary rock beat to it calling it the *Young Messiah*, there is a growing difference between the rising leaders of today and those of the past. They are obsessed with the trendy terminology of their times and the yearning to fit in with the

contemporary. They want to be a kinder, gentler leader with a growing indifference toward the militancy of Fundamentalism's past. They do not want to be known for their valor on the battlefield; to the contrary, they desire to be known for their ability to make peace with God's enemies. Their blogs and sermons reveal their heart's intent: the battles of the past are history; militancy against the apostasy is to be no longer a part of the Fundamentalist's "style" of living and preaching.

### **The Concept of Preaching Today**

One of the great tragic evidences of the withdrawing of the presence of Christ from the Fundamentalist movement is the absence of God-anointed preachers whose messages were marked with power and conviction. Their screamings and wailings of warnings are now sarcastically viewed as crude and offensive. The absence of such preachers for several years now has caused congregations to become accustomed to a suave, professional, and sedative preaching accompanied by a Joel Osteen smile that keeps the sermonizing light and non-offensive. We have come to believe that only expositional preaching is the approach for today since the Neo-Evangelicals have been doing it for decades now.

Mere expositional preaching destroys the convicting power of Truth. It does not hit the target for our times; it keeps the Word of God

in the past, isolated to non-offensiveness with the audience. Such presuppositional changes in attitude and thought have caused such young men to discard from their arsenal revealing and descriptive terms like *cult* to describe the Mormons and Roman Catholicism, *antichrist* to identify the Pope, and the words *apostasy* and *separation*. Elusive, generic preaching and teaching have become religiously correct. The parishioners have lived a number of years without hearing powerful, strong, convicting messages on sin, the age, and the deceptive personalities of our times; as a result, they have forgotten what true, biblical preaching really should be. Leaders will even publicly acknowledge they have homosexual friends even though Paul condemns such friends in First Corinthians 5:9-11.

Yes, we are witnessing a new breed of men who have been enamored with the powers of the intellectualists, the neutrality of Neo-Evangelicalism, and the mega growth of the Hybels, Warren, and Osteen-like ministries. Many of the young Fundamentalists want what these men have and are willing to make the compromises to get it. Historical Fundamentalism has had a legacy of strong, forthright preaching that dealt a death blow to sin, heresy, and the demonically influenced personalities of the time, along with the biblical proclamation of Christ in the light of the contemporary. The love of legacy and

Truth is a thing of the past; the world with its accolades is the purpose of ministry now.

Another principle that has affected strong, biblical preaching has been the rise of the theological systems within Fundamentalism. One of the first carnalities dealt with in First Corinthians is found in 1:11-13 concerning the divisions within the Body of Christ:

Now this I say, that every one of you saith, I am of Paul; and I of Apollos: and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?

A great identification of this passage with our times is the rise of the theological systems within Fundamentalism and the power they have over ministers and ministries. The power of such systems is even a greater influence at times than the Word of God. Such elevated systems destroy the unity of the Body of Christ and the very historical movement of Fundamentalism itself. Theological divisions and schisms are wreaking havoc within schools and seminaries. The men mentioned by the Apostle Paul are dead; but there are others who have taken their place. "I am of Calvin!" "Well, I am of Arminius!" "Well, I am Baptist!" The true Body of Christ was never to have such divided distinctive isolationism. Did John Calvin die for us? Do we baptize in the name of Jacobus Arminius? Was Jonathan Edwards our sovereign Savior?

There are those who will make the human, theological systems equal to the Scriptures, yea even to declare such systems to be the Gospel itself. Thus the Body of Christ is carved into pieces and presented as antithetical in heart. *The emphasis upon theological systems has become a sign of deep carnality within Fundamentalism.* We tend to preach the system rather than simply "let the Bible speak" for itself. We tend to read and study the systems more than we do the Bible. They become our presuppositions destroying the liberty of the Holy Spirit to interpret Scripture with Scripture. In historic Fundamentalism these distinctives never competed with the Fundamentals. There was a great unity among God's men in spite of their distinctives; they fought side by side against the evils of Liberalism, Modernism, and Roman Catholicism. They preached in one another's pulpit. When it came to the battle itself, there was no emphasis upon any Presbyterian, Baptist, or other distinctive. But today the theological systems are destroying the heart of Fundamentalism. Yes, it is truly a sign of carnality among God's people.

