

STRAIGHTWAY

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

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The Rise and Fall of Christian Fundamentalism, Part Five

Dr. H. T. Spence

As the public view of the historic Christian Fundamentalist movement continues to deteriorate in our generation, we have observed in the previous articles several contributing factors to this decline. So many Fundamentalist ministers and their churches today cannot discern that they are caught in the powerful web of Neo-Evangelicalism partly because they have not discerned what historic Fundamentalism once was. As a result, they have come to believe there is basically no difference between the two; there is simply a

conservative and a liberal side to Evangelicalism. Although these terms have long since taken separate paths, many continue to assume that Evangelicalism and Fundamentalism are still synonymous terms.

A dear friend who recently took the pastorate of a Fundamentalist church asked his parishioners, "Does anyone know what Fundamentalism is? Please raise your hand if you do." Sadly, there was no one who knew. Yet the previous pastor of this church would identify

This edition includes a second article

**The Rise and Fall of
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himself as a Fundamentalist. This condition may be a commentary of the vast majority of Fundamental churches today: they have not been taught the historical view nor even warned of the contemporary enemies of Fundamentalism and their malignant characteristics. If we do not know what is true, how can we expect to discern what is false. Knowing the truth about a matter enables greater judgment concerning that which is false.

We have come to an hour in Fundamentalism that the battle against Neo-Christianity and its heresies no longer matters, even as it overtakes our churches. The greater need appears to be the seeking of lost souls merely to build the institutional church's financial budget. The more people, the more money there is for religious "things." So many years have now passed since we have seen and heard the clarion call of true Fundamentalism, both in its stand and preaching. Therefore

the younger Fundamentalists of today do not have a way to compare the past concept of Fundamentalism with the present. There are others who were part of the Fundamentalist movement forty or fifty years ago; they heard and saw the preaching and witnessed the stands taken. But time has dimmed their memory of that past voice causing such individuals slowly to yield to the subtle changes of Neo-Evangelicalism that are now becoming part of the permanent fabric of Fundamentalism. Such individuals call their yieldings "adjustments"; God calls them "compromise."

The Acceptance of Neo-Orthodoxy

One of the growing evidences of change in modern-day Fundamentalism is the increased acceptance of Neo-Orthodox theologians. There are three possible reasons for this obvious acceptance. First, the great distance of time between the birth of Neo-Orthodoxy and its present façade tends to dim the blatant boldness of its historic error and apostasy. Time becomes an assistance to modify and embellish the artistic subtlety of its deception. Secondly, because Fundamentalists today are prolific readers of Neo-Evangelical writers who regularly promote Neo-Orthodox theologians, such familiarity breeds acceptance. Finally, the orthodox terminology and vocabulary of Neo-Orthodoxy often deceive Fundamentalists into assuming that their definitions are also orthodox. In fact, Neo-Orthodoxy

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was initially called Neo-Protestantism because of this strong apparent similarity. Though these men use many orthodox Bible terms, the meanings of these terms are not historical and biblical. Instead, their terminology is defined and interpreted by the contemporary philosophy of existentialism.

The biblical Christian must understand that in all *contemporary theology* there is the belief that the infallibility of the Bible is no longer essential to the Christian Faith. Consequentially, the Bible is subjected to ever-mutating interpretations based on current philosophical moods and trends. The Bible is viewed by many Neo-Orthodox theologians today as a collection of myths, legends, and sagas—a perspective they gained from the Liberals. The only redeemable qualities they claim to gain from the Bible are in reality derived from the hermeneutical principle of existentialism. By demythologizing the Scriptures, they seek to discover a “kernel” of truth in the legend.

Neo-Orthodox Writers— Beware of Them!

The theological book market has been deluged for many years by Neo-Orthodox writers as well as a multitude of evangelical men who are constantly quoting from them as if they are friends to biblical Christianity. We are amazed by the Fundamentalist publishers and periodical

writers who quote these apostates as if they are the scholastic authority on truth. It must be clearly stated that Neo-Orthodox theologians are intellectual fools who write in such a way as to make us think they know what they are saying. To the contrary, they do not. One will rarely find two Neo-Orthodox men who believe the same, because their existential presupposition hates and abhors any concept of absolutes and biblical dogma.

