

# STRAIGHTWAY

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

## CHRISTIAN PURITIES FELLOWSHIP

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### **And the Virgin's Name Was Mary**

Dr. H. T. Spence

(Reprint)

The revival of Romanism in our times initially can be attributed to the modernistic changes that took place in Vatican II in the early 1960s and to the medium of the Charismatic movement in the early 1970s. One of the side effects of Romanism's revival is the popularizing of their subtle, anti-biblical presentation of the virgin Mary. This Romanist picture of the virgin Mary is fast becoming a prominent belief among Protestants.

This article will deal with the traditions that have accumulated around Mary's personage in

contradistinction to her biblical role as the "mother of our Lord" (Luke 1:43).

#### **The Legends of Rome Concerning the Virgin Mary**

Traveling throughout Europe as well as Central and South America, one discovers the true powers of Rome and the overwhelming influence of Rome's Virgin Mary upon the people. Out of 433 Roman Catholic churches and chapels in the city of Rome today, 121 are dedicated to Mary while only 15 are dedicated to Christ. Already this season a number of priests have pressed for a

*This edition includes three more articles*

**Preparing for Our Appointed Times**

**The Martyrdom of Naboth and His Sons**

**The Need of Bible Prophets in Our Times**

prominent use of the phrase “Mary Christmas.”

The following list includes a few titles bestowed upon Mary by the Romanists:

1. Most Holy Mary
2. Virgin, Mother of God
3. Mother of the Word Incarnate
4. Mother of Mercy
5. Queen of Heaven
6. Advocate of Sinners
7. Dispenser of Divine Grace
8. Queen of the Angels
9. Queen of the Apostles
10. Door of Heaven and Intercessor
11. Mary, Mother of America
12. Mother of the United Nations
13. Mother of the Atomic Age
14. Our Lady of Television

Throughout the centuries the Roman Catholic Church has declared several dogmas about Mary based upon “tradition” and has

believed each to be co-equal with the Scriptures. The “Dogma of the Perpetual Virginity” holds that Mary had no other children after the birth of Jesus. This dogma asserts that the virginity of Mary was never destroyed during or after the birth of Jesus, so that she remained a virgin till she died. The “Dogma of the Immaculate Conception” of Mary asserts that she was spared from all stain of original sin. The basis of this dogma is taken from another gospel of Matthew (a pseudo gospel different from the one in the New Testament) and another book of James (again, different from the one in the New Testament). These books were supposedly written in the second and third centuries. In these books the reputed parents Joakim and Anna supposedly conceived Mary during a time of embrace at the Golden Gate in Jerusalem.

In 1950, Pope Pius XII declared that Mary, rather than experiencing permanent death, bodily ascended into heaven as disciples gathered around her and Jesus and Gabriel met her in the air. In 1954, Pope Pius declared her the “Queen of Heaven.” Pope John Paul II has declared her to be the Co-Mediatrix with Christ and the Co-Redemptrix.

Mary has been given special veneration by the Romanist system. In their writings God is to be given *latria*, or full adoration; saints are to be given *dulia*, or veneration; but Mary is to be given *hyperdulia*, being declared next to God in adoration.

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It is clearly evident in other writings of Rome that Mary is as great as Jesus Christ; certain writings even glorify her more than Christ. One of the most influential books written for Romanism is *The Glories of Mary* by Cardinal Alphonse de Liqouri, a celebrated, devotional writer of the Roman Catholic Church. This book is a clear declaration of Rome's view of Mary:

1. Mary is the Mediatrix of peace between sinners and God, sinners receiving pardon by Mary alone.
2. She is acknowledged as not only the Queen of Heaven but also the Queen of Hell, and Sovereign Mistress of the Devils.
3. She is called the Gate of Heaven because no man can enter that blessed kingdom without passing through Her.
4. All power is given to her in Heaven and on earth; God has placed the whole Church under the domination of Mary.
5. The book implies that mankind often more quickly obtains what it asks by calling on the name of Mary, than by invoking that of Jesus.
6. The following is stated in this work: "The whole Trinity, O Mary, gave thee a name . . . above every other name, that at Thy name, every knee should bow, of things in heaven, on earth, and under the earth" (p. 260).

The acclaimed power of Mary has been increasing over the centuries by constant propaganda of the Romanist Church to its people. She has become the greatest figure of history. Her Romanist myth is instilled early among children. On February 6 the Roman Catholic Church celebrates the Feast of Purification, in which each young girl is asked to lay a lily at the feet of the Virgin Mary's statue and say, "Mary I give you the lily of my heart; be thou its guardian forever." They also wear blue ribbons as a sign that they are of Mary and have dedicated themselves to the Virgin (who is the culmination of womanhood). The blue ribbon associates these girls with the color of the virgin Mary. Even the poet Dante spoke of Mary as one "who turns all of heaven blue."

A title that originated in the Council of Ephesus (A.D. 431) was *theotokos*; the term eventually came to indicate the "Mother of God." Amidst the controversy during those years of whether Jesus was very God of very God and very man of very man, the term *theotokos* was after some time placed with emphasis upon Mary herself. She was believed to be the Mother of our Lord's deity; because she brought Him into existence, she was therefore greater than He. The Roman Catholic Church believes Christ "comes to us through Mary, and we must go to Him through her."

### **The Virgin Mary of the Scriptures**

Although the only title given to Mary in Scripture is the "mother

of Jesus,” Jesus never called Mary “mother”; He chose to use the term *woman* instead. Mary is mentioned five times in the Gospel of Matthew: three times in the context with Joseph, one time as “Mary and the child” as the wise men came to visit, and one time in Matthew 13: “Is not his mother called Mary?” In the Gospel of Mark she is mentioned twice (3:32 and 6:2). The Gospel of Luke mentions her twelve times by name, all in the first two chapters in the context of Christ’s birth. John’s Gospel, which is the last Gospel to have been written, acknowledges two appearances of Mary (at the marriage of Cana and at the Cross) but never by name. In Acts 1:14 Mary is mentioned as being in the upper room. After this acknowledgment she is never mentioned again in the New Testament.

