

STRAIGHTWAY

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

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The Postmortem of Historic Fundamentalism Part Three

Dr. H. T. Spence

As we have observed in the previous articles, the public presentation of Fundamentalism now is blending into Neo-Evangelicalism. Over the course of several decades Fundamentalism has slowly embraced Neo-Evangelicalism through the use of its methodology of evangelism, its approach to education, its writings, its music, and its ministers.

An example of this hybridization has been the ever-growing ministry of SermonAudio.com. It began some years ago as a Fundamentalist ministry. How often, however, when we speak to individuals, their understanding of

Fundamentalism is different from our understanding of the term. The term *Fundamentalist* also includes *Separatist*; this includes in its history ecclesiastical separation. SermonAudio's ministry after a period of time began to include *non*-Historic Fundamentalists. The sermons of John MacArthur, R. C. Sproul, Doug Phillips, and others began appearing in the provided list of sermons.

There were also advertisers who had purchased space on SermonAudio.com who were Neo-Evangelicals. Even now the 2011 Family Economics Conference is part of the listing

This edition includes two articles on
The Postmortem of Historic Fundamentalism

(Preparing Families to Thrive During Social and Economic Decline), which is clearly Neo-Evangelical:

What will it take to salvage a little bit of freedom for our families, and for our children? Politics isn't enough. Free market economics isn't enough. Now is the time to rebuild our entire socio-economic system. We need a full-orbed biblical social reformation. We're excited to announce a powerful, vision-casting conference in Raleigh, North Carolina, in March of 2011.

Speakers for this event include: Kevin Swanson, Stephen Beck, Erik Weir, Doug Philips, R. C. Sproul Jr., Scott Brown, and others. Among a growing list of advertisers is *World Magazine*, which is a thoroughgoing Neo-Evangelical magazine.

It must be acknowledged that SermonAudio with its eclectic collection of preachers and dialectic repertoire of over 400,000 sermons has immensely aided in the final destruction of Historic

Fundamentalism. It has become the foremost depository of sermons of all brands and breeds. Although the guidelines to be a part of this depository are fundamental, this does not exclude the Neo-Evangelicals who on paper claim to be fundamental in their doctrine. The problem with these Neo-Evangelicals is in their practice of Christianity: their association and fellowship with apostasy. Oral Roberts preached the fundamentals of the faith but with an existential twist. A delusion is not the absence of truth; it is the addition of error to truth. Because Fundamentalists around the world draw from the SermonAudio depository, young Fundamentalists are being introduced to many Neo-Evangelical preachers under the assumption of a Fundamentalist ministry.

As the term *Fundamentalist* is publicly blending in more and more with the term Neo-Evangelicalist, the true Fundamentalist is faced with a dilemma. Those of the 1940s simply left the canopy of Fundamentalism and birthed their own movement called Neo-Evangelicalism; this will not be the case now. We are seeing the term *Fundamentalist* publicly forced into blending with the Neo-Evangelical arena. Instead of leaving the Fundamentalist identification, we are witnessing the slow shifting of what the term *now* means. The problem and burden at hand is not that the term is identified with the radicalism and terrorism of our time (as was complained about back at

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the turn of the twenty-first century), but in our immediate context it is becoming identified with Neo-Evangelicalism. Although the label *Fundamental* is on the church signs across America, most churches have become Neo-Evangelical within. Fundamentalism is now identified as Neo-Evangelicalism. There is no *public* distinction between the terms in regard to the churches anymore.

It is not that we are against the term *Fundamentalism*, for it has been a bloodstained banner of Calvary against the apostasy for the End-time true believer. The connotation of this word today in the Evangelical world is not the same as its denotation. So many in Fundamentalism now sympathize and fellowship Neo-Evangelicalism that the term has lost its strength and power in the earth. It is this watered-down contemporary connotation of Fundamentalism that is washing ashore in other countries; ministers abroad no longer distinguish between Fundamentalism and Neo-Evangelicalism. They too are blending the two concepts together without even being aware of it. The younger preachers were never taught in their seminaries the heretical evil of Neo-Evangelicalism; it is estimated now that well over half of the graduates from Fundamental schools have become Neo-Evangelical. It is evident in their approach to evangelism, their music, their preaching, their libraries, and their non-separatist living. Remember, it is often not so much what is said, but what is not said

in the sermons that mark the spirit of Neo-Evangelicalism.

The Term *Remnant*

There is a prominent truth that rises in Scripture both in the Old Testament and the New Testament concerning the “remnant.” Perhaps a brief study of the concept from the perspective of the Lord would be of benefit at this point of our study of the Postmortem of Historic Fundamentalism.

It was during a crucial time in Judah’s history that Rabshakeh, an evil counselor, was sent by the King of Assyria to intimidate the inhabitants of Jerusalem, the only city free from Assyria’s conquest of both northern and southern Palestine. Rabshakeh declared to the Judean leaders that the Assyrians would overthrow the city of Jerusalem and scatter the inhabitants to other conquered lands. When Hezekiah king of Judah received the disturbing news, he sent word to Isaiah the prophet saying, “This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth” (II Kings 19:3).

This was a day of trouble, rebuke, and of blasphemy in the light of Rabshakeh’s words against God and His remnant remaining in Canaan. The proverbial phrase, “the children are come to the birth,” indicated a time of extreme difficulty. Judah was in sore trouble and was expecting deliverance. It seemed now as if she

would not have strength to go through the crisis, perishing through weakness: “It may be the LORD thy God will hear all the words of Rabshakeh” (v. 4). Hezekiah pled with Isaiah to lift up his prayer for “the remnant that are left” (or the remnant found). This remnant is generally understood as Judah, which still survived after Israel had been carried away captive.