Specifically who are these enemies of Truth of whom we must “take heed” that we be not deceived? A short list would include such theologians as Karl Barth, Heinrich Emil Brunner, Karl Heim, C. H. Dodd, William Hordern, Reinhold Niebuhr, Helmut Richard Niebuhr, and Gustave Aulen.

Coming out of the Neo-Orthodox camp are the Bultmannians and Post Bultmannians who are given more to the interpretation of this apostate theology. Among these men are Rudolf Bultmann, Hans Conzelmann, Erich Dinkler, Ernst Kasemann, Guthrie Bornkamm, Reginald H. Fuller, Gerhard Ebeling, Ernst Fuchs, Herbert Braun, and Manfred Mezger. Additionally, William Barclay is notorious for his Greek studies in the “Daily Study Bible Series” of the New Testament books. Beware of this man and his interpretations of the New Testament.

A second group consists of the Heilsgeschichte theologians: Werner

Kummel (the successor to Bultmann), Oscar Cullmann, Eduard Schweizer, W. D. Davies, and the popular Alan Richardson.

A third group is made up of European modern theologians: Joachim Jeremias, Leonhard Goppelt, Karl Rengsdorf, and Gustav Stahlin.

But others that should be included are Helmut Thielicke, Ethelbert Stauffer, Wolfhard Pannenberg, and the radical existentialist, Paul Tillich. Beware also of the infamous Dietrich Bonhoeffer and his subtle writings on the Christian life.

This is only a partial listing, but the above-mentioned men have been very influential among the Fundamentalists of our present generation. Mixing these men's interpretations of Scripture with the historic Fundamentalist view is creating a synthesis and a dialecticism that are destroying the dogma and absolutes of Bible preaching. May God have mercy on us in this matter!

Existentialism, the Engine of Neo-Orthodoxy

Karl Barth became the popular progenitor of Neo-Orthodox theology through his commentary *The Epistle to the Romans*. Rudolf Bultmann became the voice for its Bible interpretation through his Form Criticism and "demythologization." Other than Barth, Emil

Brunner probably became the most widely known member of this new form of theology. All three had a voice in the ever-mutating existential interpretation of this contemporary theology.

Existentialism is a philosophy holding that existence is prior to essence, and that man makes himself what he is and is responsible personally only to himself for what he makes himself. This philosophy was greatly developed by Georg Hegel, Søren Kierkegaard, and Jean Paul Sartre. It is a philosophy that denounces all absolutes and basically is a rehashing of the old Greek philosophical belief that "man is the measure of all things." Man is allowed to subjectively believe whatever he desires to believe about a matter. Though in reality a thing may be false, one can existentially believe that it is true.

Existentialism is not only an enemy to reason, but also it is a great enemy to God's revelation. To the Existentialist, God becomes anything he desires Him to be (e.g. a grilled cheese sandwich). This belief is what allowed Paul Tillich to call himself a "Christian Atheist." From the existential perspective he was a Christian; from the literal-rational perspective he was an atheist. Yet he believed he could be both at the same time.

Though Karl Barth studied under the great liberal teachers of Europe (including the father of Liberalism,

Adolf Von Harnack), he questioned that if the Bible is *not* to be accepted literally—because it was taught to be a book of myths, legends, and sagas—then what purpose does the Bible have in Christianity? His own response to his question declared that there was no hope for man if one totally destroyed the Bible; therefore, perhaps the Bible needs to be interpreted another way, rather than literally. Barth turned to the philosophy of existentialism for a new medium of interpretation, the engine that would make his new concept of theology work.

The False Premises of Neo-Orthodoxy

One of the reasons Neo-Orthodoxy has been misunderstood is due to the fact that the rhetoric used seems to be righteous and good. This apostasy claims to be an attack on Liberalism; it deals with the error of Roman Catholicism; it declares itself to be getting back to the teachings of the Reformers; it seems to give preeminence to Jesus Christ; it even purports to be “getting back to the Bible.” However, we must remember that though much of the terminology of Neo-Orthodoxy is the same as that of Fundamentalism, the definitions and interpretations of these terms are totally different. They use Bible terminology but not Bible definitions. Again, such definitions are exclusively based on existentialism. These men are Christian in name while atheist in belief. A careful study of both Radical

Theology and Theothanatology (“God Is Dead” movement) will clearly express the fact that it came from the womb of Neo-Orthodoxy.