How sad it is that in these days of false ecumenicity among the Liberals we are not witnessing a true unity among the Fundamentalists. Neutrality, compromise, theological systems, the rise of acceptance of contemporary Christian music all have added to the erosion of any hopeful unity. Brethren are now

being divided from brethren because of the disorderly walk that has come from all these “new” approaches and “new” changes that are claimed to be for our good.

### **Conclusion**

The discontentment pervading Fundamentalism today has insisted upon the need of leaving the “old” paths of truth and the “old” landmarks of biblical separation. The “old” battles are no longer worthy to fight, and the “old” great hymns of the Faith need to be discarded; “new” methods yield dialogue with enemies, and “new,” more contemporary melodies emasculate our great hymn heritage. The casualty of such discontentment lies within the changes that have taken place in the hearts of men, their ministries, and their schools. When such moods and feelings smother the breath of truth within the soul, the “old” will be despised with the persuasion that the “old” is no longer relevant.

The truth of the matter is that when people spiritually die, they will resort to synthetic animation, in whatever context it is needed, in order to keep up the appearance of being “spiritual.” Time will prove for any man or for any ministry that changes have come. Some changes may be for the good if such changes do not tamper with principles of Scripture. But other changes eventually bring about the spiritual demise of the man and the ministry.

Several years ago my dear earthly

father and the board of trustees of the Foundations Ministries sent me (while serving as the vice president) to eleven “old” schools on the eastern seaboard and the mid-states of our country. The purpose of this 23-day trip alone was to visit the schools, to spend time in their archives researching each founder’s heart and purpose in beginning the schools, as well as to study the principles that dictated their birth. The next step was to investigate these schools’ succeeding years to see if there had been any changes in governing principles, dress standards, and teaching standards, as well as to detect any subtle compromises from their earlier biblical precepts. Each visit concluded with a taped interview with the administration about the present vision for their ministry. The hopeful benefit of this trip was to learn what steps over a period of time lead to the downfall of a biblically-birther school and what steps need to be taken to avoid such a casualty.

This most insightful trip revealed how God can use a school in the past through a biblical, Holy Ghost birth and elevate it through His providence. It also revealed that over a process of time there is the real danger of changes slowly coming in as subtle neutralities and compromises weave their way into the hearts of men. Neglect and broken communion with God, though continuing in the ministry, tend to cause such an individual to turn to



the human side of administration and leave the principles of the Word of God. In time policy takes precedence over principle. Do we not remember the words of a prominent Fundamentalist leader who has often stated, "Every school or church is only one president or pastor away from apostasy"?

Though it is not a predestination of inevitability, Church history has proved time and time again that the first-generation biblical leadership of a church, school, or movement bases their separation and ministry on the Scriptures; the second-generation leadership tends to neutrality, the third-generation to compromise, and the fourth-generation to apostasy. The warning to my own second-generation leadership at Foundations will be one of neutrality. As for Fundamentalism, we are in the fourth-

generation leadership. Is the knocking at our door the sound of apostasy? Will we be given over to the mind-set that wrong changes are necessary and good for the days ahead? The greatest need at this time is for pastors, evangelists, school presidents, missionaries, teachers, and parishioners to call a moratorium on all we are *doing* in the churches and schools and for about 30 days get alone with God crying out in deep repentance for all of our compromises and backsliding ways evident over the years. Unless God brings a mighty revival in heart, in preaching, in repentance, and in biblical living, we may be witnessing the final collapse of one of the greatest movements used by God in the End Time of the Last Days, the movement called Christian Fundamentalism.

## **Sixth Annual Foundations Marriage Conference**

*July 28*

Four messages to be given on marriage by Dr. H. T. Spence  
with seasons of prayer for the married couples.

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## **Eighth Ladies Prayer Fellowship**

*August 10-11*

Dr. and Mrs. Spence will each be speaking twice along with  
seasons of prayer, testimonies, and fellowship.

# We Must Not Change!

20th Men's Prayer Conference, 2002  
"The Powers of Change in the End Time"

H. T. S.

H. T. Spence

1. Chang-es in life are part of liv-ing; Chang-es in sea-sons, weath-er, and time.  
2. Some things in life have pro-per chang-es; Pro-vi-dence guides such chang-es a-long.  
3. E-ter-nal is God's re-ve-la-tion; Nev-er out-dat-ed, nev-er to die!  
4. End time will bring a-bun-dant chang-es, Chang-es a-gainst the Word of the Lord.