Coming out of this burden we are told of the remnant and the need to pray for it. Although the concept of remnant was used earlier in the Bible, it was the prophet Isaiah who developed this concept in detail. He stands mid-ground in history between Moses and the coming of Messiah. In the very first chapter of his writing, Isaiah saw the remnant as “very small”; if it had not been for this small remnant, Jerusalem would have become as Sodom and Gomorrah in God’s judgment. In the early part of Isaiah’s prophecy, the remnant is the small group of Israelites who survived the invasion of the Assyrian army under Tiglath Pelessar III. This remnant is promised salvation in that they will one day be brought back to the Promised Land by the Lord. Isaiah again uses the term *remnant* during Sennacherib’s siege of Jerusalem. The word *remnant* has a special significance in the prophecies of Isaiah, denoting “a holy seed,” or a spiritual kernel of the nation which should survive impending judgment. It is this seed that would become the people of God, being blessed of God and made a blessing.

The concept of the remnant is also presented by several other prophets, including Micah, Jeremiah and Zephaniah. The post-exilic writings of Ezra, Nehemiah, Haggai, and Zechariah consistently refer to the Jews who have returned from the Babylonian captivity as the remnant. Though it may seem to be a fairly rare subject, the idea of remnant is found 540 times in the Bible. Most of the time, the remnant concept is disguised by the way the words are translated into English. In the Old Testament, *remnant* is related to six Hebrew root words, each of which has the underlying meaning of “what is left,” “what remains,” “survivors,” “escapees,” or “the rest.” The one Greek root used in the New Testament and in the Septuagint has the same meaning.

The concept of a remnant stood for that part of the nation who was faithful amidst the majority’s rejection of the ways of God. The very fact of the existence of a remnant is said to be due to God Himself. In Isaiah 1:9 we are told that the Lord left unto Jerusalem a very small remnant and in Zephaniah 3:12, 13:

I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.”

The remnant, then, is the true people

of God, amidst the professing people of God. This concept will also be found in the New Testament, “the remnant according to the election of grace,” as Paul dealt with the remnant at the end time for Israel (Romans 11:5).

The Bible mentions the remnant in at least seven different contexts: (1) survivors of any catastrophe (as Lot survived Sodom); (2) a group of non-Israelite survivors (as “the remnant of Edom,” Amos 9:12); (3) Israelite survivors of the Assyrian invasion in 721–718 B.C.; (4) Jewish survivors of the Babylonian invasion in 585 B.C.; (5) the remnant of Jews who returned to Judah from Babylon; (6) the remainder of national Israelites and the remnant of Jews turning to God at the end of the Great Tribulation; and, (7) the remnant which will be the true Elect, God’s saints in the End Time of the Last Days of the Church.

A Brief History of the Remnant

The Book of Genesis presents the concept of true remnants before the Lord. For some 1700 years the world population before the Flood grew rapidly as the sons and daughters of Adam and Eve spread over the earth and lived out their lifetimes; many of them lived almost a millennium. The Gospel was proclaimed but increasingly ignored as the years unfolded. At the end of the Antediluvian Age, Noah and his family suffered 120 years of scorn and ridicule while constructing the Ark. That age came to an end with

a very small believing (eschatological) remnant of merely eight persons. Possibly billions of persons, an entire ancient civilization, were utterly destroyed in the great Flood, while only eight believers remained in the world after the Flood. A hundred years of preaching by Noah had not resulted in any converts.

Similarly, Abraham interceded for the city of Sodom, where his nephew Lot and family had taken up residence. God said he would spare the city if there were but ten righteous citizens in that city of some thousands of inhabitants. In the end only Lot was truly saved. The righteous remnant in this case appears to have been only one individual. Lot’s two unmarried daughters fled with him; Lot’s wife was encrusted by salt; and Lot’s other children perished in Sodom.

In the days of Ahab and Jezebel, Elijah complained that all had departed from loyalty to Jehovah except himself (I Kings 19:14). To this the Lord replied, “Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him” (v. 18). In Elijah’s day a remnant did exist somewhere—unknown and unseen.

Jeremiah was pessimistic about the historical remnant which he said would become insignificant and possibly totally destroyed. Those Jews who fled to Egypt in his day were not to be the carriers of the divine promise. Nevertheless, it was

Jeremiah who eloquently speaks of the final regathering of the Jews and the New Covenant.

Ezekiel pled with God to add mercy in the midst of punishment. He understood that a historical remnant would survive and be scattered among the nations. Ezekiel also knew that God would bring a future generation back into the land under the New Covenant involving “a new heart” and “a new spirit.”

Daniel in Babylon emphasized the importance of the remnant in his prophetic writings, and they were to be found in various times of prophetic history.

Seventy years later a godly remnant (about 50,000) of Jews would return to Jerusalem to rebuild—first the temple, and later the walls and the city. This took place under the leadership of outstanding godly individuals: Zerubbabel, Joshua the high priest, Haggai, Zechariah, Nehemiah, Ezra. Most of the Jews stayed behind, comfortably living in Babylon after the time of the return. Only a small fraction returned. This returning group is considered “only a remnant.”

The Old Testament closes with the Book of Malachi addressing God’s final redemption of Israel. Malachi’s admonition resulted in a remnant’s responding and God’s writing their names in a book of remembrance. When it comes to the Last Days and the regathering of Israel, it is

clear that there will be a remnant to represent Israel that will accept Jesus as the Messiah.