Almost every mentioning of Mary in the New Testament is in a subordinate position. In John 2 Christ responded to His mother, “Woman, what have I to do with thee? mine hour is not yet come.” Although His answer was neither harsh nor disrespectful, He maintained some reserve and distance in addressing her. Mark 3 states, “Thy mother and thy brethren without seek for thee.” Luke 11:27, 28 states, “Blessed is the womb that bare thee, and the paps which thou hast sucked.” Christ’s response to such praise of His mother was “Yea rather, blessed are they that hear the word of God, and keep it.” When Christ was in agony on the Cross He

showed His filial respect by providing a home for her with John (“Behold, thy mother”). There was no special honor given to her, but simple, earthly duty.

It is a tragedy that the Roman Catholic Church symbolizes John at the Cross as humanity and Mary as the mother of humanity, the second Eve. It is clearly evident in the Gospels that when the lame, blind, and deaf wanted healing, they always asked Jesus, never His mother. The dying thief requested forgiveness of Jesus, not of His mother who was at the foot of the Cross. After the resurrection, as far as the Bible is concerned, Jesus never appeared to His mother during those forty days; there were other Marys to which He did appear during those days, but His mother is never mentioned. The final view of Mary in the Bible is in Acts 1, when she is in the upper room; the disciples are not praying to her, but to God.

The biblicist must be strong against the deification of such a mortal. By the time of Revelation 5, when John is looking throughout heaven for one who is “worthy” to open the book found in the hand of God the Father, Mary is there, Paul is there, Peter is there, and a multitude of others are there. However, John wept much because no one was found worthy to take the book sealed with seven seals. Yes, not even Mary was worthy. Nonetheless, within the Throne there was One Who was worthy: it was the Lamb, Christ Jesus

Himself! This scene in the heaven of heavens sealed the testimony once and for all who was truly the One of Worth in Heaven!

### **“Hail, Thou That Art Highly Favoured”**

Amidst our strong stand against the Roman Catholic Church’s presentation of an unbiblical view of the Virgin Mary, we as true Christians must render to her the appropriate honor which the Scriptures do give her. “Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women” (Luke 1:28); “And she [Elisabeth] spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb” (1:42); and, “For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed” (1:48).

The phrase “highly favoured” in Luke 1:28 has been used by Romanists to support their doctrine which speaks of Mary as being “full of Grace.” This phrase in the Greek is *charitoo*, meaning endowed with grace (*charis*). Although endowed with grace, Mary is not the fountain of grace that flows to humanity. To the contrary, the Greek word is a perfect, passive participle, revealing that Mary was given grace by God. The passive voice proclaims Mary is only the recipient of grace, not its origin. The perfect tense informs us that not only was there a beginning to her receiving this grace in her heart, but also it had

continued until the time the angel spoke to her.

Mary must be viewed with deep respect. Christians should acknowledge her unique character not only for her generation but also for any generation. Let us note these characteristics.

(1) She was a *chaste* girl. Often occupied by licentious Roman soldiers, Nazareth at that time was known for its immorality. Nathanael stated in John 1:46, “Can there any good thing come out of Nazareth?” Even in our times fornication has become a master sin; the pure are in the minority. It is rare to find a young lady who does not have loose behavior before and even after marriage. Mary is truly an example of purity for us all.

(2) She was a *submissive* girl. After the most unusual announcement from the angel, Mary simply responded, “Behold the handmaid of the Lord; be it unto me according to thy word” (Luke 1:38). Unlike Moses she did not respond “I cannot.” She did not bring up any inadequacies of training or experience. She did not even bring up the potential loss of Joseph as her husband. The Lord was truly first in her life!

(3) The Scripture *saturated* her soul. It is evident from her words beginning in Luke 1:46 that she was thoroughly acquainted with the Old Testament. She quotes from I Samuel, Psalms, Isaiah, Micah, and Exodus. She concluded with the words, “As he spake to our fathers, to Abraham, and to his seed for ever” (v. 55).

God could have given immediate inspiration for these passages, but it is more probable that the Holy Spirit inspired her heart with words she had meditated upon since the annunciation.

(4) She was a *keeper of secrets*. We read of this in Luke 2:19 and 51. We do not read of her bragging or boasting about her appointment in the plan of God. People tend to talk, gossip, and brag. But Mary possessed rare grace which enabled her to control her tongue.

(5) She was a *sufferer for righteousness' sake*. Her reputation was at stake; questions of wondering, no doubt, entered the minds of Joseph, her parents, brethren, and even later, the Jews. Perhaps this is part of what Simeon meant in Luke 2:35, "Yea, a sword shall pierce through thy own soul also." In John 8:41, the leaders cried, "We be not born of fornication." Was the rumor still circulating when Jesus was in His prime ministry? Only eternity can reveal what she went through in suffering for righteousness' sake.

(6) She *sacrificed* her Son. Mary was there at the Cross the day the people crucified her Son. We read of no cry in His defense; she was willing to let Him die. What a great example to other mothers: to be willing to sacrifice their children to God and His will! Her sacrifice reminds us of the story that took place at the turn of the twentieth century when three young men went to the mission field and

established the Sudan Interior Mission. After two of the men died of disease in inland Africa, Roland Bingham, the surviving founder, brought the remains of one of the young men home. When Roland gave the remains to the mother, she responded, "Well, Mr. Bingham, I would rather have had Walter go out to the Sudan and die there, all alone, than have him home today disobeying his Lord." That was Mary's heart for her Son.

## Conclusion

Mary was a sinner and she needed a Saviour! The question may be asked if she knew who her child really was. The answer may be found in three passages of Scripture. Luke 1:31 states, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus ['Jehovah is salvation']"; Luke 1:32 states, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David"; Luke 1:35 states, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Mary acknowledged in Luke 1:47 that God was her Saviour. She gloried more in that happiness which she had in common with all believers than in being Jesus' mother.

Mary was chosen by God as a vessel to be used. But her Son

obscures her in praise. Let us find ourselves so yielded to the Spirit of God that we will be used, yet with all

the glory and honor being rendered to our Saviour, the Lord Jesus Christ.



## **Preparing for Our Appointed Times Is the First Amendment of Our Constitution Now Being Viewed Differently?**

Dr. H. T. Spence  
(Reprint)

We as Christians in the United States of America now stand in obviously ominous days. An unknown, dark future lies ahead of us as a country. We are far from the shore of morality and righteousness. The billows and engulfing waves of the high seas of humanity are filling up the boat that was launched some 224 years ago when our country became a nation. We have often read the prophecy of Luke 21:25, 26,

*And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.*

We have arrived at such an hour.