Chang-es will come in age sur-viv-ing; Chang-es are part of Earth's life-time.  
Walk-ing with Christ will bring good chang-es; More to His im-age we be-long.  
God keeps His Word by pres-er-va-tion. Its truth we must not e'er de-ny!  
We must not yield to sub-tle chang-es But stand a-lone up-on God's Word.

But there must not be change in stand-ing True to the Lord and His great Word.  
But there must not be change in liv-ing; Liv-ing for Christ with con-stant love!  
Man cries for change and cries with ha-tred: Tired of the old and tired of truth.  
God keep us faith-ful to the Scrip-tures, Un-chang-ing heart 'midst chang-ing time!

We must not change! \_\_\_\_\_ We must not change! \_\_\_\_\_

# **The Rise and Fall of Christian Fundamentalism, Part Four**

Dr. H. T. Spence

One thrilling story of manly valor is found in Second Samuel 10:1-13. It certainly helps us to understand the perplexity of the times and the crucial need for men to arise for the cause of Christ and His people.

At the outset of Second Samuel 10, Israel's enemy the Ammonites appears to have remained quiet since their defeat by King Saul nearly a half century earlier (First Samuel 11). Nahash their king (perhaps a son of the former Nahash) had rendered friendly service to David. But at the ascension of Hanun, Nahash's son, the hostility of the children of Ammon revived and showed itself in a way that made conflict inevitable with Israel. The growing power of David in his subjugation of their kindred the Moabites no doubt also contributed to their change of feelings.

When Hanun comes to the throne after Nahash's death, David decides to send his condolences to Hanun remembering the kindness Nahash had shown David. When David's servants arrive before Hanun, they are met with the ingratitude, contempt, and malignity of Hanun for David and Israel. Others had convinced Hanun that David had sent these men to spy out the nation and to bring scorn upon the nation. Agreeing to these insinuations Hanun showed his disdain of David by shaving off one side of the beards of David's men and by cutting their clothes off from the buttocks downward. On hearing of this humiliation to his men, David sent them to Jericho until their beards were grown again.

The children of Ammon then saw that they "stank" before David and therefore hired a Syrian mercenary army to assist in fighting against Israel. David then raised up an army and sent Joab with the host of mighty men to fight against these warriors. When Joab arrived just in time to prevent the Syrians and Ammonites from unifying their forces, he found himself precariously in-between the two armies: if he were defeated in the front, there would be no escape in the rear. Caught in this situation, Joab leaves Abishai his brother with such troops as he could spare to watch the Ammonites, and he himself took the choicest of men and prepared them to fight the mercenary Syrians. Both brothers would have to watch to see how the battle would go. The ones left with Abashai were ordinary troops who would become disheartened by Joab's failure, so that without extraordinary bravery on their leader's part they would give way and all would be lost. Joab tells his brother Abishai "Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good" (Second Samuel 10:12).

As the story unfolds Joab strikes the Syrians first because they were mercenaries and would not hold up alone for the sake of the Ammonites. When the children of Ammon see the Syrians flee, they likewise flee. But the Syrians, amidst their shame, regather with greater forces. When David arrives, God gives him the victory.

There seems to be three battles declared in chapters ten and eleven: (1) the war with Ammon and the Syrian (10:6-14); (2) the war with the Syrians (10:15-19); and, (3) the war with Ammon (11:1-27). These battles would be most crucial for Israel, with much at stake and much to be lost. These were battles that demanded men, valiant men, yea, mighty men.

### **The Warnings of the New Testament**

Before viewing this historical account in the light of the present distress in Fundamentalism, it is imperative that we see the times in which we live as Christian Fundamentalists. First, we must understand that Christ's first coming was the commencement of the Last Days (Acts 2:16-21). Thus, Christianity was appointed by God for the Last Days. It also must be observed that the New Testament was written in and for the Last Days. The Day of Pentecost birthed two churches: the true Church (the invisible Body of Christ or the Church of the Firstborn), and the visible, institutional church. On that day both churches were the same and the purest. But the first book written in the New Testament (the book of James, around A.D. 45), revealed already the failings of the *institutional* Jewish Church. How quickly the apostasy had made inroads into the Jewish churches manifesting itself in the flourishing of carnality and worldliness! It was that same year (Acts 13) that God began to move within the Gentile Church while the Jewish church attempted to mix Christianity with Judaism. The Judaizers eventually tried to pervert the Gospel in the early Gentile churches as it had done within the Jewish churches. The rest of the New Testament, though presenting the doctrine of Christ, was written in the context of warnings against the encroachment of heresies rising and carnalities ever permeating the institutional church.