Throughout Christ’s ministry *only a remnant truly trusted in Him*. At the time of His ascension only 120 were found in the Upper Room. Christ often said, “Many are called, but few are chosen.” In the final Book of the Revelation the Greek adjective (“the rest” or “the remnant”) is used eight times. Each of the letters to the seven Churches in Revelation 2 and 3 contains a special message to the remnant of each of those churches, the true ones who had the ears to hear. They are called *overcomers*, and each group is given a special challenge appropriate to their situation and circumstances.

As we have observed in a previous article, Church history reveals that individually great local churches tend to last no more than two or three generations; by its fourth generation, God calls out a new remnant to begin again. Although some denominations seem to have had a season of spiritual strength, all too soon they became mediocre at best. All of the original seven churches quickly faded into obscurity in spite of their strong foundations.

Though I am not a Dispensationalist, I do believe the course of the church age from the first century till now has enjoyed a season of time in which each of these churches in turn has been the congregation of predominant influence in that age—beginning with Ephesus and closing

with Laodicea.

Conclusion

Even a brief study of the Bible will show that the number of true believers in any age among either religious Jews of the Old Testament or professing Christians of the New Testament was only a very small fraction. We read of many coming to Christ at the beginning of the Book of Acts and the Word of God increasing among them (Acts 6:7; 16:5). However, in the latter part of Acts we do not read of such overwhelming numbers, though it is evident that the Gospel was spread through much tribulation. More and more there was a *falling away* rather than a *coming unto*.

Everywhere the Gospel goes, apostasy will be right on its heels. There can be no apostasy without the Gospel, for it is the rejection of the Gospel that produces apostasy. How often movements and denominations were born in the womb of revival sweeping a community; churches were built and people were brought into the Kingdom of God. The power of prayer was prevalent. Although there seems to be a surge of God's presence and power at the beginnings of His great movings, how often there follows eventually a falling away of the heart. Time has proved in the second, third and fourth generations, the fervency for God of the founding years is no longer evident. With the passage of time, the believing minority tends to become a smaller and smaller fraction.

We truly believe that God has a remnant left in the earth, yet it would seem it is getting smaller and smaller. The Lord declared in Luke 18:8, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" This faith is the whole embodiment of Truth, *the Faith*. The question is rendered as if the answer is obvious: No, He will not find it. If "as it was in the days of Noe" (Luke 17:26) there was a very small remnant, even so it will be at the coming of Christ for His saints. Perhaps it is this remnant for which we should be looking. I do believe there is a remnant even among the professing Fundamentalists who have not bowed their knee to Neo-Evangelicalism, who continue to preach against the Apostasy, who long for the coming of Christ, who believe in a life of communion with Christ, and who are separatists in this world.

There is a wholesale capitulation to Neo-Evangelicalism taking place in Fundamentalism today. There are some in Fundamentalism who have dedicated their ministries to the call of revival and the infilling of the Spirit. This sounds good on the surface, for we need both from a biblical perspective. But such ministries are not taking the needed stand against the apostasy. Again, it is not so much what is preached, but what is *not* preached. Such preaching on revival may be a religious "cop-out" in order not to deal with the apostasy. No two

revivals in history were the same; we do not look to the past for a present duplication. The awakening among the remnant (Matthew 25) will be one amidst the falling away of the institutional Church and an awakening like no other of past history, for our times are different from the past. The apostasy has now permeated the institutional Church, which is now including the Fundamentalist movement. Such ministries present contemporary websites that draw their students through comedy and non-spiritual enticements. They promote their young men in full-page advertisements amidst casual, non-Fundamentalist Separatist contexts. Fundamentalism is truly pressing forward toward a neutral stand that will be freely accepted by the Evangelical world.

The Bible speaks of three mixtures to be found in the End Time. (1) Daniel's interpretation of the Image: "His legs of iron, his feet part of iron and part of clay" (Daniel 2:33). "Forasmuch as thou sawest the iron *mixed* with miry clay" (Daniel 2:41–43). The mixture of iron and clay immediately calls attention to the powers of Rome that will be mixed with the clay of man in the Antichrist kingdom. It also naturally symbolizes the fickleness, uncertainty, and lack of stability in all earthly government, and particularly its latter form, because of the weakness and lack of genuine wisdom of the men directing it.

(2) Jesus' interpretation of the

Laodicean age: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:14–16). We see this *mixture* of cold and hot producing a lukewarmness. There will be a spirit of lifeless formality pervading the Laodicean church. It has a form of religion and godliness, but void of the saving and purifying power of the Gospel.

(3) Jesus' interpretation of the End of this Age:

The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn (Matthew 13:24–30; see also vv. 36–43).

This parable reveals the mixed condition of the visible church or kingdom of heaven during this age. There will be false pretenders among the true saints until Christ comes: they are of the Devil and not of God.

There is the mixture in global governments, there is the mixture within the Church (and this is true in Fundamentalism), and there is the mixture globally of two different churches: one of Christ as head and the other of the Devil as the head. Fundamentalism has entered into a

very lukewarm state spiritually. Yes, the churches are growing; yes, the ministers are more polished and “educated”; yes, the conferences and schools are attended by a broader spectrum of Christianity. But all of this simply means that Fundamentalism has changed, and those leading this movement now are Neo-Evangelical in heart and thought. Now there is only a remnant left in Fundamentalism still identified with

its historic legacy.

