

STRAIGHTWAY

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

CHRISTIAN PURITIES FELLOWSHIP

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Serving My Generation By the Will of God—Part One

by Dr. H. T. Spence

One great text that laid hold of my heart in the earlier years of my ministry was Acts 13:22:

And when he [God] had removed him [Saul], he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

This truth is further embellished in verse 36:

For David, after he had served his own generation by the will of God, fell on sleep.

In this historical narrative, these two verses declare a most

demanding insight that should lay hold of the life of each child of God in every generation.

For the next two issues of *Straightway*, we will be drawn to this matter of “my generation.” The burden for this month’s writing is taken from the closing graduation message of Foundations Bible College and Theological Seminary given by the President of the schools on May 11th of this year.

My Own Unique Generation

These two verses in Acts 13 fall within a message preached by the Apostle Paul concerning God’s divine governments throughout

This edition includes a second article

Serving My Generation by the Will of God—Part Two

the history of Israel. This historical portrait culminates with King David's reign. Paul acknowledges that David was a man after God's own heart. We may be hesitant to believe this in the light of David's sin with Bathsheba and his numbering of the people in his later life. Amidst these failures, nevertheless, his overall life is viewed by heaven as having done the will of God. The word *will* in verse 22 is the Greek word *theileimi* expressing more the meaning of *wish* or *desire* of the heart. The will of God in this context may be expressed as "I wish you would do this." This word *theileimi* is also used in Second Peter 3:9, "The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." *Theileimi* is not a coercive will; it is God's wish or desire for our lives. When viewing the overall life of David, he did the wishes and desires of God. Even in his repentance he did the will of God.

In contrast to Acts 13:22 that states

David "shall fulfil all my will [*theileimi*], Acts 13:36 states David "served his own generation by the will [*boulei*] of God." The Greek word *boulei* here expresses the "divine counsel" of God rather than the wishes or desires of God.

Another important Greek word in Acts 13:36 is *idios* found in the phrase "his own generation." It is declared that David served his *own, unique, peculiar* generation by the divine counsel of God. Like David, every Christian must come to see and serve his generation in the divine counsel of God. In what generation was I born in the providence of God? I was not born in the days of Jesus. I was not born in the days of Martin Luther, John Wesley, nor George Whitefield; I was not born in the Great Awakenings, nor the revivals of England, New England, Wales, and others. I was not born in the times of the Apostles nor the Puritans. Since these generations are not my generation, I must therefore know the generation in which God has divinely appointed my life. In my unique, peculiar generation here I must serve Him.

Having realized the generation to which providence has appointed my service, I must then grasp the two perspectives concerning the concept of God's appointed will. First, I must find the *theileimi*, the will or *wish* of God for me personally; secondly, I must find the *boulei*, the *counsel* of God for this generation. Only from the Word of God will I know these

STRAIGHTWAY

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two wills of God. Men tend to read the revivals of history believing these can be repeated; they try to remold this generation to fit some spiritual generation of the past. This cannot be done.

My responsibility is to find within the Scriptures God's description of my generation and preach the divine remedy for the master needs of my unique, peculiar generation. I must do God's counsel and I must fulfill His wish. God's counsel [*boule*] is unalterable; however, His *wish* and *desire* [*theileimi*] can be rejected. Although it is God's will for all men to come to repentance, we do not see all men doing so. The *theileimi* will of God can be rejected or refused by an individual. This is why it can be said at the end of one's life, "he did the will of God," *or* "that man did not do the will of God for his life" (see Matthew 7:21-24).

Every true ministry, minister, and Christian must do the will or the wish of God for his or her unique generation; moreover, they must do the will of God in accordance to the counsel of God for that generation. It is not sufficient to simply have a ministry or calling. A minister today must be ever conscious of the times in which he lives and how he is contributing to his generation in the light of his generation's needs. One must know the master truths for his generation and ever be "hitting the target" rather than simply shooting randomly. God's Word must be for *my* generation; it

must give me discernment to know whether something is of God or of the apostasy.

I live in the most deceptive generation of church history; signs, wonders, miracles, and works are all seen as from the Lord. Am I in a time of an awakening to God or a time of apostasy? Is Christ coming for His own, or is He not? Am I anticipating the imminent coming of my Lord, or do I know I have a good bit of time? Am I *in* the Tribulation Period or in the prelude of it? Is Christ coming to the clouds where I will meet Him, or is His next appearance to be at the Mount of Olives coming to fight the Battle of Armageddon? These and other questions are of great importance, for they will dictate how I will live, what I will preach, and how urgent my messages and prayer life will be.

Where Am I in Scripture?