In the light of this truth, one must be careful in reading Matthew 16:16-18. As the Father had revealed to Peter one thing, "Thou art the Christ, the Son of the living God," Jesus revealed another thing to him: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The Greek language makes it clear that this rock is the creed of Peter, or the Christ that Peter had just declared in 16:16. The name *Peter* (Gr., *petros*, masculine) literally means "a little rock," while *petra*, "this rock," is referring to a large rock, Christ Himself (First Peter 2:4-8).

Two churches emerged from the New Testament times and have grown throughout the centuries. There is the true Church and there is the institutional church, which has become the false Church. The wheat and tares have grown together over the centuries in the same world and often in the same visible institutional church. It is established in Revelation 2 and 3 that the church in Ephesus had Christ walking in its midst while the Laodicean church found Him standing outside and not part of it. The one true Church is built by Christ its Head; the other is built by the Devil, its head. The devil is building a church, which will become the woman harlot, as Christ is building the true church, His Bride. Christ declared to Peter that the “gates of hell shall not prevail against it.” This statement is not referring to the false Church but the true Church. The Greek word *hell* is *hades*, the region of the dead. The gates of Hades represent the entrance into Hades or death. The Lord affirmed that death shall have no power over the members of the true church. There may be moments when it seems the gates are succeeding and death is imminent, but God’s saints will rise with ultimate triumph. Satan is ever attacking God’s saints to wear them out, to overcome them, and to destroy them; but God will not allow it.

This is not true, however, of the institutional church, which will be overcome; it will come to death: *it is not built by Christ*. Its head is the Devil; he is building his church to become the mother harlot. The tares are the children of the wicked one (Matthew 13:38). The Roman Catholic Church is dead; it has entered through the gates of Hades and has entered Hades, the place of the dead. The United Methodist Church, the U. S. Presbyterian denominations, the Episcopal Church, the Charismatics, the Neo-Evangelicals have all given evidence that the gates of death have taken over; they are all in the throes of Satan. The tares will flourish and multiply giving supposed signs of life; however, spiritually the churches are without Christ and know it not (Revelation 3:17).

The Neo-Christianity of our times will become part of the World Religious Entity to welcome the Son of Perdition. If it were possible the very elect would be deceived by these tares (Matthew 24:24), but thank God the true Church, the Elect, will never come to the entrance of death; the gates of hell will never destroy it.

### **The Fall of Historical Fundamentalism?**

History has proved that the historic Christian Fundamentalist movement was divinely appointed by God for the end time of the Last Days to combat the final onslaught of the enemies within the institutional church against God’s Word and against the true remnant, the Elect. But as is the potential danger of any movement and its mutation in every generation, *we may be*

*witnessing the institution of Christian Fundamentalism coming to the gates of bell.* The true remnant within Fundamentalism will not be destroyed, but it seems that the public view of the movement, as it is being redirected, will experience its historical demise. Fundamentalism's militancy yet magnificence of former days and glory is being brought to death, while the "ism" of its institutionalism is bringing an emergence of a "Neo-Fundamentalism" that is nothing more than Neo-Evangelicalism. There is no difference now between the public view of Fundamentalism and Neo-Evangelicalism.

## **Second Samuel 10 Seen Today**

It is not easy to live fully by the principles of God in this contemporary hour. These are not days that encourage strength within Fundamentalism. These are days when compromise is the pressing call, when the battle, the testings, and political correctness are pressing upon God's men. These are days when shocking things are happening; while one endeavors to stand, others flee. Within this story of Second Samuel 10, we find crucial warnings and hopeful decisions for us as men in the final conflict with the global end-time apostasy.

The first men to be noted in this conflict are the enemies, the Ammonites and the mercenaries called the Syrians. We must ever know our enemies: the world, the flesh, the devil, at times our thoughts, people of this world, philosophies, religions, Neo-Christianity, the media, the public school system, contemporary science, the medical-world system, businesses, governments, etc. Some of these may have been at least friendly to God's people in the past and even assisted God's people in kindness like a Nahash to David. But this is not true today. There is a mood, a spirit, and a trend that mark the world today with hostility towards the God of Scripture. True Christianity has fewer and fewer friends. The entire world, the nations, the philosophies, and religions are gathering together for an overthrow of the true Christ and His true people. We are now facing the reality of Psalm 2:

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.

Even those who were neutral in the past are now being bought to become mercenaries in the battle to overthrow God's elect.

