

STRAIGHTWAY

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

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Post Fundamentalism: The Final Outpost of Fundamentalism—Part One

Dr. H. T. Spence

Although our pen has been delayed for a few months, for which we apologize, we now step forward with the continued burden of Postmodernism. Postmodernism's influential powers have permeated both our political system through Obama's Post America and the religious system through the Emerging Church movement.

Even more shocking, however, is Postmodernism's invasion into the Fundamentalist movement; the most obvious of several ways this is true is seen in Fundamentalism's departure from "historical" Fundamentalism to embrace Post

Fundamentalism. This fact is made obvious in the undeniable changes to which colleges and universities have capitulated to Neo-Evangelicalism. Given the false, contemporary view of eternal security among most Fundamentalists, they do not care about their changes: they conclude that whatever they do and whatever changes come, they still go to heaven. Their view of eternal security even allows one to embrace heresy and still be assured of heaven. The natural conclusion then is that we can live as we want and do what we want, even if the outcome is a new,

This edition includes four articles on
Post Fundamentalism: The Final Outpost of Fundamentalism

mongrelized breed of “professing” Christians.

It is time now to take a candid look at what is bleeding the life out of the only movement that God has used late in human history against the final battle of the apostasy that has infiltrated the Evangelical world.

We have combined this issue of *Straightway* to provide four articles on this much needed burden. After addressing the Apostle Paul’s warnings to Timothy in the early years of the Church, we will address the historical and recent changes in Protestantism and especially Fundamentalism that are destroying the memory of historic Fundamentalism in order to establish a Post Fundamentalism. May God help us all to see what is happening.

The Grand Deposit of “the Faith” in the New Testament

The unique time of the birth of the Church cannot be overestimated. We note this precious birth in Acts 2

on the Day of Pentecost. Yet it must also be understood that the birth of the Church initiated the beginning of the Last Days. In responding to the question “What meaneth this?” the Apostle Peter declared, “This is that which was spoken by the prophet Joel” (Acts 2:16). Then he quoted from Joel 2:28, “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh.” From Peter we learn that the Church is a Last-Day truth! God gave the New Testament at the beginning of the Last Days in order to keep the Church on course throughout its history, declaring the truth of Jesus Christ for the Church.

It is clearly evident in reading the Epistles that the Church was declining in the last half of the first century. A line of demarcation was becoming evident between the *true* Church and the *visible* Church. Tares had been sown by the Devil almost immediately after the wheat was sown by the Lord Himself and the Apostles. Both sin and heresy were working darkness and despair in that first century, greatly affecting Christianity. The Apostle Paul saw the powers of evil coming upon the visible Church endeavoring to rob it of its purity and integrity.

The two epistles to Timothy are a “charge” from Paul to this young man pastoring the Church at Ephesus. We are told of this charge no less than ten times in the two letters. The “charge” is that Timothy shall “guard” something that Paul is committing to

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him. Paul calls it “the deposit” that he must guard in the days to come. Paul specifically states the nature of the “deposit” in First Timothy 1:11, “According to the glorious gospel of the blessed God, which was committed to my trust.”

What is this deposit? This deposit is the *Christian faith*, the truth as it is in Christ Jesus. The time of Paul’s own departure was soon at hand. As he looked back over the years, he could say, “I have fought a good fight; I have finished the course; I have kept the Faith,” or “I have held intact the Faith.” Yes, Paul had been true to that which had been committed to him on the road to Damascus in Acts 9, and to that which was given him in the Arabian desert where Christ Himself revealed the Gospel to him (Galatians 1:11–17). This Apostle, coming to the end of his life, must now give this solemn, written “charge” to his dearest son in the Faith. With a new sense of responsibility, Timothy is now to guard this priceless, vital deposit of Christian truth: he is to preserve it, protect it, and proclaim it.

The Tabernacle Deposit

There are fifty-two chapters in the Bible dedicated to the Tabernacle. The Tabernacle becomes the most detailed shadow and type of Christ in the Bible. Drawing from the large shadow and type, consider Numbers 4:5:

And when the camp setteth forward,
Aaron shall come, and his sons, and

they shall take down the covering vail
and cover the ark of the testimony
with it.

Then in verse 15,

And when Aaron and his sons
have made an end of covering the
sanctuary, and all the vessels of
the sanctuary, as the camp is to
set forward; after that, the sons of
Kohath shall come to bear it.

This chapter informs us that the preparation of the Tabernacle for the journeying was given to the three divisions of the Levites. The *Gershonites* were appointed for all the fabric of the Tabernacle; these fine linen and curtains were placed into two wagons. The *Merarites* were in charge of all the bulky structure of pillars, chapters, cords, pins, bases, boards, and staves of the Tabernacle proper; they transported all of these wrapped items in four wagons. And the *Kohathites* were in charge of carrying the furniture of the Tabernacle. These three groups would travel with the rest of the camp until coming to the appointed resting place of the Pillar of Cloud. Here they would re-erect the Tabernacle piece by piece. God intended this Tabernacle to be portable; it was for journeying.

This Tabernacle is the Christ of Scripture and the fullness of the Gospel. Again, it is the most complete shadow and type in the Bible of the Lord Jesus Christ. This type is our beloved Christ for the pilgrimage, not for permanence as demonstrated

in the Temple. The Gospel was given to the Church to be preserved from generation to generation. The Tabernacle was carried piece by piece, covered and wrapped carefully, then transported, and at the next site carefully unwrapped and re-erected exactly as it had been dismantled. Each generation in history is to re-establish the Gospel in its day. This Gospel is to be preached all over again; even through books and hymns, piece by piece the Gospel is to be unwrapped and re-erected for each generation. God's people are to live a life for Christ. Nothing was to be lost in the journey; nothing was to be added. It was to be erected the same, to remain the same.

Jude wrote his epistle for this very reason. It is evident that his first desire was to write an evangelistic epistle: "Beloved, when I gave all diligence to write unto you of the common salvation" (Jude 3a). But the Spirit of God moved upon him to write a different epistle:

It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints (Jude 3b).

"It was needful" is an important phrase that must be carefully acknowledged in our contemporary time! Jude was compelled, he was driven to write this epistle. Amidst threats or conflicting forces that were arising this time in Church history, we certainly can acknowledge that the Holy Ghost was

compelling Jude to write.

"It was needful for me to write unto you." What? "That ye should earnestly contend for the Faith." This *earnestly contending* speaks of a vigorous, intense, determined struggle to defeat the opposition. The *Faith* is the embodiment of Truth, the Word of God, the Bible! It was "once delivered"! After two thousand years, it is important for us to understand this Faith was *once* given. It will only be given "one time"! There will not be another time; there will be no other faith given.

Like the Tabernacle, the Gospel was given one time; it must be handled carefully, wrapped carefully by each generation, and given to the next generation to be unwrapped and re-erected exactly as the pattern by God dictated. God is not going to give another message in the End Time; there are no new revelations, no audible voices of so-called new truths that will be coming to us. He gave the "one" Faith, the one time, and that is it!