When it comes to the belief of the Bible, Karl Barth declares that the Bible *becomes* the Word of God rather than that the Bible *is* the Word of God. Only if the Word existentially moves the reader or hearer—only if he takes a “leap of faith” and “believes” at that moment that scripture for himself—then does the Bible become the Word of God *for him*. Next week that same scripture may not be the Word of God for him if it does not move him. Thus, it rests upon the individual’s response to the scriptures as to whether the Bible *becomes* the Word of God or not.

We as Christians believe in the *historical* Christ, His historical conception, birth, life, miracles, death, and Resurrection. It is by believing on that *historical* event of that *historical* Christ that we are saved. It is the Christ of the Scriptures that we place our trust in, not a Jesus outside of the Scriptures. Neo-Orthodoxy, on the other hand, does not believe in salvation from the perspective of “history” but rather from “*geschichte*.” To understand the distinction between the two words, Barth divided history into two levels: *Historie* and *Geschichte* (both words are translated as simply “history,” though their connotations are quite different in the German language). The term *historie* must be viewed as

the sum total of historical facts in the past; such facts can be objectively verified. On the other hand, *geschichte* concerns those matters which touch the individual existentially, which make some demand upon him calling him to some commitment. How does this apply to Barth's doctrinal viewpoint? He would state that the resurrection of Jesus belongs to the realm of *geschichte*, not *historie*. Barth would go so far as to state that the realm of the *historie* is of no value to the Christian. Jesus must be confronted in the realm of the *geschichte*. It is the existential feeling or that which is behind the historical event (which they deny) that becomes our salvation. Coming out of this belief is *heilsgeschichte* ("salvation history") popularized by Oscar Cullmann. This is a salvation through an existential history rather than through the historic event of Jesus' death on the Cross.

Neo-Orthodoxy believes that our reconciliation to God is obtained through an *existential* incarnation whereby the natures of God and man are *existentially* brought together. As a result, they conclude that all of humanity is saved—that predestination is universal. Yes, it is one of the beliefs of Universalism. One of Karl Barth's classic works *The Triumph of Grace* clearly defines this universalistic "triumph of grace" that reconciled all of humanity to God because of this incarnation. To the true Christian, reconciliation

took place in Christ's death (Romans 5:10).

Believing that all men are saved, Barth noted that the "Community of God" consists of those who know they are saved and those who do not know they are saved. His view of sin is "nothingness"; sin only "potentially" existed rather than literally existed. Because Barth also denied a heaven and a hell, there is no need for preaching or for the call to repentance and faith; there is no relevance to these truths in Universalism's gospel. As to election, the term only applies to his unscriptural Jesus Christ. He alone was the Elect. Since He took on man's nature (existentially), then we are in Him and thus we are saved because we are found in the Elect, Jesus Christ. Of course, Barth does not believe in the literal resurrection of Christ. How sad that Barth gave his literary life to a dialectic principle: he denied dogmatic truth and absolutes, yet he will call his mammoth theological work *Church Dogmatics*.

So many aspects of Neo-Christianity (e.g. the Charismatic movement) are based upon the presupposition of existentialism and are rooted in Neo-Orthodoxy. The entire foundational belief of Neo-Orthodoxy is that the Bible *is not* the Word of God, but only *becomes* the Word according to the individual's reception of it. Any theological system that denies the presupposition of the literality of the

Bible will promote error in all the subsequent beliefs. Although grace is exalted in Barth's teachings, again he takes a philosophical approach instead of a biblical approach. His Swiss, Calvinistic background of predestination and election simply took him into another view of it—Universalism, and the election of all in Jesus. The Bible does speak of the triumph of grace *but only* in the heart of a believer—one who comes to the literal Christ of Scripture. The Bible also speaks of eternal damnation to those who do not believe on the Son of God. As to sin, it is not a matter of Barth's "nothingness"; it is a matter of total depravity and the reality of the acts of man's personal sins.