Without being a pessimist or an optimist but desiring to be a biblical realist, we must briefly view the sobering hour in which we as Christians live in this generation and at this time in history. Amidst the gathering clouds of darkness and burden for life itself, we must realize that God has prophesied of such days to come. He has given many details of the Satanic drama that would

finally unfold into unprecedented power in the final generation. He gave such prophecies to prepare His people for the days that are soon to come upon the earth. But with these prophecies, God has given the Blessed Hope, The Great Expectation of the coming of His Son to claim a people being prepared for Him. To these saints He cries, "Let not your hearts be troubled." The Greek word *tarasso* for "troubled" carries the understanding of not allowing our hearts to be disturbed, agitated, or subverted with fear. It was in this context of John 14, of troublesome times, that the promise of His coming was given. Though we grieve over what is happening in our nation and are caught in the dismantling of our freedoms, we want to completely trust in God at this time.

### **America's Founding Government**

It is becoming more and more evident that our beloved country is in the throes of an overwhelming collapse. The powers that be are becoming the powers that are enemies of God and His people both in heaven and earth. The spiritual warfare is increasing against the saints as the reality of



Psalms 2 becomes paramount. The growing hatred and bigotry against the Christian faith in America is escalating. Though we have greatly grieved over the administration that has been in the White House, we are not so impulsive to state that this president is to blame for the moral state and spiritual condition of our society. Insanity has been setting in for decades in our country. The life, words, and actions of our nation's president are simply making vivid how far we have fallen away from the original principles upon which this great country was founded. Yet the history textbooks and writers of our day are destroying the literary legacy of our past. This is being done through either intentional absence of the truth or a rewriting of our country's history to distort and pervert its spiritual legacy.

Some eight years ago while passing through Washington, Pennsylvania, I visited an old book store and secured for a dollar a book on the life of George Washington printed in 1833. It was written by Aaron Bancroft, a Congregational pastor. Bancroft's work contains stories of our country's father which continued to appear in American textbooks until 1940, when they mysteriously disappeared. One such story comes to mind which occurred during the French and Indian War in 1755. George Washington, a colonel at that time, sided with General Brodick of the English army against the French and the Indians. The battle took place

in the surrounding woods near Fort DuQuane (Pittsburgh). At the end of a two-hour battle, 714 out of 1300 American/British soldiers were shot down; only 30 of the French and Indians were killed. Of the 86 American/British officers, only George Washington had not been shot down. They retreated and went to Fort Cumberland in Maryland. George Washington wrote his mother and brother a letter that evening. Though no bullet had touched him, he told them he had found four bullet holes after taking off his coat following the battle. When he rubbed his hands through his hair bullet fragments came pouring out. Several horses had been shot out from underneath him, but no harm had come to him. He wrote, "God kept me and preserved me through the battle." In 1770, George Washington and a friend Dr. Craig returned to those same woods. An old Indian chief, hearing that Washington had come back, traveled a distance to meet the great American leader. When he met him, the chief said, "Fifteen years ago, you and I were in these woods together. I was the head chief of the Indians who fought. I saw you riding and told my braves if they would kill you, the troops would scatter. I told them to single you out." The chief went on to state that he personally had fired at George Washington seventeen different times; his braves kept firing, but none of the bullets were having any effect. He told his braves to quit firing at him. He then concluded his story with these words,



“I have traveled all this way to meet the man that God would not let die in battle.” Such stories are numerous of our country’s beginning.

Some years ago the University of Houston undertook a ten-year research on the founding of our country. This research was to discover what the primary influence of our country’s beginning was. Out of some 15,000 documents written by the founding fathers which they collected, 3,154 writings were narrowed down as key writings. The three most often quoted were John Locke, Montesquieu, and Blackstone. But the research revealed that 16 times more often than any of these men were quotations from the Bible. Blackstone, probably the greatest authority on law, printed his commentaries for Law in 1758. These were a major influence to the founding fathers of our country. Of his quotations, 94 percent were from the Bible. His commentaries are so permeated by the principles of Scripture that Charles G. Finney became a Christian while studying Blackstone’s commentaries in preparation to become a lawyer. No historian can get away from the fact that our country was founded upon the belief of the Scriptures and the principles contained therein.

### **Separation of Church and State?**

In recent days my heart has been drawn to the first part of the First Amendment of the Constitution of our United States: “Congress shall make no law respecting an establishment

of religion, or prohibit the free exercise thereof.” This amendment is being destroyed in our country today by certain individuals and political powers slowly manipulating the people to believe it means that Bible principles are to be separated from the government. We hear today of “separation of church and state.” It has become so common a phrase that a recent survey found that 67 percent of those polled believed that this statement was found in the First Amendment. But it is not! In fact, the words *separation*, *church* and *state* do not ever appear in the Constitution.

If this is true, from where did the statement come? Before Congress passed the wording of the Constitution, they went through twelve iterations, which were to make the intent of the wording clear. The iteration for this particular amendment was simply that “no one denomination or religious sect was to be above another.” They did not want to repeat the religious apostasy of England with a State Church. In 1801, the Danbury Connecticut Baptist Church wrote a letter to then President Thomas Jefferson, as they were concerned over a rumor that the Congregational Church was going to become the National Church. On January 1, 1802, President Jefferson came to Danbury, Connecticut, and addressed the Baptists there. He stated in that address, “The First Amendment has erected a wall of separation of church and state, but that wall is a one directional wall. It keeps the

government from running the church, but it makes sure Biblical principles will always stay in government.” This was his statement: “God’s principles were to always remain in government, but the government must not interfere with the Church.”

In 1853, a group of citizens came to Congress and stated they wanted separation of the Church and State in the principles used by the State. This request was referred both to the House and Judiciary Committees for one year in order to study if there could be separation of biblical principles from the government. The House Judiciary Committee on March 27, 1854, stated the following:

Had the people during the revolution had any suspicion of any attempt to war against the Bible that revolution would have been strangled in its cradle . . . . At the time of the Constitution and its amendments the universal sentiment was that the Bible and Christianity should be encouraged but not any one sect . . . . In this age there can be no substitute for the Bible and that was the belief of the founders of the Republic, and they expected it to be the belief of their descendants . . . . The Great vital and conservative element of our system is the belief of our people in the pure doctrines and divine truths of Scripture.