To whom was this Faith delivered? It was delivered "to the saints." The Gospel was *not* given to the Liberals or the Modernists; it was not given to the Neo-Orthodox or the Neo-Evangelicals; it was not given to the Charismatics or the ecumenists. It was given to the saints! It was not given during that first century to the heretics, the Gnostics, the Judaizers, or anyone else who corrupted the

Gospel. It was given solely to the saints!

The Apostle Paul saw in his day a *new gospel* being preached (Galatians 1:6–9; II Corinthians 11:4). He also witnessed a *new Jesus* and a *new Spirit* (II Corinthians 11:4) emerging to the forefront of the visible Church. Even more so has this become true in our day and time! Church leaders and teachers have taken the *old* Tabernacle and reshaped it, taking away its Ancient of Days and modifying it with new furniture, new veils, new pillars, new pins and sockets, etc. It is very rare now in the public arena of Christianity to see any semblance of the true, biblical Christ!

We must ever remember this: the Gospel was given to the “saints,” not to the world! We may preach it to the world for them to become saved by that Gospel, but it was not given to the world! In contrast, the Church today is giving a gospel to the world that has been changed and modified; whatever is offensive has been deleted, so that we are even at a point of a unilateral disarmament to destroy the very Faith itself. In his final days before his death, the Apostle Paul saw this coming!

Paul’s Charge to Timothy

In the two epistles to Timothy, the Apostle gives the sequence of this deposit to the saints! In First Timothy 1:11, it was first given to Paul: “According to the glorious

gospel of the blessed God, which was committed to my trust.” In First Timothy 1:18, the charge then was to Timothy, “This charge I commit unto thee, son Timothy.” Timothy is to guard the deposit: “O Timothy, keep that which is committed to thy trust” (I Timothy 6:20). We also read this in Second Timothy 1:13, 14, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.”

Timothy is then charged by the Apostle in Second Timothy 2:2 to commit this deposit, this sacred trust to “faithful men,” who are able to teach others also. Paul with a constant pen throughout these two epistles gives the charge, the deposit, the faith, and the doctrine to Timothy. “That thou mightest charge some that they teach no other doctrine” (I Timothy 1:3b). In First Timothy 4:1, 2 Paul warns, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron.”

There are five sad, disturbing instances in this first epistle where he tells of the apostasy: (1) “From which *some* having swerved have turned aside unto vain jangling” (1:6). (2) “Holding faith, and a good conscience; which *some* having put

away concerning faith have made shipwreck” (1:19). (3) “For *some* are already turned aside after Satan” (5:15). (4) “For the love of money is the root of all evil: which while *some* coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (6:10). (5) “Which *some* professing have erred concerning the faith” (6:21).

In the second epistle the *some* has become *all*. In Second Timothy 1:15 we read: “This thou knowest, that *all* they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.” At the end of the epistle we read, “At my first answer no man stood with me, but *all* men forsook me: I pray God that it may not be laid to their charge” (4:16). This is why these two epistles were written so urgently to Timothy. They strike a crisis-point in that first generation Church leading into the second generation. The first epistle reveals a departing from the Faith; the second epistle marks a breakdown that is taking place in the visible Church.

Is this how Christianity will end?! Will the visible Church in the End Time mainly consist of the falling away of men, of movements, of churches, of schools, of ministries? Postmodernism is now claiming public Christianity!

The question must be asked, “What brought this about?” The answer is simple: men controlled by the Devil

The Apostle warns us in Second Timothy 3:1, “This know also, that in the last days perilous times shall come.” How will they come? “For *men* shall be . . .” These are the words that describe the visible, institutional church at the time of the end of the Church ages.

Nevertheless, the pure Gospel *must* continue, but how? If Timothy teaches other men, they too will be able to teach and thus the Gospel will be spread. In Second Timothy 2:2, Paul gives a deliberate policy, not to restrict the Gospel but to safeguard the Gospel and the expansion of the Church in a biblical way. The evangelistic testimony of laymen is good, but it has its dangers. Sincere men may not fully grasp the meaning of the Gospel, and false teachers may infiltrate their ranks. There must be some standard of Christian truth to check extravagances and heresies coming in. The Apostle would not live forever; Timothy would not live forever. This Gospel given by God to Paul, and now given or entrusted to Timothy, must now be “committed to faithful men.”

Second Timothy 2:2 becomes the antidote for the almost inevitable sequence of falling away that has been seen time and time again in Church history. A true ministry, a Bible school, or church begins with a Bible-based man, a founder. But history tends to reveal that the second generation leader leans to neutrality when it comes to standing for the

Truth and being actively engaged in the battle against error; at least he tends not to be as strong as the founder. The third generation leadership tends to compromise the Truth, and the fourth generation leadership is what brings into the organization the apostasy.

Nonetheless, it is possible that this “almost” inevitable sequence could be altered and avoided *if* there was a deliberate unanimity of heart and mind in four generations of leadership: the Apostle Paul, committing to Timothy, who in turn commits to “faithful men,” “who shall be able to teach others also.” Timothy was to entrust the Gospel, that is, to deposit it to the care of faithful men. They in turn were to be responsible for “guarding the gospel.”

The “faithful men” are to be faithful in two contexts: First, they must be men of Faith, believers. So precious a treasure as the Gospel would not be entrusted to anybody and everybody, agnostic, atheist, or just plain heathen! Second, they must be men in whom others, particularly Timothy, can trust! They must be trustworthy and reliable. Often, this is where the failure came in Church history! The wrong men took charge of the Gospel and began to corrupt its message, destroy its power, and water down its message.

Since the days of the birth of Unitarianism in the 1700s, Liberalism and Modernism in the mid-1800s, and

now the Neo-Orthodox, the Neo-Evangelicals, and the Charismatics, we have come to a time that a hoard of enemies is publicly controlling the public presentation of the Gospel! The “unfaithful” *now* rule the seminaries; they rule the pulpits, and the leadership of the denominations. They head up the translation boards of the new English translations; they control the conventions. The “unfaithful” to God now control the message in the public arena. They are unfaithful to God, to the exactness of the message of His Word, and to the separation that is needed to protect the Word of God.

Judgment must begin at the House of God first (I Peter 4:17), even before the Tribulation Period. According to Revelation 2 and 3, Christ is judging the Churches, and in this last Church age it is evident that Jesus Christ is *sick of* it! He has left it, and the people rule. The unfaithful who have corrupted, denied, perverted, changed, and maligned the Gospel of Christ now rule the Church!

Conclusion

In the light of Second Timothy 2:2, God is calling upon those who guard the deposit—the true preachers of a generation—to make a judgment during their generation. That judgment is: Who is faithful?! I must be very careful to whom I commit and entrust the Gospel for the next generation. It is *only* the faithful who will ensure that “the form [pattern] of

sound words” which they have heard will be given to other faithful men. They must be “able” or competent. I must choose men who will be competent in heart and life to carry on this Gospel. This is what we are looking for as a teacher—not a school just to accommodate students. We are looking for students who seem to have the potential to carry this Gospel on, who have a heart for God and the Truth!