Another imperative question to ask is "where am I in Scripture?" Can I find myself and my generation in the Scriptures? Where am I in the history of humanity in the light of God's Word? Although a minister of the Gospel can prepare a message of truth, is that message serving the immediate need of his generation? Many ministers are simply preaching generic sermons that are not effectual for their generation. They believe as long as the sermon contains truth, that is all that is necessary. As a teacher of the Bible in a seminary, I can teach all forms of epistemology to the

students and it be true; nevertheless, am I preparing the students in this epistemology to face and minister to *their* generation? Yes, it is an imperative question: where am I in history? Can I find my generation and myself in Scripture?

What kind of a day are we in? It is evident in the Scriptures and their description that we live and minister at the “end” of the Last Days. Such a consciousness should make a great difference in my approach to living, preaching, and teaching. There must be a point in history where God begins preparing for the coming of Antichrist who will solely rule the world for three and one-half years. Necessarily so, a generation or two leading up to his coming must witness the global populace paving the way for this wicked man’s coming. We know that Christ’s first coming commenced the “Last Days” (according to Peter’s words in Acts 2:16). We have been in the Last Days for two thousand years. Each must prayerfully ask the question in reading the Scriptures where is he found in this time of the Last Days. Am I still in the beginning of the Last Days? Or the middle? Or at the end of the Last Days? Am I at the beginning of the Church ages? Or in the middle? Or at the end of the Church ages? It is a question that every preacher needs to answer in the light of the Word of God.

When the disciples asked Christ three questions in Matthew 24:3, their final question was “Tell us . . . of the

end of the world.” This word *world* in the Greek is *aion* meaning “age.” The disciples wanted to know about the end of the age. Is this the end of the first century age? Or the end of the Church age? Or the end of the Great Tribulation Period age? Or the literal end of the world (age) itself? Where do I find myself in this question, if at all? Again, answering these questions will profoundly affect the way I preach, the way I teach, and the way I live. I am to serve my unique, peculiar generation in the light of the will or counsel of God.

The ministry of Foundations Bible College and Theological Seminary came into existence because our Founder, Dr. O. Talmadge Spence, believed the Scriptures clearly revealed that our generation was part of the great falling away that was to be known in the end time of the Last Days. There certainly has been a falling away, a defection, or an apostasy throughout Church history. But Second Thessalonians 2:3 declared, “For that day shall not come, except there come a falling away first.” The context of “that day” is in the first and second verses:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by our gathering together unto him*, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

This day of Christ is the secret rapture in which Christ will come as

a thief in the night to gather unto Himself His saints. This is not in open display of Christ's coming with His armies as presented both in Zechariah 14 and Revelation 19.

Our present concern is what will precede this coming? This Scripture declares there will be "*the* [Gr.] falling away." In the aftermath of this apostasy after the day of Christ, that man of sin, the son of perdition, will be revealed (2:3b). It must be acknowledged that apostasy has been in every generation since the first coming of Christ; however, there has never been an apostasy that has pervaded every aspect of human epistemology as it has today. There is a difference between "an" apostasy and "the" apostasy. The falling away today is found in every compartment of life: the family, marriage, education, music, art, philosophy, medicine, science, etc. They have all fallen away from the first principles of their foundation of existence. The deepest and saddest failure is the defection globally that has taken place in the institutional church. The public view of true Christianity is dead, and similarly we are witnessing the public death of true historic Christian Fundamentalism.

We believe we are living at the end of the Church ages. As Israel perfected its apostasy with the rejection and crucifixion of Jesus Christ their Messiah, the present Church like the historic Laodicean Church has rejected its head and capstone—we are in a Christless Church age. Do I

believe we are living in *the* apostasy? If so, my preaching must be different than if I believed we were not. Do I believe the hope for the remnant is its rapture out of the institutional church? If so, His imminent coming will cause me to "watch and pray" as He exhorted in the Olivet Discourse. If I do not believe in a secret coming but only the open coming at the end of the Tribulation Period, then there is no imminent coming of Christ for my generation (unless I believe I am living at the "end" of the Tribulation Period).

If I were living in the Tribulation Period, I could know the day and perhaps even the hour of His coming, for it is clearly designated by the beginning of Daniel's Last Week. From the day that Antichrist signs his covenant with the Jews, the countdown of the seven years begins. It is at the end of those seven years that Christ will come back with His armies (Zechariah 14:3-4 and Revelation 19) to fight the Battle of Armageddon. This open coming should not take us unawares; this coming is not "in an hour that ye think not." Discerning which coming I am nearest will affect my preaching and my teaching. If I am convinced that I will go through the Tribulation Period, then I do not need to "watch and pray." What kind of days am I living in? Are these the days of the preaching of the true Christ or the false Christ? Is the world getting worse or better? Is it the end of the Last Days, or is it the beginning? How do I read my Bible? Where do I see myself in Scripture?