Neo-Orthodoxy claimed at the outset to be a reaction against Liberalism, but it turned out to be a strong rejection of the Bible and the literal fundamentals of the Christian Faith that are absolutely needed to be biblically saved. Orthodoxy stands for the cardinal doctrines of the Bible. But this new concept of orthodoxy means the explaining away of the miracles of Christ as well as the denial of the inspiration and infallibility of the Scriptures, and yea, the very Christ of Scripture.

Conclusion

The context of Second Kings 4:38-41 depicts a dearth at Gilgal, the noted place of separation in Canaan. Gilgal became the first encampment after the Israelites

crossed the Jordan; it was the place of circumcision for the second generation; it was the place identified with the ceasing of the manna and the new diet of the old parched corn of the land; it was the headquarters where the children of Israel returned after their central-campaign battles; it was the city where the first king of Israel was crowned. Gilgal was the place noted for holiness, separation, and the rolling away of the filth of the flesh of Egypt.

Years later when the prophet Elisha came to Gilgal, he found a dearth. The prophet told the sons of the prophets to get food, and "one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not."

Christians today must be very careful amidst the proliferation of "Christian" books being printed and distributed. A terrible dearth has hit the institutional church, and it is not a famine of bread but of the hearing and preaching of the Word of God. The wild vine of apostasy is filled with a variety of wild gourds, and this Laodicean Church Age is filling their "lap full" with such heretical writings. They know not that there is death in these writings. Churches survive in keeping their pews filled by going out into the "field," the world, and gleaning from wild vines and wild gourds. When eating commences, there may be the cry, "O

thou man of God, there is death in the pot.” The sad reality about theological error and heresy is that people tend to partake of such “new” things to only later find out it is poison to the soul. Neo-Orthodoxy paved the way (by rejecting the Scriptures) for the birth of Situationalism, as well as Neo-Evangelicalism, Neo-Pentecostalism, and the Charismatic movement. It also was the matrix for Theothanatology. For any Fundamentalist to state there is any substantive food or water to come from this movement called Neo-Orthodoxy and its existential interpretation of Scripture truly is indicative of the blindness that marks this generation. As Fundamentalists in other countries tend to accept anything that comes

from American Fundamentalism as “Gospel Truth,” even so we tend here in America to accept that which has the garment of intellectual theology.

May the Holy Spirit enable us to sift through the murky and polluted rivers that are ever making their way into the pure stream of Christianity. These are the days of the mongrelization of Christianity and the hodge-podge theology that is presented to us as the next trend needed to keep the Church alive. Only the “meal” that the prophet threw into the pot will bring about life and destroy the poison of the wild gourds of our times. That meal is the truth of the Word of God, and only the Truth will set men free.

JULY / AUGUST

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Theme:

GOD'S WORD FOR THE END TIME

Wednesday, October 3rd

Stirring Up the Gift of God, II Timothy 1:6-7

Dr. H. T. Spence, 7 PM

Saved and Called, II Timothy 1:9-11

Dr. W. L. Wade, 8:15 PM

Thursday, October 4th

He is Able to Keep That Which I Have Committed unto Him

II Timothy 1:12 (The Call to Prayer)

Dr. Dennis Lowry, 9 AM

Be Strong and Endure, II Timothy 2:1-7

Dr. Lawrence Jackson, 10:00 AM

Study, Shun, and Depart, II Timothy 2:15-19

Dr. W. L. Wade, 7:00 PM

Flee, Avoid, Instruct in Meekness, II Timothy 2:22-26

Dr. Lawrence Jackson, 8:15 PM

Friday, October 5th

Purged Within the House

II Timothy 2:20-21 (The Call to Prayer)

Dr. Dennis Lowry, 9:00 AM

Perilous Times Shall Come, II Timothy 3:1-9

Dr. W. L. Wade, 10:00 AM

Thou Hast Fully Known My Doctrine, II Timothy 3:10-17

Dr. Lawrence Jackson, 7:00 PM

A Final Charge, II Timothy 4:1-5

Dr. H. T. Spence, 8:15 PM

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The Rise and Fall of Christian Fundamentalism, Part Six

Dr. H. T. Spence

In our final article concerning the rise and fall of Christian Fundamentalism, we are drawn to a sobering work of God that will strongly affect the Christian world in the end time—yea, it will profoundly affect the future of Christian Fundamentalism. This work of God's great shaking of the earth is addressed in Hebrews 12:25-29:

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.