May the Lord guide the remnant through these perilous times of the crossover of Fundamentalism into Neo-Evangelicalism. The Remnant must be as men of the tribe of Issachar that came to David during his flight from Saul: they were men which “had understanding of the times, to know what Israel ought to do” (I Chronicles 12:32). S

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The Postmortem of Historic Fundamentalism

Part Four

Dr. H. T. Spence

“Wherefore lift up thy prayer for the remnant that are left” (II Kings 19:4). Perhaps this now must be our prayer in the Postmortem era of Historic Fundamentalism. We have longed and prayed for revival that would call Fundamentalism back to its legacy, its purpose of existence, and to its God. Nevertheless, recent years have proved there is no desire for such a revival from its leaders and the new breed of young men coming from the seminaries and schools of Fundamentalism. Most Fundamentalists have acclimated their Christianity toward contemporary music, non-offensive preaching, and withdrawal from the battlefield. Thus, we must now begin praying only for the remnant within Fundamentalism.

What Is Apostasy?

One of the growing problems within Fundamentalism is the inability to discern between present day Fundamentalism and Neo-Evangelicalism. Years ago Fundamentalist seminaries clearly warned about Neo-Evangelicalism, its men, its methods, and its philosophy, but not now. In my travels around the world, I have observed another growing problem—Fundamentalists do not know what apostasy is any more. Although there are those that use the term, they typically refer only to Muslims, Buddhists, Hindus or

various cults. They are not conscious of this destructive power lurking at the door of their church. It is true, that every local church is potentially one pastor away from apostasy. All it will take is one man with enough power of the flesh to manipulate people sentimentally, emotionally, intelligently, and rationally to leave the landmarks of our forefathers.

What is apostasy? It is a most powerful principle in the Bible that describes the defection of a person from God and the truth. It is part of the “mystery of iniquity.” A number of theological systems believe such a principle can only happen among the *professing*. Nonetheless, it is clear in all types and shadows within the Bible that apostasy is not that which rises in paganism or heathenism; it is that which rises among God’s people. It is the final frontier of all sin. There is only one thing more powerful than sin on this planet—the grace of God. It is greater than all our sin. Sin in its fleshliness and worldliness is ultimately pressing toward a final frontier where it fully perverts and distorts the truth. In order to fulfill this destruction, it uses a false light to ultimately quench the true light.

Apostasy, the oldest sin in the universe, began at the very throne of God. It commenced with Lucifer, the anointed cherub of the throne,

whose sin was so deep that his fall was irrecoverable. No redemption was ever provided for the Devil.

There has always been some form of apostasy on the planet; the Bible unveils it very clearly through the Old and New Testaments. There is apostasy in areas such as government, the arts, sciences, and education. Every compartment of humanity can have an apostasy when a generation departs from the principles that made that compartment honorable. For example, apostasy found its way into visual arts through Impressionism, Synthetic Cubism, and Abstract Expressionism. When man begins to leave a realist view of truth, he departs from what God in natural revelation appointed in design.

Although various kinds of bad music existed for centuries, we are in a society now where apostasy in music is universal. For the first time since the Tower of Babel, we have come to one universal language through music. No matter what the language of the words, people throughout the world know the language of contemporary music.

Amidst these various cultural compartments of apostasy, the Devil has been pressing for an ultimate apostasy in the precincts of the church—the true church identified with Christ. In order for the atomic bomb to successfully destroy Hiroshima, it had to be fitted with its final part, the atomic core. This core of Uranium 235 was transported

by the USS *Indianapolis* to Tinian Island to culminate its construction. Likewise, the Devil has been working toward a final core of apostasy—the corruption and the perversion of the Gospel universally.

There can be no spiritual apostasy without the Gospel. There can be no false christs without the true Christ. There can be no perverted Gospel before the proclamation of the Gospel. There can be no universal Christian apostasy before the Gospel is taken to the ends of the earth. This spiritual apostasy is what Paul alludes to in II Thessalonians chapter 2, “Except there come a falling away first, and that man of sin be revealed, the son of perdition.” The apostasy is the prelude; it is the forerunner; it is the pavement before the inauguration or the universal announcement of that son of perdition.

In the Greek, “falling away” is with the definite article *the*. An apostasy has existed since the fall of Lucifer; but there comes a time in history of *the* apostasy. My burden as a preacher is not so much the coming of *the* Antichrist. Nevertheless, I am looking for two comings: (1) the coming of Christ and (2) the coming of Antichrist. I must preach in the light of both of those comings to prepare God’s people for Christ while warning of the powers of the coming of Antichrist. It is the generation before the Antichrist comes that is our greater burden; it is this generation that will prepare

the world to bow down to this final world ruler. Apostasy in education, the sciences, the arts, and politics will all be already set in order, awaiting the personification of the man of sin.

When Christianity first came in the Gospels and the Book of Acts, it was pure, undefiled, given for the first time. We cannot say, "Lord, I want you to do what you did in the Book of Acts," because there is a clear distinction between my day and those days. In those earlier days there was no false Christianity; there was no false Christ; there was no false concept of God; it was pure Christianity and a pure Gospel that was preached. In the early days of the church, God's men did not have to plow through the deception of a false Christianity. The purest day the church ever knew on earth was the Day of Pentecost.

Everyone saved that day was genuinely saved. It was only in the aftermath of that day that the problems arose: for example, the deception of Ananias and Sapphira and the murmurings of the Grecian widows concerning the administration. By the time of the Epistles, there was another gospel arising not present on the first, second or third day.