A second group of men to be noted are David's representatives to Hanun. There are men who identify themselves with evangelicalism and Fundamentalism who have tried to become ambassadors and representatives for God's people. They believe there is hope with these enemies; they want

to dialogue and act in kindness with the enemies. But half of their beard has been shaved and the lower parts of their body have been exposed. The beard was the symbol of manhood. The beard was also a symbol of a free man; to cut even half of it was to count one as a slave. Moreover, only the priests, not king's servants, wore undergarments; the cutting of the robe just above the buttocks was a vile and abominable affront. We are in a fearful day when young men believe that there is hope with some of these enemies. We have seen some who have gone on national television with powerful media personalities believing it would be a testimony for Christ. But time has proved it has not been so. To the contrary, such actions have weakened and caused the "man of God" to compromise in principle before the world and to become less manly in his spiritual strength before God. The blogs of our day are drawing a wholesale number of young fundamentalists to write their own "two-cents worth," believing that dialogue is the way within Fundamentalism. But there is no spiritual growth to come from it. Like the media talk shows, everyone says what he wants to say, but nothing is ever accomplished:

But foolish and unlearned questions avoid, knowing that they do gender strifes (Second Timothy 2:23).

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science [knowledge] falsely so called: Which some professing have erred concerning the faith (First Timothy 6:20-21).

A growing number of young men believe there is hope for Neo-Evangelicalism and for those men who lead the mega-church movement. Others believe we need to now allow our Christian schools to be accredited so as to assist our students to further themselves in acceptance in the eyes of the world; it also allows the influx of monies from federal Pell grants into our schools. School presidents who condemned regional and national accreditation back in the 1980s, declaring that the secular philosophical influence would hurt the purpose of God's schools, now believe that accreditation from a "Neo-Christian" perspective has no philosophical or theological influence. The religious accrediting organizations of our time are clearly sympathetic towards Neo-Evangelical and Charismatic schools. How can true Fundamentalists be associated with Liberty University, Regent University, Heritage Bible College, and other full-fledged Neo-Christianity schools? What we feared from the secular philosophy accrediting organizations may be less of a concern when we consider religious accreditation and the influence of the Neo-Evangelical and Charismatic schools' philosophies on such accrediting organizations.

We are also hearing in a bold fashion from the blogs of the young fundamentalists and in their journalistic reasoning that not all Contemporary

Christian Music is wrong. Such music should be allowed to become part of the emerging contemporary Fundamentalism. The years of assimilating the easy-listening music in our homes and youth camps have brought us to accept the CCM as part of the new fabric being woven for modern Fundamentalism. Such reasoning is destroying our young men; many are capitulating to Neo-Evangelicalism; they do not see the danger and the evil of this heretical thinking.

Although the woman harlot of Revelation 17 will be allowed for a season to ride upon the back of the beast, she will ultimately be destroyed by the beast as he turns on her to hate her, make her desolate and naked, eat her flesh, and burn her with fire (verse 16). Like contemporary American secular opinion, Fundamentalism is growing more and more against the necessity of any kind of warfare. We are losing our manliness for the battle and as Samson we will become slaves to Neo-Christianity. We want to be friends with the enemies, to get along with them. But the enemies never change; they are still enemies of God! Fundamentalism's nakedness will eventually appear as it loses to the enemy the clothing of Christ. It will also expose the "seed" of the future of true Fundamentalism to open shame.

A third division of men in the events of Second Samuel 10 can be typified in the character Abashai. Abashai was the son of David's sister Zeruiah and a brother of Joab. He was the chief of the second group of three among David's mighty men. He first joined David when he was in flight from Saul. He remained true to David his entire life. In David's old age Abashai heard the cry of his king when one of Goliath's sons was ready to kill David. He succored David and came and killed the giant, pleading with David not to go out to battle again ere the lamp of Israel would go out (Second Samuel 21:17). There are some men still remaining in Fundamentalism today who will stand in loyalty to God, His Word, and to other godly men who are still in the battle. Though less cunning, they are equal in courage and relentless toward the foe. There is an austerity about such men in what seems to be cruelty during times of battle. But David understood them and their genuine heart for God. Their greatest trait is unswerving loyalty to God's men, standing firm amidst the intensity of the battle. The nominal crowd does not understand them, but God has placed within them a valor for the battle. They hear the divine appointment for their life and wait command. They are men who help in the battle, they are men of courage, and they play the man for God and for the needed example to the people of God. Other cities, other churches, other schools, and other ministries will hear of their exploits in the heat of the battle for Truth.