The Master Truths for a Generation

Having found my generation and myself in the Scriptures, what are the master truths I *must* be preaching if I am in touch with God? Every generation of Christ's overcomers have preached the message for their unique, peculiar generation. For example, in the days of the Pre-Reformers (1300s) such as John Wycliffe, the pre-eminent message exalted the supreme authority of God's Word against Romanism. It was from this master truth that the Reformers (1500s) drew their doctrines of justification by faith, the universal priesthood of all believers, salvation by grace alone, and the sovereignty of God. If the Scriptures were not the supreme authority, then all doctrine from the Scriptures could have been questioned. These men gave their prime-vision lives to the preaching of the master truths they saw for their generation.

Later, another generation came; they are known as the Revivalists (1700s). While they drew from these previous truths, the master truth and emphasis for their generation was that of pursuing a "heart" relationship with God, heart purity, and the great commandment, "Thou shalt love the Lord thy God with all thine heart, soul, mind, and strength." In spite of their theological persuasions they all saw the need of their "heart" before God, and the breaking of the power of sin within that heart. Remember the words of Augustus M. Toplady:

"Be of sin *the double cure*, cleanse me from its guilt *and* power." How often we sing the hymns of the past and discern not the truth contained therein.

What is the master truth for our generation? If I discern my generation within the Scriptures, is there to be found a master truth with which I must permeate all of my preaching and teaching? There seems to be four master truths that must be part of the consistent fabric of preaching for our times to meet our unique, peculiar generation.

We read in the Scriptures of a man who was in a similar generation to ours: his name was Enoch. The first important characteristic of this godly man that is also a master truth for our generation was that he "walked with God" (Genesis 5:24), or in Hebrews 11:5, he "pleased God." One of the greatest truths needed for our time is communion with God, a walk with God, or how to please God. This truth has been lost in the debris of the aggressive push for evangelism in our generation. There is little preaching today calling us to godly and holy living, both within and without. We get them saved (whatever that means), and leave them to do the best they can. The philosophy today is get them so busy in church work they will not have time to dwell on their carnal and worldly thoughts and proclivities (similar to what the hierarchy advised the reformer Martin Luther to do in order to forget about his sins). We are being

told that God will accept our work for Him without having a private, personal, consecrated life. Few pastors have entered such a private life to say nothing of exhorting their parishioners to such a life. This is why a “false” view of eternal security is such a popular doctrine today: people are always living either at the border of sin or totally in sin while still desiring to go to heaven. Where are the godly men and women today whose lives are comparable to the walk of the spiritual giants of the 1700s and 1800s? Such a walk that pleased God was the norm back then. Rarely is such a life exemplified today. Why? There is no calling, no exhortation, and no pleading for a higher and deeper walk with God. In truth, such a man or woman today would be intimidated, ridiculed, talked against, and maligned as being a legalist, a “holier than thou,” and one who thinks he is better than others. But such a message is imperative to be ready for the coming of Christ.

A second characteristic of Enoch that is also a master truth for our day is found in Jude 14-15. “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all.” Like Enoch who preached against the apostasy of his generation, it is imperative that we face our generation with these truths. Apostasy is always a defection from truth. Apostasy is not a term applied to cults, Islam, and Eastern religions, for they never had

the truth. This apostasy is referring to the Christian church that has known the truth and has fallen away from it. We must deal with this in our preaching and teaching. We must deal with it in our churches as contemporary Christian music has become a powerful influence; and, we must deal with it in schools capitulating to the Neo-Evangelicals who are part of the global apostasy of our times. A minister who does not preach against the apostasy of his time is not in touch with God for his generation.

A third characteristic of Enoch that is also a master truth for our day concerns his translation. It was by “faith” he was translated (Hebrews 11:5); this is a key truth in the rapture of God’s remnant out of the institutional church. It is “unto them that look for him shall he appear the second time without sin unto salvation” (Hebrews 9:28). This passage cannot be referring to the open coming of Christ in Revelation 19 because “every eye shall see him” then. This is the Blessed Hope for the remnant, the elect, the true Church; the rapture is *not* for the institutional church. The institutional church is the very core of the global apostasy. Christ’s coming must ever be part of our preaching for our generation.