With all the changes that have come into Evangelicalism and now bleeding into Fundamentalism through music, theology, methods, and evangelism, there must be a remnant of young men for the next generation that will give themselves to the Pure Word of God *only*. Not every professing Christian young man is eligible for this important deposit for the next generation. In fact, most young men coming out of the Fundamentalist schools are contributing to the error and mutation of Neo-Christianity. They are being “mis-trained,” becoming a liability to the harvest rather than a contribution. The schools have lost their way; their by-product is the spreading of a Post Fundamentalism.

May God raise up some young men who will discern what is happening within Fundamentalism and separate themselves *from* the changes and *unto* God in a consecrated life. This Age will demand such a young man; God will accept no other!



The Foundations Bible Collegiate Church

Sunday Services

Prayer Meeting

9:00 AM

Sunday Bible Class

9:30 AM

Morning Service

10:30 AM

Prayer Meeting

5:30 PM

Evening Service

6:00 PM

Mid-week Service

Wednesday Evening Service

7:00 PM

Special Services Planned

Thanksgiving Day Service

November 25

8:30 AM

Christmas Drama

God Uses Small Things

December 17

7:00 PM

Christmas Eve Candlelight Service

December 24

6:00 PM

New Year's Eve Service

December 31

10:30 PM

Please Visit Anytime!

Post Fundamentalism: The Final Outpost of Fundamentalism—Part Two

Dr. H. T. Spence

Historically, Fundamentalism has been the bastion and fortress of the remnant for many decades now. It was God's weapon to confront the Liberals and Modernists, Romanism, and even Neo-Evangelicalism. Since the late 1970s, we have observed a growing trend within its ranks that has subtly eroded its Nazarite vow before God. We must ask if Fundamentalism today, like Samson, has fallen asleep on the knees of the worldly Delilah while the barbers of Neo-Christianity are cutting its locks (those God-appointed peculiarities that have been the evidences of God's presence and anointing). Fundamentalism is now turning its sight to mere visible signs of larger churches, more money, less standards, and flirtatiousness with the world and its enticements. Yes, whether we want to acknowledge it or not, Fundamentalism has changed, and its changes are becoming more drastic. As a result, we are setting our tents in the camp of the Neo-Evangelicals. There is no line of demarcation anymore between our terms, because there is no true distinction between our beliefs and practices.

Fundamentalism of the Past and Present

The historic roots of biblical Fundamentalism are even noted by theological liberals such as Kirsopp Lake:

Fundamentalism is virtually synonymous with orthodox Christianity. It is a mistake, often made by educated persons who happen to have but little knowledge of historical theology, to suppose that Fundamentalism is a new and strange form of thought. It is nothing of the kind: it is the survival of a theology which was once universally held by all Christians. . . . The Fundamentalist may be wrong; I think that he is, but it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with a Fundamentalist on the basis of authority. The Bible and the *corpus theologicum* of the Church is on the Fundamentalist side.

It must be clearly acknowledged that the core doctrinal belief of Fundamentalism is the true Christianity of the early Church. Liberalism, Modernism, and the Neo movements within Christianity all have been a part of the departure from the root and fountain of biblical Christianity. This fact they readily acknowledge.

Fundamentalism began in the mid-1800s as a "puritan" movement within the mainstream denominations as a hope to draw back these denominations to the legacy of historic Christianity. This hope failed because the denominations were too far gone in their apostasy. As a result, there was only one thing biblically to do: these puritans separated from the

institutional church's apostasy. It was at this time that Fundamentalism became a separatist movement from the apostasy.

When the Neo-Evangelicals formally left the Fundamentalist movement in 1948, they took the term *Evangelical* with them and discarded the term *Fundamentalist*. This separation made even more clearly the separatist stand of true Fundamentalism. Tragically, now Fundamentalists are changing the very fabric of Fundamentalism itself; a new breed believes we need to become more compatible with the Neo Evangelicals. This new breed of young men craves the wealth, prestige, and worldly music and worship that these Neo Evangelicals have long possessed. They are adapting their churches for the neo while pressuring the remnant of true Fundamentalism to either conform or get out.

In Fundamentalism a brand of Calvinism has emerged that is doing away with standards and principles, because they abhor personal separation. We must realize that John Calvin saw the problem of the paradox, and he saw the need of human responsibility. But intellectually, sovereignty was his only recourse and conclusion. He hoped that perhaps the future generations would be able to work it out. Amidst all the intellectual heights of Calvinism, most Calvinists have never been drawn to that greatest of heights, that "cream of theology," that very heart of all

theology: loving God supremely from the heart. Calvinism is an intellectual theology, not one of the heart.

The Gospel of the Scriptures is absolutely perfect and balanced; it is not a theological system. It was in existence before any man came along and systematized it. Faithful men are not simply men who are faithful in duty and discipline; faithful men are ones faithful in heart and life, serving God from the heart. Theirs is the cry of the Shulamite, "Where is He whom my soul loveth?" This is the cream of theology.

While the "unfaithful" now are changing the Word and the message of the Gospel, there must needs be a remnant for the next generation who will remain true to the message without believing the message needs to be changed to make it relevant for that generation. More and more, we are in need of remnant schools—not schools given to the promotion of a theological system—schools that are dedicated to the pure Word of God. We must be on the lookout for "faithful men" of heart, of mind, of life, and of love for God. The Marines are known for their motto *Semper Fi*, short for *Semper Fidelis*, "Always Faithful." This does not mean sometimes faithful, or in certain circumstances faithful, or only if the conditions are favorable—to the contrary, it proclaims "Always Faithful."

The End-time Remnant

Coming forth from the sacred

pages of Scripture are four concepts of an end time. Two are from a historical perspective and two are evident for the future.

Eschatology (the doctrine or the teachings of the *eschatos* or last things) is a term that has become prominent in our day. Depending on the eschatological belief of an individual, these last times could include over one thousand years (thus including the events leading to the Tribulation, the Tribulation itself, and the Millennium). Although the theological term *Eschatology* is specifically dealing with the matters and events that will culminate the time of the end of the ages, there are two other periods in biblical history where there were an end of things and a change of things. Each end time had similar characteristics.

All four end-time concepts in Scripture culminate in apostasy. At the same time they all four have a remnant marked by God for the end of that age. This must be carefully seen in our understanding of the End-time remnant, for we look for principles and patterns to lead us in our own generation.

Four End Times in Scripture

1. The Flood:

The first end-time concept came in Genesis 6 in the days of Noah. In fact, the Lord in the Olivet Discourse draws from Noah's days as the sign of yet another end time. In Genesis

6, God declared "yet 120 years." That was Noah's end time and it lasted for 120 years. God has not been that specific with us; but He was with Noah. That man knew his eschatology before the end of his age. He also knew exactly how long that end time would be—120 years. But what led up to his end time?

Salvation and spirituality are given only to individuals not the masses; every man will stand alone before God. The first five chapters of Genesis are dedicated to individuals. Two lines of humanity are evident by their godly and ungodly ways; these two lines are initially seen in the individuals Cain and Seth. In the course of time men began to multiply on the face of the earth. The longevity of man's lifespan could easily have produced a world population in the tens of billions.