Later, between 1870 and 1890, the question arose again. This time the Supreme Court dealt with it in 1878 in the trial of *Reynolds v. United States*. The judges went back to Thomas Jefferson’s speech in its entirety. They

once again agreed that although the State was not to interfere with the Church, biblical principles were never to be separated from the government.

However, when the issue returned to the Supreme Court in 1947, the court for the first time in our history referred only to eight words out of Jefferson’s speech. It was in the court trial of *Everson v. The Board of Education*. This was their ruling: “The First Amendment has erected a wall between Church and State. That wall must be kept high and impregnable.” This was the first time in our history that it was questioned; in fact, the Supreme Court reversed it, to keep biblical principles out of government. This introduced to our judicial system a new philosophy. William James, the Father of Modern Psychology and a key influence upon the members of the Supreme Court at that time, stated, “There is nothing so absurd, that if you repeated it often enough people will believe it.” In 1958, one of the Chief Justices stated to the other judges in the case of *Bore vs. Coldwater*, “If you do not stop talking about separation of Church and State someone will believe it is part of the Constitution.” Yet they talked the more about it. Finally in 1962, in the *Engel v. Vitale* case, for the first time a ruling was given to separate Bible principles from education. The first separation of religious principles was to be seen in public education. When this ruling was made the judges did NOT quote from legal or historical precedents; this practice was unheard

of for a court decision. They simply gave opinion. Even the World Book Encyclopedia, printed the following year (1963), stated this was the first time we have had separation of Church and State. The ignoring of legal or historical precedent must also be realized in the Supreme Court's interpretation of the Law in 1983, when they ruled against Bob Jones University declaring "public policy" as their statute.

### **Liberty Redefined**

Dear reader, in spite of liberal or conservative presidents, we are witnessing the dismantling of every principle our country's forefathers gave us as a legacy. Our American President believes he has political power to change the law of morality. The lines are being drawn by his Attorney General, to use the legal system to get around the Senate and Congress and to try to reinterpret the law in the Courts to do away with the principles of God. Marquis de Sade stated, "The goal of humanism must be the death of God. Man will not be free until God is abolished, until there is total freedom to believe and live anything and everything contrary to the Bible." It is interesting to note that for a century and a half De Sade's writings were forbidden by every civilized country in the world. Even the corrupt French monarchy found him so dangerous, they kept him in prison. Revolutionists worked for his release, and when they found out what he was, they imprisoned

him. Subsequently, Napoleon did the same. But now, De Sade is being heralded in our country as a liberator and champion of mankind and his works openly published. Liberty is being more and more interpreted as freedom to sin.

Hatred and warfare against God will lead only to death. Nietzsche and De Sade found their final end in suicide. A very moving book I read some years ago was *From Under the Rubble* written by Soviet Union Christians. One of the writers was a Soviet mathematician, Igor Savavich, who made the following statement:

Humanism and socialism seek the death of property, religion, the family, marriage, and finally the death of man. The revolution accomplished fully would amount to the destruction of man, the withering of all mankind and its death.

Another book that should be a warning to us is Samuel Warner's writing *The Urge To Mass Destruction*. This contemporary psychologist observed the following:

What our modern age has become possessed with is the suicidal impulse for self and world. And so we have the politics of mass destruction, the economics of mass destruction, religion of mass destruction—secular humanism. It follows the tempter, and says to God, "Thou shalt not touch us."

We must not leave out the famous atheistic poet Shelley, who was expelled from Oxford for publishing a

pamphlet defending atheism in 1811. He stated, “Mankind had only to will that there should be no evil and there would be none.” The generations have brought us to the longing to sin any sin without consequence—this is really the desired utopia of man. But for man to say there is no judgment or there is no hell will never do away with the reality of both judgment and hell. The brainwashing of the media, music, politics, education, lifestyle, art, etc. have brought the world to the desire to proclaim boldly, “Let God give us up, we will make us a name.”

### **The Christian and End-time Governments**

I personally cannot envision America’s returning to its former roots of principle and God, but I do pray for America. I believe there has been so much mixture of error with religious truth by the modern American-religious manner that we as a country will never see the purity of the Gospel again. But I dare not look at our times hopeless; for I see a remnant that is desiring to live right, to do right, to fight right, to be militant against the apostasy in all its forms, but seeking magnificence of spirit in the life. There is no hope for this world, for it is to be judged by God Almighty. But I pray for souls plucked out of the burning of this last generation who have left one burning and have been given another burning—a burning heart for God.

An ideal view of government is given to us in Romans 13. We are

called upon by the Apostle Paul to “be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.” Paul continues to unfold the principles of government in the light of what God intended for government to be to the people. Likewise, 1 Peter 2:13–17 gives us an ideal view of the government over the people. But what if the government is bad? What if it becomes antichrist in system oppressing its people? If this be the case, then there are other passages of Scripture we must take into consideration. When the government becomes anti-God as in Daniel 3 and Revelation 13, we must consider passages such as Acts 4:18–20:

*And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.*

There is also Acts 5:27–29:

*And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men.*

There must come a time in human history when God gives the governments and systems over to

the Antichrist system to prepare for his coming. This will include the loss of the First Amendment of our Constitution. When that time comes, and it may happen before the Rapture of the saints, we must turn to Scripture to find out what we must do in such a government context. We must draw from passages such as Daniel 1:8: “But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank.” There is also the needed truth of Daniel 3:16–18:

*Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*

As Christians, if we cannot satisfy the law of man by doing what it commands, then we must satisfy the law by yielding to its punishment.

The Christian cause has now become the prey for an “open hunting season” by the powers of the government and media. Only God knows what we must face before the coming of our Blessed Lord. But we must not allow the world to pressure us into change or compromise. If this happens, we lose the protection of God. We must dare to name the Name of Christ in this last, end-time generation. We must save ourselves

from this untoward generation and rest in the Beloved, Who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy.