Prior to chapter twelve, the writer of this epistle had warned Christian brethren of the dangers of neglect (2:3), of hardening of heart (3:8), of unbelief (3:19), of indifference (5:11), of slothfulness (6:12), and of willful sinning (10:26). This passage of Hebrews 12 begins the final and most fearful warning of the epistle—the warning of apostasy.

As a basis for the admonition of Hebrew 12:26-31, the writer first speaks of the severity of the Law of Moses (12:25). In the previous verse he has declared that Christ's blood *speaketh* (or “divinely communicates”) better things than that of Abel's. This speaking of better things through the blood of Christ is not to be taken lightly. God will not hold us less accountable for sin since Christ shed His blood (12:25b); to the contrary, there will be a greater penalty than that given by the Law. And in this context because the Jews had rejected for a final time God's Son, God sent a mighty shaking to earth's religious and political systems.

As the context continues, the “*removing of those things that are shaken, as of things that are made*” (12:27) becomes the great warning to us late in the Church ages of history. These words were first given by the prophet Haggai (2:6-7) to encourage the Jewish exiles on their return from Babylon to their ruined Temple and city. Although the foundation for their smaller temple had been laid fifteen years earlier, the ensuing years were marked with apathy and indifference toward completing this heavenly appointed temple under the leadership of Zerubbabel (the governor) and Joshua (the high

priest). The elderly men had wept at the laying of the foundation thinking of the smallness of this temple compared to the glories of the magnificent Temple of Solomon. The prophet Haggai comforted them by declaring that the smaller Zerubbabel temple would be the transitional temple between Solomon's and the great (Millennial) Temple to come. In giving this prophecy, Haggai states that there is a crisis coming that will test and overthrow all material structures; and in this convulsion the outer form will pass away, however fair and costly it may be. But the inner, hidden glory will become more apparent than ever. There will come the "Desire of all Nations," Who is the substance of which these material objects are but the fading and incomplete anticipation.

The writer of Hebrews then reveals to his readers that they were living in the midst of a great shaking. It was and would be a time of almost universal trial. God was shaking not earth only, but also heaven. What were these shakings by God? Palestine was being shaken by the Romans and the whole Jewish nation was being affected. The interpretation given to the Word of God by the Rabbis was being shaken by the coming of Jesus Christ and His view of the Old Testament. The supremacy of the Temple and its rituals were being shaken by the revelation of the true temple of the Body of the Holy Spirit and that of the revelation of the true Church. All the Levitical sacrifices had been fulfilled in Christ. Even the observance of the Sabbath was being shaken in the substitution for it by the keeping of the first day of the week.

The Shakings of God with the Jewish Nation

The first symptoms of this shaking started when Jesus began to preach His Gospel message. The people flocked to hear Him. This shaking was felt all the way to the high priest and the Sanhedrin Court, who in response endeavored to silence Him. God then through the Apostles and the beginning of the true Church continued to shake through preaching, revealing the Jews' heart of unbelief. The shaking intensified when God destroyed the Temple in AD 70. This destruction shook the Jewish system driving the Jews from the city of Jerusalem. Over a million died in the conflict while tens of thousands were carried away to Rome as captives.

The writings of the New Testament went through the inhabited world, as the heathen cried, "They have turned the world upside down" (Acts 17:6). The power of these shakings toppled the apostate Judaism and the religious and political powers of the inhabited world.

Who is doing this shaking? According to Hebrews 12:26b, It is God! "I shake," the Scripture declares! "Yet once more" (12:27)—the shaking shall

not last forever. Nor will these shakings injure anything of eternal worth and truth: “Those things which cannot be shaken may remain” (12:27b).