A fourth group of men is typified in the man Joab. Joab also was a son of Zeruiah, David's sister. He became the captain of the host of David.



He was a man of greatness and instilled manliness in others. Although there were failures in Joab's life (ultimately he was in league against David when Adonijah, one of David's sons, tried to take the throne at the end of David's life), we do find him in this battle as a great warrior for God's nation and king. Here he was a cunning man for the battle and inspired his brother to face the odds against them. To such men others look in the battle especially when it seems the odds are against them. They inspire others with manliness to fight the good fight, to give strategy for war. They condemn neutrality and compromise, leading others with fidelity of life and heart. They discern what is at stake if the battle is lost; they know what will happen in the scattering of the people and the loss of the cities, local churches, and schools who are looking to them in hope. God knows we need men like this in Fundamentalism today: those who cry to us to "play the man" for God and not give in to the times. At the same time, we must be warned by Joab's failures as well.

### **Conclusion**

There is a final man to witness in these battles: David the king. He was truly a great, militant leader in his prime. He too inspired manliness in young men. He fought Goliath and many campaigns against the Philistines, the uncircumcised enemy of God. In the first battle of Second Samuel 10 he is absent; in the second battle he is present. At the time of the third battle (chapter 11), he is at home, resting and facing the temptation of his mid-life through the powers of the flesh. He is about 52 or 53 years old at this time. Here David typifies those leaders who are caught in great temptation and danger in the prime of their ministry and leadership. The changes in life seem to give liberty of thought that the fighting of battles is no longer needed.

Some of the greatest tragedies we now are witnessing are from men who led us in past battles, who taught us to use the sword, whose spiritual battle tactics inspired courage and valor in us. But now we see them failing, refusing to go out as before, sitting back in worldly titles while other powers are now taking over and destroying us as a movement. God's men cannot withdraw from the battles now; they cannot lay down their title of preacher, reformer, and soldier of the cross for titles they believe on earth are greater.

My earthly father often said, "Don't ever stoop to become President of the United States if God has called you to be a preacher." We may have thought at one time that political involvement of ministers was needed. But we are now witnessing the destruction that politics will eventually have on the independent voice of a God-appointed preacher as well as the forced compromise it will demand such who stay in governmental leadership.

There will be no crowns received in heaven for such human appointments, especially if we capitulate to the very enemies that we once fought. Such changes by such seasoned men will affect other men. David's failure will affect Joab, his other wives, another man's wife, a child in death, and other sons. A total of nineteen people ultimately will die because of this sin of a leader. How are the mighty fallen! Will Roman Catholicism and Protestantism ecumenically come together via the garb of preacher and prime minister? Will the champion of Israel against the Philistines be taken by a Philistine Delilah and become "weak, and be as another man" (Judges 16:7, 11, 17)? The anointing of the past could be forfeited by the compromise of biblical separation and the relinquishing of a Nazarite vow with God. One could shake himself as he did at other times and be convinced that the Lord is still present because of continued abilities, but the shaking could be of habit and memory rather than the fresh anointing presence of God.

Two final articles will be needed on this subject of the rise and fall of Christian Fundamentalism. In these days of such a falling away, may God raise up a remnant of men to "play the man for the people of God and for the cities of God." May we be of good courage, know the enemy, hate compromise and neutrality, and live a spiritual life of consecration to God for our generation. "Let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good."

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# Getting Back to the Scriptures

11th Men's Prayer Conference, 1993

"Following the Holy Scriptures to Our Heavenly Home"

H. T. S.

H. T. Spence

1. Church of God, A-wake! We must rise up! Rid our-selves of our mod-ern ways!  
2. Schools of Christian name, heed the warning! In - tel - lect a-lone will not do!  
3. Chris - tians, do not heed cries for "Ne-o"! Nor the cries for "love" with-out Truth!  
4. Now's the time to look to the old Cross! Leave the new; it will not with-stand

Cease to drink the wine from the world's cup! Cease to give its "meth-ods" praise!  
Com-pro-mise of truth is a - larm - ing! All the "right" it will un - do!  
Leav-ing the old paths will bring sor - row, And de-stroy our sons of youth!  
All the hordes of Hell that con-front us! Heed the Scriptures! They will stand!

We need to get back to God's Ho-ly Scriptures! We need to pur-sue the Truth of God's Word!

We need to main-tain our jour-ney t'ward Heaven! and com-mit our lives to the Lord!