The fourth imperative master truth for our generation is found in Matthew 25, concerning the parable of the ten virgins. At the outset of this parable, the ten went out to meet

the bridegroom; they were certainly expecting him then. Nevertheless, “while the Bridegroom tarried, they all slumbered and slept” (25:5). It is evident that the apostles and writers of the New Testament were expecting Christ to return during their lifetime. But He has tarried for some 2,000 years. There has been much slumbering and sleeping throughout these years. Nevertheless, the truth of Christ’s second coming was greatly revived in the mid-1800s; it was also the key theme of the first Congress of Fundamentalists in the 1850s. Such reviving seems to have commenced the “midnight” season when “there was a cry made, Behold, the bridegroom cometh; go ye out to meet him” (25:6). We have had an awakening cry in the last two or three generations of Church history; we are in the time of a necessary trimming of the lamps, a call to revival and the additional oil for the life. The oil in the Bible is the Holy Spirit, and this is the hour and generation where the remnant must be seeking revival, trimming their lamps, and procuring the additional supply of oil. In many believers, this truth is not found in their “theological system,” and they will need to go outside their system to find this truth, i.e., to those who sell such oil. Although the Charismatics have arisen in history to call us to a false and deceptive view of the Holy Spirit, there is likewise in Fundamentalism a similar view. Those who have been preaching this need of the Holy Spirit realize something has been

lacking in their theological system. When they have called upon this truth, it has not always been from a true, biblical perspective. Revival for the remnant is a master truth for our generation, but it is not the revival of Wales, England, or others of the past. It is the latter rain for our own, unique, peculiar generation that cannot be duplicated from a previous generation. This is where many ministers are failing; they are looking to a past generation and not into the Scriptures for the need of our present generation. There will be a difference.

Conclusion

In our unique, peculiar generation, there will be no return of the public Church to the Philadelphian revival powers of the 1700s. Godliness and holiness are no longer the pulse of heart in a cry for purity. The situation has become so acute that the falling away globally is permanent and irrevocable. The true Body of Christ in the end time of the last days is called a “remnant,” the “elect,” and it seems to be getting smaller the nearer we get to the coming of the Lord and the coming of Antichrist. Revival will come to a true remnant in this season, but there will be imitations to arise as Satan tries to deceive with the “sound” and “look” of the real. There are those who seem to discern the problems today that Fundamentalism is in (i.e., the family, marriage, carnality, worldliness, changes taking place in Christian schools, and the extreme deficit of

personal spirituality). Nevertheless, they are offering a wrong antidote that is leading toward Arminianism, an outward form of godliness that denies and rejects the power of it (due to their theological system).

All the theological systems are failing in this generation. Our only hope is to get back to the Scriptures *alone*, for they were written by God and not by some man who thought he saw all the truth—the Scriptures are not of any private interpretation (II Peter 1:20-21). The theological systems *are* a private interpretation. No one man has seen all truth in order to claim a complete and perfected system. No one! If so, we would stop our quest for truth with Christ and not search the Scriptures for more insight for the next generation. We cannot go back to those of the 1600s to find our “system” for the second coming, for it was not God’s time to reveal that truth as the master truth. Therefore, with all due respect to them, they will lack the insight for the master truth of the next generation. It simply was not God’s time. Revelation came from God in history over a period of 1,656 years through 40 to 44 writers; it came progressively. When we come to Christ, we do not see all of the truth at that time; it comes progressively over the years that we grow in that light. The same is to be found in the unfolding of insight to God’s remnant in history; the insight has been progressively rendered according to the generation. Every generation will see more *or* reject it. The greatest

insight to truth could be in the final generation of the remnant just before the secret coming of Christ back for His own.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, *I will come again, and receive you unto myself*; that where I am, there ye may be also” (John 14:1-3).

It is in my unique, peculiar generation that I must do the will of God, that I must preach the word of God, with anticipation of His coming and His *receiving me unto Himself*. May God enable the remnant preacher to see his generation and the will of God for his life. May this also be true for everyone who is part of the true remnant in the days of the wholesale falling away.

Foundations Calendar

Special Events Summer 2008

Men's Prayer Conference
June 12-14

Special Summer School
June 23-July 4

Summer Camp
July 15-19

Foundations Marriage Conference
July 26

Ladies Prayer Fellowship
August 8-9

An Invitation to
The Twenty-sixth
Men's Prayer Conference

June 12-14, 2008

Theme:

"The Times of Life"
(Ecclesiastes 3:1)

June 12th (Thursday)

5:00 P.M., Evening Meal: The Dining Common

Welcome & Song

Evening Meal

A Heart Meditation – Vignettes at Mealtime – (I Timothy 2:1)
"The Kinds of Prayer"

6:30 P.M., First Preaching Session –

"The Gift of Time Versus Eternity"