The first false gospel was Judaism which believed you had to become a Christian by way of proselytization from the Jewish belief. They tried to take the new wine of the Gospel and pour it into the old wine skin of the Jew—it could not work. Gnosticism

soon entered followed by other deceptions. Finally, at the end of the century, there was a visible church filled with many spiritual problems because of the emergence of a corrupt gospel in the church. By A.D. 96 with the writing of the Book of Revelation, the Lord Jesus, the Head of the Church, is now warning and calling within the church, "He that hath an ear let him hear," and "he that overcometh." Knowing the institutional Church would not make it through, He knew there would be individuals, remnants within the church, that would "overcome." May we not be so naïve to believe that in Matthew 16 the gates of hell, Hades, or death shall never prevail against the *institutional* Church. Christ's declaration here concerns the invisible church; He is announcing the security of the true, invisible, militant, and *triumphant* Church! The gates of death will never prevail against it.

The gates of death and hell have prevailed against Romanism; they have prevailed against the United Methodist Church; they have prevailed against the Anglican Church; they have prevailed against denominations of the past. Yes, they have prevailed in the visible contemporary church. Being a member of a Fundamental, Evangelical church does not automatically save you. No matter the preaching, the preciousness of the music, and attendance to a church, this does not save an individual. There is no power in the church; power is only found in the Head of the Church,

and every one of us must know Him intimately as our personal Saviour.

In the institutional Church we are witnessing the explosive growth of tares (Mt. 13:25). These tares, along with the woman (Mt. 13:33) hiding leaven in the measures of meal until the whole is leavened, have brought destruction to the institutional Church. Although the visible church has seen both its bad years and (at times) its revival years, the visible church is moving toward a final state of apostasy. She will end as a Christless church. Christ declared in Revelation 3:20, "Behold, I stand at the door and knock"—He knocks at the door of the church. If any man within the church will hear His voice, He promised He would come unto him, and sup with him and He with that individual. Although we need to do all we can as a member of the visible church, *we are not here to build this church*. God, His Son, must build the true church. We are not the soul winner; the Holy Spirit is the soul winner, for we have no power to save anyone. Most of the people within the institutional Churches today are part of the debris of the world; they are not truly saved. They are merely the product of ministers providing a fifteen-second prayer, believing there is magic in the mechanics of sentence confession.

Why has Christianity come to believe in a Christless Christianity? It is because this universal theme has been promulgated by the End-time

apostasy. We are not living in a day like the Book of Acts. We are living in a day where almost everyone has heard the word *Jesus*, although often presented in a non-biblical context. This Christless age demands that we first plow through this heresy to come to the biblical Christ. As we speak of Jesus, they, through their presuppositional ear, are hearing *another* Jesus. Even the name *God* was understood in years gone by; now one must take time to define who God is. Because we are in a pagan hour with a distorted view of the Gospel in America, Evangelism will be more difficult now. Our hearers have a contemporary-music *Jesus*; they have the Jack Hyles' hyper-evangelism of *Jesus*; they have all kinds of Jesuses. There is no longer a reference point.

Exodus from Apostasy

There are two kinds of exoduses in the Bible: (1) there is an exodus from Egypt—the exodus from sin; (2) there is also the exodus from Babylon—the exodus from religious apostasy. Practically everyone that has come to Foundations Bible Collegiate Church has come out of a system, a ministry, a church, or a denomination that had defected from the truth. As a refugee, they were seeking refuge and sanctuary. Sad to say, even remnants can go bad; they too have the potential of falling away. Historic Fundamentalism was a remnant; but now as a public movement it is defecting from its place in the Truth.

Some twenty years ago, the Board

of Trustees of Foundations sent me alone on a twenty-three-day trip to the oldest Bible colleges on the East Coast. Their purpose was for me to search their archives learning how each college was birthed, what standards and principles were embraced at its beginning, and what was the original vision given to its founder. I was also instructed to research any decline from their beginning and the belief and practices that prompted its change. The study resulted in 40 hours of interviews with administrators and 500 pages of typed research from their archives. What prompted this request from the Board of Trustees? They truly desired that when I became the next president of the Foundations ministries, I would not bring forth the same failures. Yes, we must even learn from the Remnants and their failures before God.

Why does a remnant go bad? It must be acknowledged that the descendants of the remnant that returned to Jerusalem from Babylon were the ones who crucified the Lord. We have observed earlier that the second generation of any godly movement tends to neutrality. Sometimes there are needs that the first-generation remnant may have not addressed; some knowledgeable leaders choose to remain neutral and silent in the matters. However, when the second generation observes this neutrality, it commences greater problems that lead to full compromise in the third generation. Under years

of neutrality and compromise, the fourth generation rises to lead eventually into apostasy.

Apostasy has no antidote. The only thing you can do with apostasy is to judge it. Why? Because for one to arrive at apostasy, there must be a certain mindset, an implacableness of the will: "I will not change." Once that implacability takes hold and God sees the heart, He gives them over to their desires. He gives them over to a delusion.

We must not blame the Devil for what is happening in Fundamentalism today. Has Fundamentalism reached a point where God is beginning to give us over to a delusion? Remember, a delusion is not the absence of truth but the addition of error. Now and then we will hear our leaders give us a great Bible sermon. We may wonder, "Lord, how can they preach that sermon with what they are doing and the way they are living?" They are like Samson: they have preached truth so long that the memory of truth is still there. They know how to shake that body and form that sermon so that it is like the Holy Spirit. Nevertheless, the truth they preach is not in the power of the Spirit; it is in the power of the flesh. One of the things about the holy anointing oil being poured over Aaron, it was never to touch his face, never to touch his skin. The anointing is never to be in the flesh; it is to be in the Spirit.