Let us pray for one another as we now face the deepening, aggressive powers of global assimilation and ecumenicity. When it seems that all of hell is breaking loose upon us and our freedoms are being taken away one by one, may God the Holy Spirit empower us to remain committed to God’s Infallible Word and a consecrated life. This is part of the legacy of a biblical Fundamentalist in our time. [S]

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# The Martyrdom of Naboth and His Sons

Dr. H. T. Spence

(Reprint)

*Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD (2 Kings 9:26).*

Tucked away in the annals of Old Testament history is the sobering story of a syncretistic king and a noble layman—the story of Ahab and Naboth. This historical incident given by infallible record in 1 Kings 21 brings to the righteous reader a holy anger commingled with lamentation. It is a story not so removed in its nature and spiritual battlement from the late times in which we live. It is a story that must be told again and again to the Lord's people in every generation in order to preserve their God-given legacy and to remind them of the powers that are ever present to seize and destroy that legacy.

## Ahab: The Syncretistic King

Ahab, who was the seventh king of Israel, reigned for twenty-two years over the northern tribes. He was one of the strongest, and at the same time one of the weakest, kings in Israel. His name means “the Father is my brother” or that God was chosen as his brother. King Ahab was one who carefully played both sides of an issue in order to accommodate his religious and foreign political desires.

Ahab's syncretism—his attempt to unionize opposite religious tenets—is clearly seen throughout his life. Politically he had made an alliance

with the commercial, heathenistic nation of Phoenicia, cementing the relationship by marriage to Jezebel, the daughter of Ethbaal, king of Tyre. He then established relations with the kingdom of Judah and sealed this alliance by having his daughter Athaliah marry Jehoram, Jehoshaphat's son. Another insight into his syncretistic heart is found in his treatment of Benhadad, king of Damascus. When God gave opportunity for Ahab to crush into dust the threatening power of Syria, the king of Syria sued for his life. After Ahab received him kindly, the prophets denounced Ahab for his leniency and allowance of Benhadad's departure.

Through his alliance with Phoenicia, not only did Ahab set in motion commercial currents with Tyre, but he also invited the Phoenician religion to become a part of his kingdom. Baal became equal with Jehovah God. Although he built a temple to Baal, his effort to worship Jehovah is evident in the names of his children: Ahaziah, “Jehovah holds”; Jehoram, “Jehovah is high”; and, Athaliah, “Jehovah is strong.” He failed to apprehend the full meaning of the principle that Jehovah *alone* is the Lord God of Israel. This became the pressing acknowledgment of the prophet Elijah at Mount Carmel, “How long halt ye between two opinions?” Ahab



was a man pulled by true prophets yet also by his wife and her religion. He walked lamely and unsteadily.

### **The Invisible Powers Vying for Men in Leadership**

As Ahab's full story unfolds in the Scriptures, there is the evidence that invisible spiritual powers were constantly vying for his influence as a leader. This fact reveals a principle in Scripture that indicates when an individual enters leadership, either political or religious, there are invisible powers that vie for influence through his leadership. The higher a man becomes in his leadership and influence, the greater these forces will be upon him. The layman is not aware of these forces in life; such forces are evident only upon the lives of those who have deeper responsibility in leadership. This principle is one worth observing.

At the end of my first year in college, when I was in the denominational system (the latter part of the 1960s), there was a blind minister who preached a series of messages at the school that I was attending. In one of the evening services, he preached a powerful, moving message on the imperative need of godliness and holiness in the Christian life. At one point in the message he paused and then declared, "The people down in Franklin Springs (the headquarters of that denomination at that time) know nothing of this." My own father had expressed his deep concern over the duplicity of life found in many

of the leaders at that time in the denomination, but these words came from a minister of great prominence. This blind minister was clear in his preaching and his call for a devout, principled life. Within a few months, I observed his being "courted" by the leaders of that denomination. Within two years, he became the assistant bishop and finally the bishop of that denomination. It was amazing to see the change that came in his life and ministry with these appointments of leadership. In his prime as a preacher, he saw and preached the principles of a separatist's heart; but when he became the powerful leader of a large denomination, he turned his back against his legacy and began to hate the true people of God.

We must have leaders; this is biblical. However, there are realms of the invisible that surround a leader. There are invisible powers that vie for his influence, often unbeknown to that leader. An angel revealed this principle to Daniel in the context of the Prince of Persia and Prince of the Jews (Dan. 10:13, 20, 21). When God spoke through Ezekiel concerning the King of Tyre, He was speaking to the influential power behind that king (Ezek. 28). When God spoke through Isaiah concerning the King of Babylon, He spoke to the influential power behind that king (Isa. 14). In these two contexts, the influential power was Satan himself. The Devil works at controlling leaders, for they have the power and authority over people. The larger the organization,



the larger the country, the greater the forces of influence will be felt.

This principle is a true observation also when it comes to good men of political influence. Concerning King David, 2 Samuel 24:1 states,

*And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.*

Yet 1 Chronicles 21:1 states,

And Satan stood up against Israel, and provoked David to number Israel.

Harmonizing these two passages reveals that God suffered David to be moved to number the people and that the influential power upon David was Satan. Satan stood up against Israel and provoked (stirred up) David to number the people. This principle is also seen in the New Testament (Luke 22:31, 32) when the Lord revealed to Peter that Satan desired to sift him as wheat (and Peter did deny his Lord). Thank God, both David and Peter recovered; but the satanic influence nevertheless was there, and the damage was done by both of them.

This is why it is imperative, more and more as we are near the coming of Antichrist and the False Prophet, that we pray for those in leadership. Such leaders will be found in government, in the media, in the churches, in Bible colleges and Christian universities, and in secular and Christian music. The invisible powers may not be present on the

ordinary context of human living, but when leadership is placed upon such individuals, the invisible powers draw near and begin their mental and spiritual enticement in a very subtle fashion. There are certain moments and arenas of opportunities where these powers will increase. It is always a fragile situation when both God and the Devil meet on the battlefield of a leader's soul. This is not a principle that can be alleviated; every leader will have to face these powers with God, with principle, and with prayer. The greater the influence of the leadership, the deeper the powers by which he will be influenced.