We do read of a moral waywardness that came with the increase of people. Something happened! Whereas God initially had placed a hatred (Genesis 3:15) between these two seeds, that hatred was gone. To the contrary, the godly began to be drawn toward the ungodly. In Genesis 5 the godly line was growing in godliness: Enoch, the seventh from Adam, walked with God; he gave us insight as to how it was. He pleased God; he walked with God; and he was translated. Yet according to Jude 14, 15, ungodliness was growing during the time of Enoch, and he was observing this ungodliness vastly increasing in his

generation. Was this wickedness simply with the ungodly line, or was it taking place in the godly line too?

By the time of Noah the godly line no longer desired the spiritual; there was a craving for the fleshly. Their appetite for the flesh led them to take wives of “all that they chose.” (When the godly begin to look upon the ungodly, that is when the flesh and the Spirit try to dialectically come together. Over a period of time, when the seeds become well mixed, a generation of change will come.) By Noah’s day all the fleshly sins had run their gamut; the final frontier, the apostasy of morality, had pervaded the earth. Flesh had become the dominating factor of humanity (6:3, 12, 13, 17). The truth about the family, about marriage, about godliness, about the true God, about the body and the purpose of the body all became absolutely corrupt. A pleading God gave 120 years of His Spirit’s convicting, reproving, and striving with man. Nevertheless, once apostasy takes over an individual, a people, a nation, a world, there is no antidote for it—except judgment! Therefore, God judged “all flesh.”

However, there was a remnant under the godly leader Noah. He was that holy seed, that very small remnant, who maintained one wife in the days of the apostasy of marriage through polygamy. He walked with God; he was perfect in his generation; he was a just man. He was a preacher of righteousness.

And God remembered him! He was of that remnant kept by God, who prepared an ark to the saving of his house, *in his end time*. There was no revival to that world, but there was revival among that remnant.

2. *The Inter-testament Silent Years:*

A second biblical end time occurs at the end of the Old Testament. Out of the seventy-year Babylonian Captivity, approximately fifty thousand Jews returned to Jerusalem under the leadership of Zerubbabel. We are told that the Spirit of God raised up these to make this return while most of the Jews stayed in Babylon content with their established homes and businesses. After fifteen years following the completion of the Temple’s foundation, this remnant in Jerusalem succumbed to fear and apathy. God soon raised up Haggai and Zechariah to preach them into revival and the completion of the House of God.

After another hundred years, Ezra came to establish the Word of God among the remnant in Jerusalem now in its second and third generations. He had to address the mixture of their seed with the ungodly; as a result revival came and they willingly repented and separated. Then when Nehemiah came to the remnant, the walls and gates still needed to be built; he with a heavenly tenacity led them to complete the task.

During the years of Nehemiah’s return to the Persian king, the people

fell back to the courting of the ungodly. When Nehemiah returned he severely dealt with them; sadly, there was no evidence of revival. Malachi the prophet gives us the last portrait of the third and fourth generation of that remnant: they had become a people who strongly gainsaid the Lord. This is the last sight of God's people before the darkness of biblical history takes over. Religious apostasy had now taken over; and, no revival came. When God brought the charges against His people, their words were stout, bold, loud, and defiant. Reverence and reticence were both greatly lacking. The people cried before God, "Not guilty!"

Even among this unholy group an even smaller remnant was found:

Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not (Malachi 3:16–18).

This was the remnant at the end of the Old Testament history before going into the dark, silent period of God's silence to His people for some four hundred years.

3. Daniel's "Last Week":

Before addressing the third end time, let us consider the fourth, the culmination of Daniel's "last week." This "last week" is the time the Jews will come to their greatest apostasy and delusion:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy (Daniel 9:24).

The apostasy of the Jewish nation will not be complete until the full seventy weeks (or 490 years) are finished. The last seven years have not yet been completed, so their apostasy has not yet culminated. Sixty-nine weeks spanned the silent years between the Old and New Testaments and concluded with the crucifixion of Messiah. Whereas sixty-nine weeks led to the first coming of Christ, the last week (or seven years) leads to the second coming of Christ for the Jew (Revelation 19). These weeks culminate with the Antichrist making a covenant with the Jewish nation. It will be the worst hour in their history. Having crucified their Messiah, they will accept Antichrist as their Messiah. It will be the end of sins, Jacob's Trouble (Jeremiah 30:7).

Nevertheless, there will be a remnant that will turn to God in the last three and one-half years of

Daniel's "last week." That remnant will be living in the end time of the weeks culminating the apostasy of the Jewish nation.

4. *The Last Days:*

We are now living in the third end time. Christ declared that the End Time of the Last Days will be as the days of Noah. How will these Last Days come about?

Although the Reformation was a great influence in theology as well as in many external areas of life, perhaps the greatest spiritual move of God commenced in the 1700s. This was a "heart" move of God among His remnant. The visible church was in great debauchery, given to the external life with little or no consciousness of God in the heart. This move of God addressed the other side of the paradox established with the doctrines of the Reformation (from both the first and second generations). The Reformation's teachings emphasized Christ and His salvation; these truths were needed to be established before addressing the details of Christian living. The details of response to God came during the time of the Great Awakenings in America and the Great Evangelical Revival in England. As so many areas of life were moving into the "classical" period (e.g. music, architecture, literature), God began to move in a classic Christianity that would bring men to a greater and deeper view of holiness and purity of heart.

The Reformation brought us back to the Fundamentals of the Christian Faith, but the Revival period brought us into the finer details of a walk with God and insights to personal and intimate communion with the Lord. Men from various theological backgrounds were preaching and writing about "Christian Perfection." Their simple definition was "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." Yes, it was the call to *know* and *live* the greatest commandment, for they believed the redemptive power of Christ could make this a reality within the Christian heart. Simultaneously, this was also the time of the opening of missionary ventures to India, China, Japan, and nearly all of the Orient. This move of God continued into the early part of the 1800s.

By the time of the mid-1800s, Satan moved greatly against this spiritual move of God by simultaneously birthing Unitarianism and Liberalism and Modernism, products of the Protestant community. It was the greatest attack on the Bible, even worse than Rome. It was also during this time that the cults were founded along with the rise of Evolution and progressive education.

In this time God raised up the Fundamentalists within their changing denominations, men who strongly preached the need of getting back to the legacy of Truth and the clear doctrines of Scripture. They began

as puritans within their declining denominations, but time proved the imperative need of separating from such denominations in order to keep their own lives and message from being polluted and corrupted.

It was during this time period of the collapse of Protestantism and the birth of Fundamentalism that God gave another gift to the remnant, to the saints to prepare them for the great manifestation of God through His Son—great clarity concerning His Second Coming. We will observe

this revelation of God's Word to the Fundamentalists in our next article.