There comes a point when there is no hope for a sinking ship. The

only thing you can do is abandon it. Some people tell me, “Well, I know my church is bad, but I believe God has me there to help it out because I am the only one that seems to have any discernment. So I am trying to talk to the pastor and to others.” Although this may sound good on the surface and the parents may be able to live with it, it is sending a message to their children that the church is still tolerable. The catastrophe of this decision to stay will become apparent in the children. Similarly, it is dangerous to be concerned with compromise in Fundamental schools and still elect to send our children there for education. After a while we will be the ones in neutrality, blind to all but the really terrible things.

The Movement of Fundamentalism

When the Fundamentalist movement was born, that is what it was. It was a *movement* begun when Liberalism and Modernism had come into existence and were wreaking havoc in the Protestant and Baptist denominations. There were puritan men within the movement who tried to purge their denomination that had been started on the Bible. Although they preached, taught, and took their stand, there came a day when they realized the boat was sinking; there was no way they could keep the waters of apostasy out. They saw the new leaders obsessed with compromises; they saw the seminaries taking hold of these compromises. They knew there was no remedy, that they must leave.

These Fundamentalists who were trying to get back to the fundamentals of the Christian faith that the liberals were attacking, now had to separate from this falling away. They became known as Fundamentalists Separatists. This separation strengthened the militancy of Fundamentalism.

Then there arose a movement within Fundamentalism in the second quarter of the twentieth century led by men who did not like taking strong stands. They believed it was too hard, too critical of the enemy. They believed there could be another way to handle the enemies—dialoguing for friendly common ground. These Neo-Evangelicals and their sympathizers pulled out of the Fundamentalist movement because of their hatred for biblical separation.

As we have stated before, we respect them for leaving the movement of Fundamentalism. If one does not believe in it, then he should leave rather than try to change it. Sadly, since their leaving, Fundamentalism has slowly and gradually softened so that today there is no distinction between public Fundamentalism and Neo-Evangelicalism. Fundamentalism has allowed so many things to “slip in.” These dangers slipped in through soft, generic preaching, that was merely expository teaching without true Bible preaching. Similarly, subtle contemporary music trends have appeared under the guise of Fundamentalism. I ask someone two years ago, “Why aren’t you saying

something against this music coming forth from the Fundamentalist schools and churches? You are the man in the forefront.” His response was, “Well, I don’t want to offend anyone.” I said, “You’re a teacher. A teacher is supposed to teach not only the right but also the wrong of a thing.” So we are just standing by and allowing the enemy to come in like a flood, and no one is in touch with God to lift up a standard any more.

A movement does not fall away overnight from the light they have received. It is like the Shekinah glory in the Book of Ezekiel. This Shekinah light first left the Holy of Holies and went to the threshold of the temple to linger a time. Then it crossed the Kidron Valley and went up to the Mount of Olives lingering for about three years before finally departing. This same departure of God’s glory is happening in Fundamentalism. Perhaps God has not fully left some of our leaders, but who knows how long He will linger? The Fundamentalist movement was the last movement on the planet taking a stand against the apostasy and against Rome. It has been the last movement in history, but it is leaving its stand; it is leaving its militancy.

After leaving the Pentecostal denomination back in 1974, we entered our identification with the Fundamentalist movement. I was in my early 20s. The first books I read were George Dollar’s books, but I found them to be cold, sterile, and

static. Though I read a multitude of facts and knowledge of the movement, I saw no heart and no Spirit. A few years later I read David Beale’s book *In Pursuit of Purity*. The title and first chapter began to unfold the heart of the Fundamentalist.

In the 1980s I saw God move upon the Fundamentalist movement calling for revival of spirituality and holiness. I believe, in my very humble opinion, God raised up my dear earthly father, as a close friend to its leaders then, to call them to a spiritual walk with God. In one of the regional Congresses, I preached a message on the need of a hunger for and a walk with God. The next appointed speaker publically ridiculed the thought stating, “You’re getting too serious about these things.” That afternoon all of the speakers went back to the hotel. My father said, “Son, I want you to come with me.” We went to this preacher’s room, where my father addressed this speaker: “I just wanted to come and ask what did you mean that we are not to get too serious about life and God?” His response was, “Well . . . well, Dr. Spence, I didn’t mean we’re not to get too serious.” My father then responded, “Well, that’s what you said, my brother.” He hung his head and said, “Well, I didn’t mean it.” My father then gave a final word, “Well, I just wanted my son to hear this today.”

At that same congress during its panel discussion time, a question came from the audience asking, “What is

the greatest need in Fundamentalism at this hour?" One of the five leading men said that our greatest need of the hour was a sense of humor. He then turned the microphone over to my father. My father responded that the greatest need was a walk with God in communion with Christ. I believe Fundamentalism missed this truth. In missing this truth, have they missed the visitation of God?

Four Epochs of Fundamentalism

Fundamentalism's death seems to have been preceded in recent years by four events that were followed by distinct and rapid declension. (1) The first event was the death of Dr. Bob Jones, Jr. He was one of the last voices of the former era of Fundamentalism. Whatever weaknesses some may think he had, there were drastic changes that took place in the aftermath of his home-going. (2) The death of my own father, I believe, was another crucial time. It appears that the hopeful door of spiritual awakening in Fundamentalism was closed that day. (3) Perhaps the third crucial event was Dr. Bob Jones III's appearance on *Larry King Live*. Many declared this event a great moment for Fundamentalism. However, the following years witnessed greater compassion toward the cult of Mormonism, paving the way for supporting Mitt Romney's presidential run and for arranging choral music for the Mormon Tabernacle Choir (Dan Forrest of BJU). (4) The fourth

epoch was the change in our beloved and esteemed Dr. Ian R. K. Paisley. He taught us how to wield the sword against the mother harlot Romanism. Although he was the singular Protestant to stand before the pope, calling him Antichrist, we have sadly witnessed his compromise with Rome in the formation of joint-rule in the government of Northern Ireland. It is a sobering sign when God allows these things to happen; perhaps these are signs that now God is beginning to close the door on Fundamentalism. We are probably entering a fifth generation in Fundamentalism. I don't believe it is an infallible, sovereign decree that there be only four generations. Nonetheless, it seems history has testified to such a pattern.