7:30 P.M., A Season of Prayer

9:00 P.M., Second Preaching Session –

"Sovereignty and Its Involvement in Time"

10:00 P.M., A Season of Prayer

11:15 P.M., A Season of Prayer or Rest

(Throughout the night until 6:00 AM)

June 13th (Friday)

6:00 A.M., A Season of Prayer

7:00 A.M., Breakfast: The Dining Common

Breakfast

Songs

A Heart Meditation – Vignettes at Mealtime – (I Timothy 2:2-3)
"Prayer for Whom and Why"

8:30 A.M., Third Preaching Session –

"God's Appointment for My Time in History"

9:45 A.M., A Season of Prayer

11:45 A.M., Lunch: The Dining Common

Lunch

Songs

A Heart Meditation – Vignettes at Mealtime – (I Timothy 2:4)
“Prayer to Bring Salvation”

1:30 P.M., Fourth Preaching Session –

“The Seasons of Time and Their Meanings”

2:45 P.M., A Season of Prayer

4:30 P.M., Evening Meal: The Dining Common

Evening Meal

Songs

A Heart Meditation – Vignettes at Mealtime – (I Timothy 2:5-6)
“The One Mediator”

6:00 P.M., Fifth Preaching Session –

“My Time in the End Time of History”

7:15 P.M., A Season of Prayer

8:45 P.M., Sixth Preaching Session –

“The End of My Time and the End of Time”

10:00 P.M., A Season of Prayer

11:00 P.M., Refreshments and Rest

June 14th (Saturday)

6:00 A.M., A Season of Prayer

7:00 A.M., Breakfast: The Dining Common

Breakfast

Songs

“A Postscript of the Prayer Conference”

Benediction

***“We are not here to pray for some GREAT revival;
we are here to be revived.”***

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Serving My Generation

By the Will of God—Part Two

by Dr. H. T. Spence

In our last article we established the need for a Christian to discern through the Scriptures the unique, peculiar generation in which he lives. In light of overcoming this untoward generation, we presented four main characteristics that must mark the fabric of preaching for this generation. In contrast, we must now consider the unique characteristics that will mark the generation just before the coming of the Lord. One must come to know these and to candidly confront them in order to protect his soul, his family, his church, his Christian school, and his ministry from being sucked into the vortex of these increasing and permeating corruptions of Truth.

To See My Generation

There are five critical ingredients that must control one's life in order to discern his generation. First, *one must truly be born again*. The reason so many professing Christians do not see the dangers of their unique generation is that they are not biblically born again. According to John 3:3, "Except a man be born again, he cannot see the kingdom of God." In order to see spiritual things, I must be spiritually born again. For the natural man cannot discern the things of God (I Corinthians 2:14).

Secondly, in order to discern *one must believe in the supreme authority of the Scriptures*. If one goes by feelings or anything erupting subjectively and existentially (including so-called voices, visions, dreams), his beliefs will change with the winds of emotions, and his foundation will be the sand of his own nature. Not even pragmatism can be the motivating force of our existence in this generation. Everything I believe, see, and hear *must* be filtered and analyzed through the only infallible revelation of truth on this planet—the Bible *alone*. If this is not the litmus test of my perspective of this unique, peculiar generation, then I will not see what I need to see.

Third, *one must believe in Biblical Separation*. I cannot be of the world, having a life controlled by the flesh. If I do not know this separation, my being part of the problem will not allow me to see what I need to see.

Fourth, *one must have a daily relationship with the Holy Spirit*. The reason for this is that *only* He is the illuminator of Truth (II Corinthians 2:10-13). I will not see or discern my generation without His illuminating insight as I observe this generation.

And fifth, *one must gain victory over pride*. How often people refuse to see the corruption and evil of a generation because they refuse to admit they are wrong

or that something is not good for them or for their church. We tend to repel when confronted by an exhortation or condemnation about something we are doing or participating in. We must first pray earnestly for God the Holy Spirit to open our hearts as well as our eyes and ears to the corrupting issues that are plaguing our personal lives and Fundamentalism; then we must humbly and honestly acknowledge them. Let us swallow our pride and say, "Yes, according to the word of God, this is not right for us to be following or bringing into our ministry." Pride often has caused individuals to continue on in their false beliefs and practices for fear of being discredited if they acknowledge failure in their lives and ministries.