The End-Time Shakings of Theological Systems by God

These days are accelerating us to the culmination of this Church Age of Laodicea. To these days that have brought the final global apostasy of the institutional church through the spiritual defection of Protestantism, God is sending the most powerful shakings and testings that the world has ever known. There is a divine purpose for it all—God’s eternal Truth is causing everything that is false, fleshly, worldly and Devilish, to begin collapsing. Everything that is unable to resist the energy of His shaking will be revealed for what it truly is!

In the days leading up to the Reformation, there were great questionings about Romanism and its doctrines of antiquity. The pre-reformers and reformers were longing to know what the Scriptures said about the matter of Truth. Those days brought an upheaval in thought to public Christianity.

Now, in these last days of the institutional church, God is bringing a powerful shaking to its accumulated theological systems. The very warp and woof of these systems of both Protestant and non-Protestant beliefs is being shaken by God and tested as never before. What is the true New Birth? What is a true Born-again experience? What is sanctification and holiness of heart and life? Is the power of the flesh to be broken by Christ? Is there a distinction between being born of the Spirit and being filled with the Spirit?

So much human debris, carnal reasoning, and sin-protecting doctrine have accumulated within and around the truth in the institutional church over the centuries that God is sending shakings in the testings. Our methods of work and ministry are being weighed in the balances. God is letting the false prophets come; He is letting the false emerging churches come in their bold boastings. He is allowing the changes within the church to come as the leaders believe these changes are for the good. He is allowing the contemporary Christian music to come in like a flood with all its emphasis upon “praise and worship.”

We are also witnessing God shaking men who are capitulating to the apostasy. This naturally prompts the question, “Are they saved?” We are witnessing what seemed to be good men, yea, great men of our times, who fought battles for God in their earlier days but now are compromising with their former enemies? How far will the theological systems allow them to go before it must be said they are no longer a Bible Christian? How far can a man go into the corridors of sin and apostasy before he has made a mockery of the precious doctrine of biblical “eternal security *of the believer*”?

The institutional church is now questioning all historical doctrines. Even what Fundamentalism has believed is now being questioned through the eyes of Neo-Evangelicalism. Multitudes of Bible versions have flooded the sanctuaries of God causing greater confusion and enigmas among the professing people of God. Many are distressed about this and fear that the truth of the true Gospel publicly is being discarded.

In all of these shakings by providence within the Church, will God allow an eclipse of truth to happen? Will God allow His precious Gospel to be destroyed? Has He maintained it in its integrity through the ages to now allow it to fall into oblivion? In the last days the trying of true Christianity as gold in the fire will be part of the shakings of God amidst the rise of false Christianity. It is now the most difficult time to be a Christian, for, as never before, everything that is not true is going to be thrown away by the centrifugal forces of God's appointed shakings. Nevertheless, in these terrible shakings by God, not one jot or tittle of God's Word shall perish—not one grain of truth will fall to the ground. God is threshing the chaff and testing the wheat. The things which cannot be shaken shall remain!

Why is God shaking the church? Why is He allowing all of this compromise and change to come without stopping it? This is *all* of God's allowance as part of the shaking of the church: to bring it all down to singularly the ELECT. There is a massive amount of wood, hay, and stubble in Christianity today. We read in Matthew 24:24, "For there shall arise false Christs, and false prophets, and shall shew great [*mega*] signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." God truly is using all of these religious things in the end time to shake everything away from the Elect.

The precious biblical remnant of the elect will be the only entity remaining by the time Christ comes for His own! Everyone else identified with Christianity will be proved to be false. The Rapture will be the final shaking of who was right and who was not. Deuteronomy 13:1-5 reminds us of God's purpose for allowing false prophets to rise in the earth with their visions, dreams, signs and wonders: "For the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul" (13:3b). The rise of such men in the earth is part of God's shakings of both heaven and earth.