When the leaders of a movement or a denomination no longer love the truth and no longer love the legacy of truth, God sends them a delusion. I have heard of founders praying that God would destroy the buildings of their school if later administrations ever strayed from the Truth. Although it is an admirable prayer, God may not answer that prayer. Instead, amidst warning after warning, He may allow the school and ministry to continue on into the apostasy. Men who seemed to have been leaders are now in blindness by God. When the leaders of a movement or organization throw away the purpose and power of God in that movement, they start redirecting the movement. At the same time, when the power of

God leaves these men, the power of the world must take over.

The Remnant with Gideon

Amidst the sadness of this decline, God is still bringing revival and awakening—not to Fundamentalism—but to a remnant only. God’s Word speaks of a “latter rain” coming to prepare the harvest for Christ (James 5). Matthew 25 speaks of ten virgins who awoke, trimmed their lamps, and prepared with oil. A vain imitation of true revival is the delusion of an awakening in contemporary Christianity. Only “he that hath an ear” will truly respond to the biblical call of revival and awakening.

The days of Gideon and his remnant of men remind us of four crucial aspects. (1) First, the three hundred believed that Gideon had received the Word of God. God had not spoken to them, but they believed God had spoken to Gideon. God’s people are looking for the Word of God:

Behold the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it (Amos 8:11, 12).

The remnant of God is starving to hear the genuine preached Word of God, not some homiletic sermon of

little or no substance. We need men in touch with God, who have the Word of God for our generation.

(2) Secondly, these three hundred men separated themselves unto Gideon. More and more these days, God is drawing people to places where the Word is. They are willing to separate themselves unto His Word. This in no way exalts the *man* preaching the Word, because the *men* have to know what the truth is in order to judge the preaching. They have to know God; in that knowing, they must discern whether they are willing to separate their lives to him. Some may argue, “Well, you’re just following a man.” Yes, but these only follow a man that through their private readings of the Word of God they believe is following God. They are willing to make themselves an armor bearer for a Gideon who before God knows how weak he truly is.

(3) Thirdly, Gideon’s men discerned the times. Although you may be called to be a layman, you also must discern the times in which you live.

(4) Finally, they were willing to involve themselves in the fight. Are you willing to lay everything you have on the line for Christ? Do you even have a church you are able to attend? If so, do you constantly have to defend yourself from a pulpit mixed with shades of error? We don’t have many years; we must find a biblical pulpit for our homes. If we look intensely for a job with a high

salary, let us also seek for a church where the Word is being preached unadulterated by this age. We must find our appointed Gideon.

To the remnant of God, labels and tags mean nothing. Rising above the weak names is the name of Christ. We look for remnant saints who are living godly, discerning, preaching, and standing against the apostasy.

Contrary to Rick Warren, the church was not established by Christ for unbelievers. The Church is for those who have been converted, called out, *kurios*, belonging to the Lord. It is the individual believer in the church whom God appoints to lead sinners to Christ. Nevertheless, I believe we are in the End Time of the Last Days. Perhaps the greater burden at this hour in history is the call to feed the remnant, readying them for the imminent coming of Christ.

Conclusion

Historic Fundamentalism was born in a crucible, in the fires of adversity with Liberalism and Modernism. It stood in the heat of the battle defending God's Word and with devoted love protecting His Son, the Lord Jesus Christ. Birthed by the Lord of Heaven this precious movement arose in the earth with strength and tenacity of heart and voice for the End Time crucial hour within the precincts of the institutional Church. When the enemy came in like a flood, God lifted up His standard through this movement, a movement of glory,

honor, and integrity. As its enemies blew like a mighty wind against it, as the rains descended with hateful force, beating upon this house of Historic Fundamentalism, it stood the test, being built upon God's Word.

More recent years have seen this movement shift its foundation from the Rock of Christ and His Word to the sands of Neo-Evangelicalism. It has drifted away from its love for Truth, Biblical Separation, and for the principles and standards of God's Word. It is now a house in the process of falling.

The Fundamentalist movement's love for the Lord and the standards and principles of His Word has dramatically waned. It now has become overtly flirtatious with its newfound paramours of Neo-Evangelicalism. These paramours have opened their ministries to this once-virgin movement enticing it to enter into its broad arena of the pleasures of carnality and worldliness.

Like Harvard, Yale, and Princeton of old, many Fundamentalist schools commenced with the burden of training and preparing young men and women for the ministry. Now their vision has shifted to the world's agenda of social and liberal arts. Other movements crept into the Fundamentalist movement, enticing it away from its purpose and heart before God. Bill Gothard came with his *Basic Youth Conflicts* and satellite ministries with the belief that through the power of the flesh one can subdue

the flesh. Due to the conspicuous absence of biblical separation, Gothard was drawn into the vortex of the Charismatic movement, including its music of “worship and praise.”