Oh, how far we have strayed from the spiritual path of *living for Christ* in these days when Fundamentalism is looking more to evangelism rather than preparing the saints for the secret coming of Christ. May God the Holy Spirit awaken us not just to the signs of the Jews, Palestine, and the nations, but also to the falling away of the Church realizing that only a remnant will be ready for the coming of Christ to the clouds. [S]

JULY-OCTOBER “SERMONS OF THE MONTH”

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DR. H. T. SPENCE, PASTOR
(October 2010)

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Post Fundamentalism: The Final Outpost of Fundamentalism—Part Three

Dr. H. T. Spence

We believe we are in the End Time of the Last Days; therefore, a part of Christ's workings is that of preparing His saints to be ready for His secret coming to the air (I Thessalonians 4:13–18). The "former rain" of the Holy Spirit came in the sowing of the seed of the Gospel during the Book of Acts; likewise, a "latter rain" has come (James 5) to prepare the harvest of fruit for the Master. This outpouring of the latter rain seems to have commenced in the mid-1800s; one of its by-products was the opening of the books of Daniel and Revelation to greater understanding. As the last part of the Book of Acts was in the aftermath of the former rain, we now are in the aftermath of that latter rain. While the expanding Charismatic movement is an imitated heresy of the truth of the latter rain, the remnant today finds itself with little remaining from the latter rain. The harvest of Christ's Second Coming, we believe, is soon.

The Fundamentalist movement is an End-time movement by God for a last corporate stand by the remnant against the apostasy. To understand the End Time we must acknowledge that there are three ends dealt with in Scripture: the End of the Church age; the End of the Tribulation Period; and the End of the earth (or time as we know it). We are in the first

of these end times. One of the fundamentals of the Christian Faith in which, perhaps, Fundamentalists differ in its distinctives is that of the Second Coming. There are those who do not believe in a rapture, or a secret coming of Christ back for the true Church, that is, the true remnant at the end of the Church Age. Others take the position of a rapture concept during the middle of the Tribulation (or what they term the middle of Daniel's "last week"). Still others believe in a rapture (or some aspect of the term) at the end of the Tribulation Period. Then there are those while believing in no rapture who do proclaim that Christ will come at the end of the Millennium. This latter view espouses the belief that the Church will take over the world and usher in the Kingdom; then Christ will finally come to receive the kingdom prepared for Him by the Church.

Although the Jews finally were delivered from idolatry, their national sin has deepened further than simple idolatry; now they are in an apostasy against the Lord through their rejection of the coming of Messiah. Our position is that Christ will come to catch away the End-time remnant at the consummation of the apostasy in the visible Church. "He came unto his own and his own received him

not” (John 1:11). Just as “His own,” the Jews rejected Him at His first coming; the Church “His own” rejects Him now, at the anticipation of His second coming—a Christless Israel at His first coming and now a Christless Church at His second coming. *The rapture is only for the remnant.* Because of this very reason, the rapture is not mentioned in the Old Testament; the promise in the Old Testament is the open or public coming of Christ (Revelation 19), which is the hope for the Jewish nation, not for the Church.

There are two concepts of the Gentiles that must be observed. The first is the “times of the Gentiles,” a time which commenced at the Babylonian Captivity and will conclude at the end of the Tribulation Period. A second concept concerning the Gentiles is found in Romans 11:25:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fullness of the Gentiles be come in.

In this second concept the Apostle Paul references a spiritual aspect rather than a political one. It is important to remember that the Church is a Gentile truth, not a Jewish truth. Although the Church at the Day of Pentecost was basically a Jewish Church, as the Book of Acts unfolds, the Church becomes a Gentile concept. It has been so throughout Church history. The

Rapture will close this “fullness of the Gentiles” (concerning the olive tree), and God will begin to move among the Jewish world for salvation during the Tribulation Period. Even so, the “times of the Gentiles” will continue through the reign of Antichrist.

These same distinctions can be seen concerning the Scriptures. The Old Testament was given to and through the Jews; the New Testament was given to the Church, predominately written to Gentile Christian churches. The Rapture will bring an end to the Church, and God then will begin once again to work primarily among the Jews. This is why the term *church* will not be used during the Tribulation Period; the Church was a Gentile concept of the Body of Christ.

Characteristics of the End-time Remnant

There are a number of characteristics that mark the “Christian” times of the End Time in which the remnant will find themselves.

First, they will find themselves in a global apostasy, where Christianity has covered the world; such universal coverage is what breeds a distinctively Christian apostasy.

Second, they live in a time when true Christianity is publicly dead! The new and false concepts of Jesus have so permeated the world through Neo-Christianity that we could never have a biblical world-wide revival.

When we speak of God today, it is in the presence of a neo-concept of God corrupted through Islam, Buddhism, Hinduism, Charismaticism, Neo-Evangelicalism, etc. Each of these beliefs worship a different God than that of the Bible.

Third, the remnant finds itself facing in the public arena a “Jesus” that is a Mel Gibson Jesus, a Roman Catholic Jesus, a Charismatic Jesus. This is *not* the same Jesus of Scripture! Because the world only knows of a false Jesus, it is going to be very difficult for the remnant to preach and witness the true Jesus Gospel through all of this Neo-Christian mud today! Their Jesus is one of rock music, of ecumenicity, of Romanism affinity, of accommodation with the world and the flesh. This is *not* the real Jesus; it is another Jesus.

Fourth, the remnant is facing a Western society where prayer is directed to the wrong god. Even the prayers of a Joel Osteen and Billy Graham are not to the biblical God but to the god which their false gospel has fabricated. Our society includes the god of the Jews and the god of the Muslims as the same God as biblical Christianity. It assumes that all “spiritual” experiences are from the same god.

Fifth, the remnant finds itself in the most confusing hour in history about the Bible. The Satanic snake has crept into the garden of God’s people to once again question the

Word of God. Which Bible is the real Bible? What is the true text?

Sixth, the End-time remnant finds itself in the throes of a worldly church with worldly standards, music, and even lifestyle.

Seventh, the remnant finds itself being hated by the world and by the visible Church itself. It is hated for its principles, its standards, its biblical principles of holiness of life and heart, and for its biblical separation.

Yes, this is the hour, the crisis hour, in which the remnant will be the only ones to see the biblical Jesus, believing in Him alone and abiding in Him—*only the remnant!* This is the greatest hour of confusion and deception of any generation in Church history. Only a few will see *Him* and know *Him*, and be ready to meet *Him*. There has never been a time when so much has been written on the Bible; but most of it, even the truth of it presented through the Neo-Christianity, is a delusion. A delusion is *not* the absence of truth but the subtle addition of error! This is the End Time when there is no open vision of the Word of God (I Samuel 3:1, 2), or when the Word of the Lord is even being heard (Amos 8:11, 12). We are going to be witnessing enigmas taking place with people and events on earth that will stagger us. There will be no answer for them, other than we are in the culmination of the mystery of iniquity, the world apostasy.

The theological systems will not work now, for people are capitulating to the world and to the enemies of God. We will not know what to do with these unworkables, like a Billy Graham declaring that individuals can come to God without going through Jesus Christ or that the Buddhists and Hindus will be in the Body of Christ. How far will men of greatness go before they die in the delusion? Only very few, like Samson, returned to God near the end of their lives. For those who do not return, will we use our theological systems to create some redeemed status, or will we accept the Bible's view?