The False Jesus of Our Generation

A marked characteristic of this generation is its embrace of the false Christ that has become the *public* Christ in Western Civilization. The public view of the Gospel has been so greatly corrupted, polluted, and mongrelized that it has birthed a false Christ in the contemporary church-going mind. If we are living in a Laodicean Church age, we are living in a Christless Church age. Therefore, if Christ is outside the institutional church of this generation, the church must create its own unique, graven image of a Christ to take the place of the discarded genuine one. From the perspective of Scripture, the Christ that is being presented by Neo-Christianity is *not* the Christ of Scripture.

We are witnessing two types of Jesuses in our time. The first is presented in Galatians 1:6-9 where Paul declares it as "another Gospel." The word for *another* in the Greek is *heteros*, "another of another kind," a totally foreign Jesus with no similarity to the One presented in the true Gospel. This "another" Jesus is typified in Lloyd Weber's *Jesus Christ, Superstar*, Dan Brown's *The DeVinci Code*, and a host of other fabricated Jesuses of secularistic society. The world has so rejected the Jesus of Scripture that they are willing to accept any other concept of Jesus just as long as He is not God and they are not accountable to Him in some form of judgment.

In contrast, there is also the other Jesus of Second Corinthians 11:4: "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel . . ." The word for *another* here is *allos*, meaning "another of the same kind." Unlike the *heteros* Jesus of Galatians 1:6-9, the *allos* Jesus of Second Corinthians 11:4 is very similar to the biblical Jesus. The Jesus of Billy Graham is close in kind; the Jesus of the Neo-Evangelicals is close in kind. However, their Jesus is not *the* Jesus of Scripture; he is "another of the same kind." This *another* Jesus of the Neo-Evangelicals is given divinity and associated with the fundamentals of Scripture. Yet, he also is identified with rock and contemporary Christian music; he is ecumenical with heretics and cults; he is soft on sin and permissive

of carnality and worldliness. This ecumenical Jesus is one that has become compatible more and more with the world's desires.

As a Christian I must see that these *heteros* and *allos* Jesuses are *the* Jesus of my unique, peculiar generation. This is a Jesus never known before in human history. This generation speaks of being Christian without the Christ of the Bible. My generation is becoming less tolerable of this biblical Christ and longs for a Christ that will be more accommodating to other religions. We are witnessing a greater dialogue in this generation with Muslims and Liberals and Modernists. The Eastern Religions are even to be a part of this Jesus. The Roman Catholic Jesus is commonly viewed the same as the Protestant's Jesus. As we have seen in Northern Ireland's First Deputy Minister in league with Romanists for the sake of the government, will the same happen in America with Christianity and Islam in the coming presidential election?

The walls of separation between religions are coming down, and the gates of acceptance are becoming broader and broader. In this so-called free world, Pluralism is now the assumed and imposed belief. As a result, we are witnessing the redefining of theological terms such as the New Birth, the Baptism with the Holy Spirit, salvation, and Christian. Mormonism is now defined as a *sect* of Christianity rather than a *cult*. Romanism's rising popularity gives it an important part of the leadership in the coming amalgamation of all world religions. Such leadership will be imperative to prelude the coming and acceptance of Antichrist. All religions will have to modify their beliefs and public face to accommodate the coming global religion of Universalism. Those who fight such changes (the fundamentalists found in any religion) will be overrun.

The New Age View of God

The nomenclature of theological perspectives has drastically changed in our generation. The study of God in Western Civilization today has left little if any semblance to the God of Scripture. It is now believed, even by many professing Christians, that the God of the Jews, of the Muslims, of the cults (such as Mormonism) is the same God of the Christians. Such a belief naively assumes the gods of all monotheistic religions to be the same god. Simultaneously, polytheism and pantheism are growing through the various mutations of the New Age movement.

A prominent aspect of the New Age view of God is their growing faddish denial of the personality of God, drawing humanity to an acceptance of an impersonal god. Even the concept of Satan is reduced to an impersonal force of evil influence. This denial of the personality of both God and Satan leaves man to be his own divinity, furthering the appeal of the New Age movement

to our generation. America is no longer being viewed as a “Christian nation” (if it ever was). This elevation of a false view of God has destroyed within America any potential to know a nationwide revival. The gurus of the different religions have flooded our nation and its culture with their confusing theological dialogues destroying the very basic tenets of God in our nation’s religious thinking.

The New Guru of the New Age Belief

Oprah Winfrey has become the latest guru of the gospel of the New Age view of God. According to popular magazine articles and her own *O Magazine*, she has had the highest rated talk show in television history for the past 22 consecutive seasons. It is estimated that well over 46 million viewers are tuned in to her theological and philosophical pipings on any given day in over 134 countries. Her website has over 70 million page views each month. Known as the queen of self-improvement, she has become the most influential voice among women in American history. She has her own book club, satellite radio channel, and TV network. She has created a number of celebrities over the years including Dr. Phil and Rachel Ray. As of 2007, she had an estimated worth of over \$2.5 billion.