The Christian Life

Every day the Christian's life and character are being shaken by God through circumstances, trials, testings, temptations, and even through soil-shaking messages from His Word and Spirit. He is even permitting our

confrontation with the powers of the world and Neo-Christianity. It is God behind it all: "I will shake!"

Yes, dear reader! God is shaking not only the earth but also the soil of our own souls! We must get ready for these shakings. The testings from God are going to become so severe that it will seem like an earthquake shaking the very foundation of our existence and walk with God. Our homes are going to be shaken; our families, our marriages, our churches, our schools. They are all being shaken more than ever before. We are hearing of more Christian marriages dismantling, of more Christian couples simply existing together without heart, love, warmth of life together, and a personal walk with God. Everything that is false, hypocritical, and built by the arm of the flesh will be brought to naught. Every ministry that is not built upon the Word of God will go the way of all flesh and will capitulate to the Neo-Christianity. Instead of bankruptcy, some ministries may flourish amidst these shakings, producing a false security in their thinking. Whatever is true will remain; but whatever is false will be revealed and cast to the wind of the age.

Things That Cannot Be Shaken

What results from these shakings? Through these shakings the inward man of the communing Christian is being daily renewed and the power of sin broken. The things which cannot be shaken will remain!

One of the things that cannot be shaken is the Word of God. Heaven and earth may pass away, but God's Word will never pass away. This is why we must ever be standing upon the Word of God. What is true and what is real in your life? Let us not fear this shaking from God, for it is to get rid of the vipers that have fastened themselves onto us.

Another thing which cannot be shaken is God's Love. For nothing "can separate us from the love of God" (Romans 8:35-39). No shock or shaking can destroy it for us; it will remain.

God's eternal kingdom (Hebrews 12:28) cannot be shaken. Let us therefore make sure that we are in His kingdom and not simply identified with the earthly church.

Conclusion

The Bible speaks of three great judgments in the End Time: (1) the Great Tribulation period, (2) Daniel's Last Week, and (3) the House of God. The Great Tribulation Period will be God's judgment upon the Gentile world as pictured in the book of Revelation when the Book of Seven Seals is broken by Christ and poured out upon the earth. Daniel's Last Week is the final judgment upon the Jewish nation and Jerusalem as prophesied in Daniel

9:24-27. But there is a judgment that is mentioned in First Peter 4:17, “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?”

The shakings we are experiencing in the Christian world today are part of this judgment first at the House of God before the Great Tribulation period. It is overwhelming at times to see the changes that are taking place even within Fundamentalism today. More and more the line of demarcation between Neo-Evangelicalism and present-day Fundamentalism is being erased. Personal separation of life from the world has become almost non-existent in the way Christians dress; the casual and carnal “dress-down” look has been brought into the sanctuary. Our music has drifted toward a contemporary sound while in many quarters of Fundamentalism it has fully embraced the world’s worship culture. Lack of discretion by conservative Christians in attendance to places of entertainment have merely marked how far we are drifting from God. Ecclesiastical separation is becoming less and less important as the sympathy for a broader base of Christianity is permitted. God is allowing His people to go “their merry way” with fewer dealings of conscience. We tend to believe that this neo-culture of worship is the standard we must pursue in order to survive the pressures bearing down upon Christianity. What will Fundamentalism be within five years?

God is allowing these changes to occur as He is shaking and testing contemporary Fundamentalism to finally reveal who truly are His own, His elect. Some may seem to be a part of the Elect, but future shakings will prove they are not. Ministries and ministers tend to view the victories of the past as the proof of this election; however, God’s shakings are not finished. The final test of the Elect is found in enduring unto the end of life; this will be the real proof of the power of God within the human life.

These are days in history when we are witnessing the shaking of the nations. All nations are in great tensions. As the Scriptures foretold, the nations are in perplexities (Luke 21:25). May God enable us to see the signs of the times in which we live, realizing that the greater concern is not the return of the Jews to their land but the falling away that is happening within the very House of God. This is where the judgment commences before the judgment of the world. May our Election and the proof of the true Word of God within us give evidence of withstanding the very shakings of God that have now come to the most conservative part of professing Christianity, that which is called Fundamentalism.

The six-part series can be read at www.straightwayonline.org.