We must be very careful in using the term *eternal security*; there is no such phrase in the Bible. We as Christians must go to secondary statements to find this truth. One "popular" scripture quoted for this teaching is John 10:26–28:

But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all, and no man is able to pluck them out of my father's hand.

We must ever be careful when reading the Bible that we do not misread the Bible. Christ is very clear in this passage that "my sheep *hear* my voice, and I *know* them, and they *follow*

me." Each of these words is in the present tense: they hear and continue to hear; they know and continue to know; and they follow and continue to follow Christ. *The "eternal security of the believer" is for the "one who is believing."* The command in the New Testament to believe in or on Christ is *always* in the present tense. "And I give unto them eternal life." It is very specific! It is to the present-tense believer!

It is possible for a man to begin his ministry believing in the true Jesus only to eventually embrace another Jesus of the contemporary gospel before he dies? Many have done so! This is the enigma of the End Time! To say that someone like Billy Graham is saved simply because he "believed" many years ago is like saying that Judas is saved. What we claim for the one, we must claim for the other: both betrayed the Lord!

Matthew 24:24 states, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders insomuch that if it were possible they shall deceive the very elect." The fine-tuning of deception will reach a great perfection. Only the elect will not be deceived.

Dear friend, we are in the time of the shakings of God (Hebrews 12), and only that which is found in God will remain. Amidst these shakings there will be His appointed silences—fewer and fewer open miracles of His workings. God's remnant will be

living more and more on the blessed miracle of Providence alone. We are going to see more and more families being separated over truth (Matthew 10:34–37). Increasingly, governments will turn against the true child of God; the Lord Himself tells us that we will be hated by “all” nations for His name’s sake (Matthew 24:9). This must include America! Home schools and Christian schools will be closed. We must face the reality that this is already true in many countries. How will America fall? Will it be overthrown by Muslims, civil war and unrest, or quiet assimilation into a larger unit of government?

The Church concept is gone as churches discard the term and change their names. It must happen! The concept of the Emerging Church must arise in order for public Christianity to be assimilated into the rest of the religions of this postmodern, existential era. The old landmarks must be eradicated. We often observe that within four generations of a ministry, a founder, as the Bible based leader, could have a second generation leadership of neutrality to arise, followed by a third generation leadership of compromise, who finally gives way to a fourth generation leadership of apostasy. One also may see all four mutations take place in one man, in one ministry or school, in one generation. Where once it took four generations to bring about the collapse, it can now become apparent within one generation.

Conclusion

Every public movement must give way to the radical pressures of change in the End Time. It is a mood, a spirit, an aggressive power that sweeps through the powers that be and through the religions of the world for the final coming together of one World Religion and one World Government. By the time of Christ’s first coming, according to Acts 4:25–26, the prophecy was fulfilled: “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” (Psalm 2:1, 2). When we come to the next verse this prophecy deepens: “Saying, Let us break their bands asunder, and cast away their cords from us” (2:3). The winds of dark powers now hold strong sway over Western Civilization; bold laws are being enacted in order to overthrow God, His saints, and their influence toward righteousness in the foundation of some governments. The world wants them no more; with swiftness of force the bands of righteousness are being broken asunder and the cords of moral restraint are being cast away.

Fundamentalism is the last bastion on the planet as a movement that was a restraining force against both political and religious corruption within Christianity. There have been other movements to come, but they all in recent years have been the

product of the Neo-Christianity, a gospel of another kind. There may be a call back to the family and morals, and the “good old USA”; but they are calling us to a contemporary Jesus that includes the hodgepodge of Roman Catholics, Charismatics, and now even the Mormons, who are being called upon to join in the “religious” fight to get America back. Theirs is not the Gospel of Scripture. We are being called to a Jesus that is different from that of the Bible.

People believe in Jesus, but they don’t want the Bible and its call to personal and ecclesiastical separation. We must remember that men like Mitt Romney and Glenn Beck are Mormons who have their own agenda. The prophecy of Mormonism is that America will get so bad that it will finally call upon the Mormon Church to bring the deliverance of the country. How many in Fundamentalism are leaning towards such men for hope? How many in Fundamentalism are turning to the Neo-Evangelical movements to bring about a “revival” to save America? We have so lost our way as a movement; we have become so weak spiritually, that we have become as other men.

There is no power left in the movement of Fundamentalism, and its people know it. Therefore, they are turning to neo-movements to bring about through a corrupted Gospel what they want. Sadly, it will all come to naught! We are

well into the Post America powers, which are grooming us for a sizeable takeover by Antichrist powers. And Fundamentalism has fallen; only a few pieces of its wreckage are floating here and there. As a reckoning spiritual force of the past it is gone, just as America is gone.

Where will the floating debris of Fundamentalism end up? What will become of its schools and churches? Will they be assimilated into the bigger and more aggressive Emerging Church of the future, which is no church at all? Will our musicians go to what they believe is better and greener pastures for success? Will our schools become through their constant mutation of vision and standards a blind “has-been” Samson grinding the corn of the Philistine-Neo crowd—his power gone and his identity stripped to the rubble of memory? No longer conquering but being conquered; no longer the voice for God but the puppet and amusement of the contemporary? Oh, how are the mighty fallen!

In our next article we must come to honesty of what has happened in Fundamentalism and where we are headed concerning God’s resolve with us as a movement. May the Lord have mercy on the remnant amidst their refusal to change where changes are destroying the biblical legacy. May we be ready to confront the inevitable that is looming up before us in the final chapter of the history of Fundamentalism. S

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Post Fundamentalism: The Final Outpost of Fundamentalism—Part Four

Dr. H. T. Spence

Coming to the fourth article in this edition concerning Post Fundamentalism, we must be cognizant of what the Scriptures say concerning the End Time. Sad but true, Fundamentalism as a movement is in the final throes of entering into its own apostasy. When Fundamentalism began, it was a pure river with the call from heaven to stand without apology for the Faith “once delivered unto the saints.” Its early leaders knew the Liberals and Modernists were trying to arrest the Faith and spread its own faith through its seminaries into the pulpits of the denominations. How often we read in Scripture, “And in process of time it came to pass.” Often this phrase marks a change for the worse.

A movement can be likened to a river. As time passes, men with less of a heart for God begin controlling the movement and fragmenting its message. Side thoughts and concepts, like tributaries, branch off and spread further from the main flow. We are well beyond the fourth generation leadership of Fundamentalism, and much has happened in these past years. Amidst the absence of historic Fundamentalism, new leadership has reshaped, remodeled, and redefined the term for its pragmatic purposes.

How has this happened and what is Fundamentalism’s course if

it does not return to its roots and original burden? This is what must be candidly observed at this time in its history.

A Basic Declension in Fundamentalism

One of the greatest powers of paralyzing proportion that has entered into Fundamentalism today is spiritual lukewarmness. Lukewarmness takes over a Christian’s life because the individual does not go on with God. There is a decline in truly hearing the Word of God for the heart and for the life. Expository preaching has made us fat with knowledge (more often today, *shallow* knowledge) amidst a great famine of preaching for the heart and soul of the believer. Where is the tenacity of soul to continue in the Christ?