Oprah’s name is a respelling of the Bible name Orpah (Ruth 1:4).¹ Although she came from a Baptist background, in more recent years Oprah has occasionally attended Trinity United Church of Christ, the same church (until recently) of Senator Obama whom she publicly supports for President. Her informational programs are more often becoming the channel for her theological mutterings. On one of her programs she stated, “I was raised a Baptist, and we were too hung up on traditional ways. I was sitting in church and heard that God is a jealous God. I asked ‘Why?’ Come on; let’s get over it.”²

She has attacked the Christ of Scripture, His cross in history, and has presented in its place a totally new view of God and His Son. She claims her life changed when reading the book by Unity minister Eric Butterworth entitled *Discover the Power Within You*.

This book changed my perspective on life and religion. Eric teaches that God isn’t up there; he exists in every one of us. *It’s up to us to seek the divine within* (emphasis added).³

¹ <http://www.achievement.org/autodoc/page/win0int-1>, accessed May 30, 2008.

² <http://www.jesus-is-savior.com/Wolves/oprah-gospel.htm>, accessed May 30, 2008.

³ http://www.oprah.com/books/favorite/slide/slide_books_favorite_05.jhtml, accessed May 30, 2008.

Other books she has strongly promoted through her book club are *A New Earth* and *The Power of Now* by Eckhart Tolle, *Losing It* by Valerie Bertinelli, and *Eat Pray Love* by Elizabeth Gilbert. With monumental influence, she truly is spreading the New Age gospel of pantheism and panentheism. As a most powerful motivating force of womanhood in America, she is now influencing other countries to rally around the theology of the New Age.

Other Changes Will Mark Our Generation

Our unique generation is the culminating force of the preliminary acceptance of Antichrist; a multitude of changes that will prepare his arrival are beginning. Some of these changes must be noted with care. (I Corinthians 10:11-12).

First, as the world prepares for Antichrist, we will witness the lawlessness of sin abounding more and more in all of the countries of the world, specifically in America. Violence of biblical proportion similar to the days of Noah (Genesis 6) and Lot (Genesis 19) will be imminent before the coming of Christ.

Another change that marks our generation concerns the carnality and passivity to spirituality that are becoming the norm of local churches and ministries. Servants are being prepared to work excessively in the vineyard as a substitute for any pursuit of spirituality in their lives. What kind of local church is the final product of such an approach? A worldly church is one in which most of its people live worldly; a carnal church is one in which most of its people live carnal and fleshly; and a spiritual church is one in which most of its people truly seek a private spiritual walk with God. It is rare now to find a church of the latter category. Holiness is progressively being hated because it is the doctrine that attacks the way people live. As Cain hated Abel for his righteous ways, we will see a surge of growing hostility of the carnal and the worldly within the local churches against the true godly and righteous saints.

Another change that has already taken full seizure of Neo-Evangelical ministries is the infiltration of human psychology in the ministry. As it has ruled the world secularly, psychology now is viewed as the savior of the evangelical psychotic and neurotic masses. It causes one to ask what did the church do before psychology came along. Well, there was the Bible and the Holy Spirit! More and more Fundamental students, even those entering the ministry, are pursuing degrees in counseling and psychology. It is as if the Bible has become impotent for this generation and needs the greater human power of psychology. It is a bold and saddening declaration to say that pastors need secularism to help them *now* because today's problems are of a greater complexity than before. To them, the power for present day Christianity is to

be viewed by this relatively new hypothetical science based on atheism.

The champions for hope and help in the churches now are no longer the praying Hydes, Andrew Murrays, Hudson Taylors, and George Whitefields of the past. Today there is this clarion call for psychotherapy and psycho-determinism. We are leaning towards the atheistic theories of Sigmund Freud and his sex-drive theory; towards Alfred Adler and his power-drive theory; and Carl Jung and his theory of collective unconsciousness. The belief is that the psycho problems are in the biological forces. These are the men who were the founding fathers and pillars of modern clinical psychology. On the heels of these men came the client-centered psychotherapy of Carl Rogers and the radical behaviorism of B. F. Skinner. Contemporary pastors are even using the terminology of modern psychology and its some five hundred theories and terms to diagnose the spiritual and mental problems of professing Christians. We are witnessing heathen concepts pouring into every portion of epistemology of modern man.