Yes, dear reader, pray for the leaders! Pray for the pastors! Pray for us who lead Christian institutions! Pray for us when the powers press for change and accommodation to the carnal. Pray for us when the invisible powers are pressing for the control of thought to compromise, to get the job done whatever it takes, to get the money in at any cost, to satisfy the people with their kind of music. The conscience smites a leader the first time a compromise is made; but afterwards, the conscience becomes more and more at ease. One concession makes it easier for another and then for another. These steps, guided by the invisible powers, finally will bring the heart to believe the Bible is no longer the singular standard of *all* matters. Many good, spiritual things may be present in the life and even the memory of a leader; but after a number of years,

the leanings in the other direction will take their toll upon him. Such leaders will then become a bridge for a far worse generation that will have no “halting” between the two opinions, for there will be no true God at all in their lives.

### **Not for Sale**

In 1 Kings 21 we read of Naboth, the layman whose life is found under the leadership of Ahab the king. We read of him in his singular appointment in sacred history. Naboth’s name means “a sprout, fruits.” He had a vineyard hard by Ahab’s palace in Jezreel. He was a man who had received a piece of land through the providential hand of God. It was an inheritance from his father and had been in the family for generations. Nevertheless, Ahab desired this vineyard for himself. He wanted to change the vineyard into a garden of herbs because it was near his house. He was willing to give another piece of land for the vineyard or its worth in money. Surely, Naboth would have done well to sell or even exchange on such liberal terms as these. But the layman of principle responded to the leader, “God forbid that I should give the inheritance of my fathers unto thee.” These are the only words given by this dear man that are immortalized by the Eternal Canon. They portray a classic, separatist Fundamentalist’s declaration when leadership cared nothing for legacy and the inheritance of fathers. Naboth could not—he

would not—do this thing and sin against God.

Such a response brought great vexation to the impious heart of Ahab. When he told his wife of the tenacity of Naboth, she set out with a depraved plan to destroy this godly layman and annul his dogmatism for the inheritance. Letters were sent to the elders and nobles that were in the city; a religious fast was proclaimed, for Naboth was to be destroyed under the guise of religion; the death of the man was to be viewed for God’s sake and the betterment of the body of God’s people. This pretense of justice was to keep the reflection away from Ahab. Witnesses of the same evil heart as their leader became the final word of condemnation. These witnesses were sons of Belial, not sons of God.

The conspiracy against the inheritance was complete. His character was attacked, his reputation was destroyed, and Naboth was stoned. However, another obstacle lay in the way! Though Naboth was dead, his sons were still alive! The inheritance could not be taken without killing them as well. First Kings 21 mentions nothing of the sons, but 2 Kings 9:26 reveals that Naboth’s sons were stoned as well.

### **The Cry Today: “Change the Inheritance”**

Psalm 16 reveals the heart of David concerning his legacy:

*The LORD is the portion of mine*

*inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.*

In contrast, the spirit of our generation is committed to changing legacies. In our own beloved country of the United States, the Republic which our founding fathers gave us has been turned into a Democracy, and we are now witnessing the slow takeover of everything we held dear. Even our contemporary history books are trying to convince us that such a Republic never existed or that such a goodly heritage is no longer appropriate or beneficial for the changing moods and moral concepts of the contemporary. Such a spirit pervades all compartments of human existence: politics, education, law, marriage, media, music, and its pervasive thought is climbing into the realm of Christianity. “Times have changed,” so they tell us. “We must change with them,” so they try to convince us. The vineyard of the past is no longer to be tolerated; it must be changed into a garden of herbs that will be more appropriate and accommodating for the assimilation by the world if we are to survive in it.

One of the saddest things for the laity is to witness the changes that come over a process of time to their pastor or alma mater. For a number of years they were taught soundly the Word of God, they were given a legacy and a goodly heritage of the Scriptures with biblical standards for living. But time now reveals that

the leadership has changed. The invisible spirit of the world has slowly manipulated the thoughts of such a leader. These leaders will not come right out and say “I want it; I want to change it.” But the policies initiated, the messages preached under the guise of spirituality, and the subtle changes in the music will all be part of the voice putting pressure on the Naboths of the congregation.

### **What Does a Naboth Do?**

What does a man or woman do who has been a member of a church for many years and begins noticing the landmarks of the legacy and spiritual inheritance being tampered with? What do they do when for years the pulpit preached from the Authorized Version and now the same pulpit declares that other versions are to be welcomed? What do they do when they hear all of the scholastic debates of which is which and what is what? What do they do when, after being warned years ago of the Neo-Evangelicals ushering in new versions and new music and new methods, now such realities are vying for takeover of their vineyard’s legacy? The laymen have no Greek, no Hebrew, and no Criticism background, and yet their leaders are making changes. What are they to do? What do ministers do who have followed other leading men that now seem to have little desire for their inheritance? If they say anything to the leaders about the takeover of the legacy vineyard and the changes that are evident, they

will receive private rebukes combined with reasonings for the changes. Then if a Naboth persists in his concern, rebukes from the pulpit are given, then letters written, then conversations to get Naboth out of everything. It is one thing to deal with an apostate in a biblical manner; but when leadership compromises and its carnal followers support it, what will they do with the Naboth who refuses to change or bend to the change? What will they finally do with his persistence to preserve the legacy of his forefathers?

The Naboths of history have always had two decisions to make. They will eventually either sell out and give in out of fear for what they might have to go through, or they will refuse to leave their legacy and do all they can to stand. If the latter decision is made, their name and ministry will be ostracized or stoned in ruination. This is what happened to the spiritual fathers of the Fundamentalist movement when forced to leave the apostate denominations. The Fundamentalist Movement was a Naboth movement. But, as in the case of Naboth, the very legacy of the Faith will become the final judgment of compromisers. Naboth's vineyard became the very place for Ahab's demise.

### **The Sons of Naboth**

As we enter the new millennium, it is important for us to reflect upon the legacy, the heritage, and biblical inheritance we have received as

Separatist Fundamentalists. Several of our forefathers have passed away in recent years; no doubt, others will be called home soon, perhaps this very year. A number of individuals may inwardly delight over their permanently silenced voices. This is one reason it is imperative that sons and students of godly, militant men step forward to keep the spiritual legacy of the inherited vineyard. When a Naboth dies, his sons own the vineyard. In order for the enemy to take control of the legacy, the sons must be confronted as well. The enemy may ultimately destroy some public vineyards of ministries, but they will have to confront a number of Naboths and sons in order to do so. Some may say that the teacher-preacher is finally out of the way and that we can now make the legacy anything we want it to be. That is the hour when the sons and students must rise up and say, "My teacher, my father may be gone, but I am still here to earnestly contend for the Faith left by him." The sons must have the same holy tenacity as their fathers, and the students as the teachers. They must pray for principle to govern their heart and for a magnificent spirit to mark their stand. God forbid that we as sons and students to a spiritual legacy sell out under the pressure to compromise when our fathers gave their lives refusing to do so! We must earnestly contend for the faith once delivered unto us.