According to the words of Christ in His confrontation to the Laodicean Church (Revelation 3), it must be understood that lukewarmness is a “state” of the heart. In fact, there are three states or conditions of heart found in the message to that Church: *cold*, *hot*, and *lukewarm*. Before one comes to Christ he is in the state of *coldness* to the Lord; when he is born again he immediately is to become hot. In a true conversion there is no lukewarmness. One who is born again goes from coldness immediately

to hot; he does not go from cold to lukewarm, and then to hot. These three are not stages of spirituality in Christ; they are states or conditions of spirituality.

Perhaps isolating the new believer to only the teachings on evangelism have left him empty. "I am forgiven of my sins; now what?" The Protestant world and the independent evangelical world have nothing to offer the Christian after the New Birth. Therefore the life is left to wander in the wilderness of carnality, to die without victory, unaware of the need of becoming an overcomer. It may be true that they want to be an overcomer, but there is nothing given to them by the Laodicean Church to bring them hope for this. The Laodicean Church has destroyed the Bible with not only its liberalism and modernism, but also with its proliferation of translations; all of this leaves the new convert in a state of confusion *lacking* true faith. In this vacuum they are fed "positive thinking" to take the place of faith. Existentialism, based on experience and not on truth, becomes faith's substitute. Since there is no spiritual substance to modern Christianity, man has had to go to other sources for some concept of the "spiritual."

Neo Avenues for Spirituality

Roman Catholicism is based on the sensual, the visceral. Many today are leaving their Protestant churches and turning to Rome for the elaborate worship that comes with the

Eucharistic Christ. When the inward man is void of any spiritual truth, it tends to seek the sensual enticement. Roman Catholicism is certainly known for its many sensual assistances: its smoke, incense, waters, idols, liturgy, and pompous pageantry.

Contemporary Christianity has gone to contemporary Christian music, which heavily draws on the feelings. The world's music brings a subjective feeling of warmth, but it only lasts as long as the music. For their "dead" lives their music provides "feeling" or some semblance of life. Psychology has also become a substitute for the rejected Scriptures with its self-esteem and promotion of sensitivity seeking; the church is to provide for the seeker in those areas in which he is seeking for the natural man. Thus a new Jesus, separate from the Bible, has emerged. This Jesus is only for the moment, the experience, but has no sustaining power to enable consistent, godly living. The professing Christian lives from the high to the low, vacillating throughout the day, all of which leads to lukewarmness and feeds lukewarmness.

The Gospel Demands a Life

When Jesus declared to Nicodemus in John 3:7, "Ye must be born again," what did He fully mean? Does the Bible give a concise definition of such an acknowledgment? One of the best understandings of a true Christian is clarified in the first epistle of John. First John 2:29 states, "Ye know that

every one that doeth righteousness is born of him.” The word *born* here is in the perfect tense, a tense which combines the aorist and the present Greek tenses. The aorist tense declares a crisis experience took place in the human heart; the present tense explains the continuation of that crisis work.

The perfect tense is an important tense for the Christian: one is born again at some specific time in history, *but* that new birth is to continue to remain up-to-date in the human heart. In First John 2:29 the born again believer continues to do righteousness. First John 3:9 continues, “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” This second verse declares that God’s child does not—in the present tense—keep on sinning. Then First John 4:7 states, “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.” First John 5:1 declares, “Whosoever believeth that Jesus is the Christ is born of God.” This is the Jesus of the Bible, not the mythological one of modern Christianity. Then in 5:4, “For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.” In 5:18 John observes, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”

If these six principles do not mark a person’s life, then it must simply be declared that he is not saved. How can all of the above be true in a life with apathy and indifference and lukewarmness?

Since the days of the Revivalist movement in the 1700s and into the early 1800s, there has been a conspiracy in church literature, music, and preaching to suppress any knowledge of a deeper life with God. Isaiah 53 speaks of the highway of holiness within the way, or Christ. The call to a higher way within the way is designated several other ways within the Bible: the Apostle Paul speaks of a “more excellent way” (I Corinthians 12:31b); “the way of God more perfectly” (Acts 18:26); being “more than conquerors through him that loved us” (Romans 8:37). In First Thessalonians 4:1, Paul speaks of “how ye ought to walk and to please God, so ye would abound more and more”; from this context he leads into sanctification and the Second Coming of Christ.

What a drastic contrast between the Philadelphian Church and the Laodicean Church in Revelation 3. We have come out of the Revivalist period of saints living a victorious life in Christ, but the Church today is basically living off of a commercialized evangelism with rarely anything spoken concerning the living of a deeper life in Christ.

One of the greatest misnomers in the past century has been the

belief that the Lord gave the Great Commission to the Church. He did not! The Lord gave the Great Commission to the Apostles *before* His Ascension and thus, before the birth of the Church on the Day of Pentecost. They did fulfill the commission by going into all the known world at that time. The Church today has become obsessed with a false claim: all of their money and energies are being poured out, believing this commission is God's will for the Church.

If the Great Commission is not given to the Church, what then is their commission or purpose of existence? The Apostle Paul to the Ephesians clarifies this calling:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Ephesians 4:12–16).

This End-time Church age has miserably failed in Paul's declaration; it has suppressed any truth that would feed a deeper walk with God. In its place they have had to create new teachings or doctrines to accommodate the growing epidemic of lukewarmness. Pastors have concocted and administered the perfect sedative to rock the heart into a deeper sleep, whispering "it's all right the way you are living."

This writer says the following with care, for he has ministerial friends who are of differing theological persuasions. Although they may live according to the Bible, the burden of this article concerns the laity's response and application of these theological systems. Two prominent teachings vastly becoming popular (even in churches that at one time were unlikely to embrace them) are Reformed Theology and Eternal Security.

While Reformed Theology vigorously stresses the sovereignty of God (which we believe in), there is very little burden concerning man's accountability, even in areas of belief. With the Lamb slain from the foundation of the world and God having predestinated unconditionally the Elect, the saints are basically saved before Creation; their new birth is merely a coming to an awareness of one's preordination. Their total depravity negates any capacity for belief; any act of repentance is declared to be a human work. No

matter how they live, their election is sealed. At least this has become the final view of the contemporary Reformed belief. Some years ago R. B. Thieme went so far as to state that he believed even if a Christian became an atheist at the end of his life, he still would go to heaven. We know that John Calvin protected his teachings about the predestinated by requiring the “perseverance of the saints.” The true saint will persevere unto the end.

This particular truth of perseverance is not presented much today in the Reformed preaching. This truth definitely indicates that if God is in the life, the proof will be in the living of that life persevering to the end. It is not the profession of the elect that makes this true; it is the God of the elect that will make it so in their lives. Otherwise, such a profession of theology without the life is a sham and a shame. We dare not take the sovereignty of God to minimize our accountability of living before God; otherwise, there is no power in God’s sovereignty; the life must become the proof of the sovereign work (Philippians 2:13).