Nevertheless, the greatest need is the cross: this is the cure for our lives! Our generation, claiming to be the greatest evolved generation, is going back to heathen ways where man was the measure of all things. Heathen gods are becoming our gods. The prophet Jeremiah cried out, "Thus saith the Lord, learn not the way of the heathen, and be not dismayed at the signs of the heaven. For the heathen are dismayed at them" (Jeremiah 10:2). Yes, this is my generation, and I must be ready to face it with the Word of God and condemn its humanistic and atheistic ways!

Another sad characteristic of our unique, peculiar generation is the promotion of slob culture. It has taken over our Western Civilization primarily because of the influence of John Lennon and the Rap groups. Such influence is found in the clothing of our present generation, and it has been so since the mid-1960s. Such influence affects how people dress in coming to church. The casual look and the wanting to be comfortable are the in-crowd way. This manner has taken over Fundamentalism and its church services, prayer meetings, school dinners, and pastor conferences. Yes, it is sad to see it happening, but it is part of the end-time look of the Last Days. It affects our manners, our living conditions, our education, and even our worship. As Fundamentalists, we have truly left Christian dignity. We want that laidback look, its living, and its accompanying worship. God is just "one of the boys," "a fishing buddy," and "one of the guys on the golf course." We stole this look from the secularist's dress-down society; we did not get this from the Lord. You will even see "the look" on the CD covers of Fundamentalists quartets and groups; the Neo-Evangelicals started it years ago, and now we believe we need "the look" to be accepted. At Foundations Bible College we encourage our students, even away from campus, to dress well; set the standard; don't let

the world and even the evangelical and fundamental world set the standards for us. Especially if God has called us to be a preacher, we need to present ourselves well at all times.

Another characteristic of our unique generation is the rapid acceptance of moral perversions. This generation has not yet seen the power of the Sodomites who soon will be pounding at the doors of our Christian schools, churches, and even our very homes (Genesis 19:4-6). It will also be in our generation that polygamy will be considered just as much a viable lifestyle as sodomy has become. Such legalized sodomy and polygamy remind us of Christ's warning concerning the return of the days of Noah. All of this is part of our unique, peculiar generation.

We are also witnessing the pressure to be accepted by the world. This is evidenced more and more in Christian schools that unashamedly catapult their students into secular contests, debates, and achievements. What are we trying to prove? With whom are we trying to compete? The same pressure is evident in the push for one school after another to become accredited. We boast that we are not pursuing *secular* accreditation; rather, however, we embrace a *Charismatic, Neo-Evangelical* accreditation that is far more destructive philosophically and theologically than secularism. At least we are on guard for the latter. It was announced in the 1980s that to pursue accreditation was motivated by two things: to receive the Pell grants and to be accepted "by the world." Dear reader, we will *never* be accepted by the world, *unless* we compromise our principles and standards of holiness and living and ultimately conform to their standards. Yes, this is our unique, peculiar generation whose powers are ever pressing hard to conform us to its desire.

Conclusion

As our generation deepens itself in the mire and mud of depraved secularism, the fall of historical Fundamentalism is the greatest woe of all. Historical Fundamentalism from its public perspective is gone; this present, young Fundamentalist generation knows nothing of its past. It is willing to drop its legacy and become identified as a Neo-Fundamentalist, merely a softer name for a Neo-Evangelicalist. The old warhorse of the KJV against Romanism and Ecumenicity over the centuries is not only being discarded but also looked upon with disdain. If schools that formally revered the NASV have now accepted other versions, what final new version will they embrace? Such vacillation declares to the young heart that the Word of God is ever changing in each generation and that we need a new version for this new generation. Although the "new" is always in vogue, we must ever plead, "do not get caught up in the *new* of our times! Keep with the old path; for it is the path of Truth! The new is the fabric of the Neo-Christianity."

As human theological systems of the past are now failing, as false views of eternal security are propping up the changes that are taking place, thank God for true eternal security for the true Christian. God will keep secure His own. Such security is not for the *professing* Christian but for the one who is a believer. “My sheep hear my voice [present tense], and I know them [present tense], and they follow me [present tense]; and I will give unto *them* eternal life” (John 10:27-28). Verse 28 only secures those of verse 27. He knows them! (cf. Matthew 25:12, “I know you not.”) Yes, in this unique, peculiar, religiously corrupted generation, there is a true security for God’s true saints.

May God keep our hearts from failing because of fear. May He keep us from fatalism, from hopelessness, from the carnality of contemporary music. Our generation has filled itself with a false God, a false Christ, and a false redemption; its byproduct has been an empty and vain religion. It is within this unique, peculiar generation that we must do the will of God, His wish and desire. In this generation we must serve it by the will and counsel of our immutable God. May God help us to do so!

MAY / JUNE

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