### **Conclusion**

Oh that God would raise up sons

and students who will give their lives, just as their fathers or preachers did in order to keep heaven's appointed vineyard of the Faith! The invisible powers of evil are ever increasing with greater force to squeeze us into the mold of compromise and conformity. Christ, Who at one time was standing in the midst of the candlesticks (the institutional church), is now on the outside of the church. Only individuals will hear His knock and hear what the Spirit saith to the churches. It has become the day of the individual's walk with God while the corporate witness of Truth is declining. More local churches are becoming divided on the issues that we face. The man or woman with a conscience captive to the Word

of God is becoming a rare breed indeed. But such a man or woman is part of the legacy of our past, and by God's grace we must stand in our inheritance, having done all to stand, even if it costs us our lives.

May the Lord grant to us as leaders, including husbands, the heart and biblical tenacity to stem the tide of compromise in our sphere of influence. May the Holy Spirit empower us to withstand the "sell-out" oppression that is dominating our times. And may God enable the laity to remain true to the Scriptures when leadership begins demanding another way. This too is part of the Christian Fundamentalist legacy.



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# The Need of Bible Prophets in Our Times

Dr. H. T. Spence

(Reprint)

How often we read in the Old Testament of God's sending a prophet to a man or a woman. Examples include such cases as Nathan to David (2 Sam. 11), an unnamed prophet to Jeroboam (1 Kings 13), Elijah and Elisha to Ahab (1 and 2 Kings), or Jehu the son of Hanani the seer to Jehoshaphat (2 Chron. 19). These men were God's men, anointed men, the appointed mouthpiece of God to the people.

## Biblical Perspective of a Prophet

The biblical role of a prophet was unique among those appointed as servants of the Lord. He was different from the priest who represented the people to God; he was different from the Levite who served in the House of God; he was different from the rabbi who taught the Word of God; and he was different from the king who was to rule as a shepherd.

The prophet was the *nabbi*, the mouthpiece or the spokesman of God. This Hebrew word means "to boil over, to bubble up, to pour forth words." This boiling over or bubbling up was often visible in the animation of his preaching, his loud, direct-to-the-heart message, or his boldness. It was often manifested with candor about the sins and failures of his audience, a candor accompanied by an anointed authority. Because of this boldness he was sometimes mistaken

for a mad man; in fact, the Hebrew word for *prophet* is also the word for *mad*. The prophet was loved by the remnant of God's people; however, he was hated and despised by the carnal because he told the people the words of God, which often was against the heart of the people. Such a man was the one who brought forth "the burden of the word of the LORD" (Mal. 1:1). His very title was the embodiment of prophecy: the foretelling of things that would happen and the forth-telling with candor of "Thus saith the Lord!"

The New Testament term *prophetes*, from which our English word comes, means "before the face" or one who stands before the face of God. Paul made it clear in Ephesians 2:20 that we are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." The prophet was not only a man who was the mouthpiece for the burden of God's Word to the people but also a man who saw what others normally did not see—what they often refused to see. He was called a *seer*. The word *seer* is tied up in the Hebrew words *roeh* and *bezeb*. First Samuel 9:9 states, "Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." At times the prophets

were so detailed in what they saw and bold in what they said, that those estranged from God would cry out, “O thou seer, go, flee thee away into the land of Judah . . . and prophesy there” (Amos 7:12). The professing people of God would cry rebelliously to the seers, “See not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits” (Isa. 30:10).

Of all the servants of God, the prophets were the most hated. In Matthew 23:29–34 Christ was very strong in His condemnation of how God’s people treated the prophets:

*Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers . . . Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.*

We must remember that in all Christ said of God and of Himself to the people, it was His office as prophet that ultimately brought His crucifixion.

### **Crucial Men for Crucial Times**

Although the prophets were mortals, men of like passion of the very men to whom they were sent,

yet they were crucial men with a crucial message in crucial times. They were a unique breed of men, saved men, redeemed, who had a holy heart that was sovereignly picked up by God to become His representative to the people. They came in times of drifting, neutrality, compromise, and apostasy. They became the screaming conscience of a people whose personal conscience was in apathy and insensitivity to the delicate things of God. Instead of God’s leaving the people to their pursuit of a life without Him and His principles, He sent the prophets:

*And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy (2 Chron. 36:15, 16).*

### **Where Are the Prophets for Today?**

We are living in such times when Neo-Christianity has become the public face of Christianity. Even the most conservative of biblical movements are facing driftings, neutrality, the powers of compromise, and the encroachment of apostasy. It is true, we need pastors (shepherds) and evangelists and teachers; but the greatest need in days of apostasy is the voice of biblical prophets heralding the needed message and burden of God’s Word to the people—God’s people.

We need men who will stand before



the face of God in deep communion. We need men who will tell us what God wants us to hear rather than what we fancy in our carnal hearts. We need men who will give us God's Word strong enough to convict us, to convict our sins, and to never leave us alone without telling us how we should live. We need men who have sight to see the end of decisions made and the outcome of subtle choices and changes. We need men who will warn about the power of cares and money and how such things will rise up as thorns to choke the Word of God in our lives. We need men who will not wither to the intimidating pressures of backslidden church members and ecclesiastical leaders. We need men who will refuse to be silent when they see sin taking over a nation, a community, a movement, a Christian school, a church, a family, or an individual.