We are meeting more and more people professing this theology who live a most unchristian life, and they don’t care; why be concerned about living right if they are elected already. True Election must be effectual, not only before the Father but also in the life being lived. More and more professing Christians use this theological persuasion to not

be accountable unto God to live a righteous life. We must emphasize that the “grace teachings” include, “teaching us that, denying ungodliness and worldly lusts,” declaring, “we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:12, 13). This is part of the evidence that we are part of the elect. The work of grace includes the life of grace! We thank God for our standing and state in heaven through our Great Surety, but if I only believe sovereignty takes care of the work in heaven without performing its work here on earth in the human life, I have a powerless doctrine.

It can be observed that those who believe in the Reformed doctrine and who have drunk from the Revivalist period writings, often have added to their lives this “cream” of theology and therefore possess greater response of living to the Grace of God. In contrast, those who have not drunk from that Revivalist well tend to have doctrine without heart. Thus, any living of moment-by-moment communion with God and a burning heart for God just is not evident. Their doctrine will be of the mind without any heart.

This lack of a desire to spiritually

grow deeper in God has greatly hurt the spiritual soundness of Fundamentalism in recent years. When we get to heaven we will not laud and cry “Worthy are the decrees of God”; the cry will be, “Worthy is the Lamb.” My salvation was procured by a Person, a Saviour, the Son of God! Therefore, I must live a life for Him, not for the decrees. It is the Christ that keeps me; He is my security! Any doctrine to the contrary takes away the glory from Him.

Among the Baptists there is another conspiracy that has undermined, yea even destroyed, the need of a deeper walk with God. There is a very broad spectrum of carnality and backslidings among them. Amidst their pressing for evangelism, there has arisen a false view of eternal security; in fact it has become their #1 pet doctrine—higher than any of the Fundamentals of the Christian Faith. It must be acknowledged that in all of the World Congresses of Fundamentalists (1976, 1980, 1983, 1986, 1990, and 1999), eternal security was never in the list of Fundamentals of the Christian Faith. Nevertheless, people go into a panic if you question this doctrine in any way *or* endeavor to place it in its proper perspective. *It truly has become a doctrine for security in sin, a security in lukewarmness.* You do not have to worry about how you live, or how you die; you can even become an atheist at the end and still go to heaven. Even suicide is covered in this insurance policy, totally denying what Church history and the Bible have declared.

Not even the Roman Catholic Church gives hope after suicide. From time to time people have declared that Billy Graham has been the greatest enemy to true Christianity in the twentieth century while still believing they would see him in heaven. If this could be true, let us give up any stand for Christ; let us quit church and “do our own thing.” After all, nothing can keep me out of heaven as long as I say, “I got saved twenty years ago.”

This powerful doctrinal sedative has aggressively fed the paralyzing powers of lukewarmness in Christian living. It is the resolve that I do not need to go on with God; I have no need to live right and deny the world.

One of the books in the New Testament that awakens us from such thinking is the Epistle to the Hebrews. This book also is misunderstood in that it is designated as written to unsaved Jews. To the contrary, it is written to “Hebrews,” sojourners, pilgrims and strangers of the earth. It is to Christians, holy brethren, who have partaken of the heavenly calling. It is a book warning us that we have been living beneath our privileges in Christ. There is an entire Christian life that must be lived; it is not simply salvation from our sins that is needed.

Another aspect about the conspiracy against Truth in our day concerns the continual misapplying of passages of Scripture to unbelievers that are specifically addressed to Christians. The call of Revelation 3:20 is to the remnant of the Church

rather than the unsaved. Surprising for many, Romans 6:23 is addressing “the sin” principle in the Christian; it is a passage warning that the wages of that sin principle is death. This entire chapter is for the Christian. Hebrews 2:3 in proclaiming, “How shall we escape, if we neglect so great salvation” is addressed to “holy brethren”; it is the Christian who is “to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” The word *neglect* here literally means “a drifting away, being swept along past the sure anchorage, which is within reach.” Christians are not being warned of this spirit of lukewarmness or passivity to Christ in our living. The contemporary remedy for this passivity is merely keeping the people busy in religious things. There is no power in the Gospel they preach to deepen the people in Christ. Oh, this great salvation! It is not just salvation, but a great one! We, as Christians cannot neglect it; Christ does not have any attraction to the lukewarm, for the lukewarm person does not see any more in Christ. “I am saved; therefore, all is well.” Such an apathetic view of Christ is the result of a “wrong” view of eternal security. It is not a doctrine that keeps me, but the Christ Himself! Christ is my security!

A final part of the conspiracy to suppress deepening our walk with God will be presented in a final article on Post Fundamentalism. Nevertheless, the two mentioned

above, in a growing, perverted sense, have caused a “life” without Christ to become evident in Fundamentalism. The busyness of the Church programs has also become a substitute for a life lived for Christ. As long as one is busy in the evangelism program, this will take the place of a spiritual walk with God. All of these things affect our living, our music, our churches, our preaching, and especially our Christian schools, which have become no better than the public schools. We allow the students to dress any way they want (within reason perhaps); we allow them to listen to rock music; we permit dating early in their life; and even our missions keep the indigenous at a dumb level of Christianity. Perhaps we are afraid that any deeper spirituality in Christ will show us how shallow the pulpit is and perhaps even the pastor. We have made the cross no more than a new birth power, when there is a “full” gospel that must be explored, preached, and demanded of God’s people.

Post Fundamentalism is what we have become in rejecting historical Fundamentalism. It is the final outpost of Fundamentalism’s apostasy; it is what comes after the death of Fundamentalism. Our last article will present the telling tales of Post Fundamentalism and a call to Scripture. Although the movement will never return to its beginning purpose, a remnant must be called out to remain true to the principles of that founding hope and vision.

§

The Canon of Scripture

by Dr. H. T. Spence



What is the Word of God to you? Is it an exquisite object to be placed upon a pedestal and admired? Is it a fetish or charm to be enshrined for man's worship and veneration? We are living in a day where more and more people know of the Bible's existence while fewer and fewer are believing and trusting it to be the very source of their daily living.

Contemporary Christianity has entered into the era of Postmodernism firmly believing that the days of the absoluteness of Scripture are over. The call now is to leave the authority of the Bible and seek more the experiences of human subjectivity. The rise of Neo-orthodoxy at the turn of the twentieth century opened a world of doubt and rejection concerning the literality of the Scriptures. Such teaching declared that if a scripture speaks to you personally, only then does it become the Word of God. As a result, man has placed himself into the realm of creating "The Word," and therefore an existential faith.

Regardless of man's response, it must be eternally affirmed that the Bible is the Word of God, and true Faith only comes by hearing the Word of God.

In Isaiah 34:16 the prophet calls upon his audience to "Seek ye out of the book of the Lord, and read." This must be the cry of the remnant at this time in Church history, for only the message of the Bible can declare the truth about God. We must tenaciously respond to the words of Joshua 1:8, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

It is with the hope of assisting the Christian as a student of the Word that this Bible survey of the canon of Scripture is sent forth. May we ever "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

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