Another Neo-Evangelical movement *Vision Forum* also was received with open arms by Fundamentalists. It called for hope by returning to the emphasis upon family as well as changing government through conservative politics. At the same time, its Neo associations and strong contemporary “Christian” music proved it was a movement empowered by the flesh trying to overcome the flesh. These and other movements came into Fundamentalism strongly weakening it spiritually, making it more permissible to enter the Neo-Evangelical camp.

Another vital sign of Fundamentalism’s crossover is found in the sounds coming from Fundamentalist radio stations across America. The mixing of both conservative and contemporary music throughout their broadcasting day has infiltrated stations such as WMUU, WOEL, the Fundamental Broadcasting Network, and a number of others. Southern Gospel music and other styles of contemporary music are being sprinkled among conservative music. There is also great concern about the neutral path of CCM that SoundForth recordings and Northland and other Fundamental schools have taken. Each year the music is sliding into more of the mainstream of the

contemporary.

While this crossover is being made, contemporary Fundamentalism will increase its hatred for the remnant and its voice against change. They will now try through a variety of means to nullify the remnant voice.

Nevertheless, the remnant needs the full message of God; it needs preaching that will challenge the heart for deeper living with God, for the call to be militant against the apostasy, yet magnificent for the Lord. If they do not receive such preaching and exhortation, they will be rendered ineffective like the rest of the church. God’s remnant today cannot afford to stay in such compromising churches; it will destroy them. The mixing of that which is cold with that which is hot will neutralize the heart in lukewarmness.

Some may reason that luke-warmness is better than coldness, but Christ stated to the contrary in Revelation 3:15, 16; it is worst than coldness. A lukewarm church is worse than having no church at all! Present day Fundamentalism is out to destroy the remnant within its churches, believing such individuals are enemies to the growth of the church. In this generation, Fundamentalism’s compromisers will not leave; they are determined to drive out the antagonizing voice of the remnant longing to preserve the legacy of God’s Word to Fundamentalism. The remnant must prepare itself for this backlash from present

Fundamentalist leaders. Once driven out, Fundamentalism will fade away leaving in its place a new generation of Neo-Evangelicalism.

The Postmortem of Fundamentalism! How did this movement die? Only the remnant within now remains. As the Falling Away, the

Defection, the Apostasy has now entered the sanctuary of Fundamentalism, perhaps it is a sign that we are nearer the coming of Christ than we once thought. May God ever keep His remnant as the cry comes from her heart, "Even so, come, Lord Jesus!" S

Preserving the Preserved Word Of the Authorized King James Version

by O. Talmadge Spence, Founder
Foundations Bible College & Ministries

Chapter One – Preserving the Preserved Word

New Manuscripts · Scholarship Per Se · Two Kinds of Conservative Scholars The Nagging
Absence of Originals · An Old Testament Pattern · These Are Not Good Times · God Has Left
Us in a Bind · Hurt Not the Good · What If Scholars Find Something Thought Still "Better"?
The Question Remains What Does the Fundamentalist Do? · What If We Change?

Chapter Two – What Else Was Preserved?

The Human Spirit · Not Humanistic Spirit Preserved

Chapter Three – The Nobility of the Preserved Text

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Chapter Four – The King's Copy

The Stipulation of Moses · The Pattern of Josiah's Copy Continues · The Absence of the
Original · Two Versions by Two Kings · The Change from Kings to Popes · The Protestant
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Thirty-seventh Annual Bible Conference

Foundations Bible College & Theological Seminary

“The Beholding of Christ”

April 17–24, 2011

Palm Sunday: April 17th

9:30 AM – Film

10:30 AM – Preaching: “The Beholding of Christ”

— Dr. H. T. Spence

6:00 PM – Preaching: “Behold, I Send My Messenger”

— Dr. H. T. Spence

Monday: April 18th

8:30 AM – Film

10:00 AM – Preaching: “Behold, A Virgin Shall Be with Child”

— Dr. Douglas Wilson

7:00 PM – Preaching: “Behold, This Child Is Set for the Fall and

Rising Again of Many” — Dr. Dennis Lowry

Tuesday: April 19th

8:30 AM – Film

10:00 AM – Preaching: “Behold, My Mother and My Brethren”

— Dr. Dennis Lowry

7:00 PM – Preaching: “Behold, Your House Is Left unto You

Desolate” — Dr. Douglas Wilson

Wednesday: April 20th

8:30 AM – Preaching: “Behold, The Lamb of God”

— Rev. Gary Dean

10:00 AM – Preaching: “Behold, My Servant”

— Rev. Garry Huff

7:00 PM – Preaching: “Behold, The Son of Man Is Betrayed”

— Rev. Gary Dean

Thursday: April 21st

8:30 AM – Preaching: “Behold, Your King”

— Rev. Garry Huff

10:00 AM – Preaching: “Behold, The Man”

— Rev. Gary Dean

3:00 PM – Board of Trustees Meeting

7:00 PM – Preaching: “Behold, My Hands”

— Rev. Garry Huff

Friday: April 22nd

8:30 AM – Preaching: “Behold, Satan Hath Desired”

— Dr. H. T. Spence

10:00 AM – A Special Meeting: Orientation and Prayer for the Ministry

12:00 PM – Lunch for All Our Congregation and Guests

7:00 PM – Film

Resurrection Sunday: April 24th

6:30 AM – Sunrise Service: “Behold, He Goeth Before You
Into Galilee”

— Rev. Christopher Nighswonger

9:30 AM – Film

10:30 AM – Preaching: “Behold, I Send the Promise of My Father”

— Dr. H. T. Spence

6:00 PM – Preaching: “Behold, I Come Quickly”

— Dr. H. T. Spence



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of Anvil House, will be open daily, Monday through Friday,
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