Some will call such men naggers, picky, preachy, contentious, "clothes-line preachers," legalists, and even the lunatic-fringe of preachers. There will be those who will try to vote them out of office and church, starve them out, intimidate them out, and even talk about them behind their backs in order to destroy their reputations. Carnality, worldliness, and apostasy hate such men in their churches and movements. They are viewed as the "thorn in the flesh" to prevent progress and growth. But we had better thank God for every pastor, parent, grandparent, or teacher who becomes a voice of a prophet to

our mortal lives. As we near the secret coming of Christ for His true saints, as we witness the apostasy fast laying hold of the global, institutional church, we must pray that God will awaken young men early, like Jeremiah and Zechariah, and grant them discernment concerning the enemies of God and the spiritual needs of God's people.

Such men are becoming few and far between. It is sad but true that a number of preachers, who in earlier years stood strong for God and dealt with the issues arising when Fundamentalism veered into harm's way, are now growing weary because of ecclesiastical pressure. My dear father, Dr. O. Talmadge Spence, often said that the tendency of older men is to grow softer in their preaching and in their stand for God. It truly is a common trend everywhere today.

### **The Life and Heart of a Prophet**

What kind of men were prophets, and what were their responses in life and to their calling from God? Although they were different from one another in disposition, they were alike as men consumed and anointed by God in their lives.

Moses, in his private life, was a man given to timidity, meekness, deep feelings of unworthiness, and concern over his inadequacy in speaking. He needed much from God to even enter the prophetic calling. Yet publicly, he was bold, aggressive for the principles of God, and even baptized with a holy anger when having to deal with

Israel's carnality and waywardness. The zeal of the Lord truly consumed him.

Samuel came to God early in his prophetic office by telling the backslidden priest Eli of the judgment that would come upon his home because of his failure with his sons. Samuel was also the man who later set the record straight concerning King Saul's incomplete obedience. And Samuel was the prophet who slew Agag in the sight of the people.

Nathan was the prophet who told a king when he sinned secretly, "Thou art the man" and informed him of what God would do with him and his wives. Yet David loved Nathan, even naming a son after him.

Isaiah, in chapter three of his prophecy, condemned how the women were dressed during his day. His description was detailed. Church people would despise such a sermon today, but it was part of the prophet's message from God.

Haggai dealt with the Lord's people building their costly homes and the investment of their money for their materialistic possessions without having a burden for the House of God. Even when the people finally turned to build the temple, Haggai condemned them for building with polluted and defiled hands and carnal and sinful hearts.

Zechariah, the young prophet, told the people they had no vision of the coming Messiah and therefore no

concern for the House of God.

Jeremiah was so strong in his words to call God's people back that he was viewed as a contentious man and a troublemaker even by his own family members. The people talked about various ways to silence him. Yes, carnal and worldly Christians believe such men are hard-headed and mean. Such people do not know the sensitive, true heart of God's prophet.

Ezekiel used vivid visual aids to express the deep sins of God's people. He dealt with both their open and their secret sins. He seemed to be the madman. They talked well about his preaching and singing in his presence but attacked him in his absence.

Daniel set the tenor and tone for the needed prayer of God's people during his generation: "We have sinned, O Lord!"

Ezra gave a message that certainly would be hated today. This prophet and priest condemned God's people for marrying wrongly and told them they had to separate from both the strange women and their offspring. Ezra even made God's people and their children to stand out in the driving rain until God's wrath turned from them.

Nehemiah's preaching dealt with the people's businesses. Yes, this prophet told them how to run their businesses and use their money. How would this be viewed today?

*Also I shook my lap, and said, So God shake out every man from his house, and*

*from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise (Neh. 5:13).*

*And I perceived that the portions of the Levites had not been given them: for the Levite and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. (Neh. 13:10, 11).*

What would we do today with the following actions of a prophet?

*And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves (Neh. 13:25).*

There is also John the Baptist who was called “The prophet of the Highest.” John would *not* baptize the people unless he personally saw fruit proving their repentance. He would cry, “O generation of vipers, who hath warned you to flee from the wrath to come?” (Matt. 3:7). He was a prophet who finally lost his head for meddling in the sinning business of a king.

Then there is Christ Jesus himself, the Great Prophet. He cried “Repent, for the kingdom of heaven is at hand.” He would state, “The law says . . . but I say” (Matt. 5). Because of His gift of grace to all men, He made man even more accountable to righteousness than what the law

demand. He was looking beyond the actions and into the heart and motive of the individual.

## Conclusion

This account of history bears witness that when God begins taking such voices away from a people, it is the sign of God’s leaving the people. Ezek. 3:26, 27 states,

*And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that beareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.*

God warned through the prophet Amos,

*And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not (2:11, 12).*

More and more conscientious preachers are being told by religious leaders not to deal with certain issues in the pulpit, not to deal with the music, not to deal with the multi-version issue, not to deal with consecration and a deep love for God. Those who once believed and preached personal and ecclesiastical separation are now making light of those young men who are asking, “Why are we changing, why are our dress and music standards changing?” They are forcing such young men, by

threatening isolation, to give in and drink the “wine” of compromise and conformity.

Some may say that the office of the prophet is an office of the past. But if the Bible states that in the last days that “there shall arise many false prophets” (Matt. 24:24; 1 Jn. 4:1), are there not to be any true prophets to rise to warn the righteous? There may not be a *foretelling*, but there must be a *forth-telling* of God’s Word to the people. An end-time prophet is a man whom God has raised up and placed upon a wall so that he can see over both its sides: the enemy coming from without and the backslidings and compromises of God’s people within. (Paul warned of both in Acts 20:29, 30 to the Ephesian elders.)

Such a man that God chooses must know communion with Him; he must stand before the face of God; he must be able to see where his generation is in accordance to Bible prophecy. He must be able to stand and proclaim “Thus saith the Lord,” without fearing man or the world. It is imperative in these last days for every true Christian to have a prophet in his life to warn him. It is the “Neo” crowd that is adamantly opposed to such a voice.

Dear reader, pray that God will raise up a remnant of men to be prophets in the last days who will tell us to “Set thine house in order,” to “warn the righteous of their unrighteousness,” and speak forth the burden of the Word of the Lord when God’s people and leaders remain

neutral and are sucked into the vortex of compromise. In Proverbs 29:18 we are told, “Where there is no vision, the people perish.” The Hebrew reads, “Where there is no prime vision preaching, the people become ungovernable.” Where are the men who have studied God’s Word, not for the homiletical professionalism, but for survival through their generation, gaining insight into the Word of God for their times? These men see what others do not see. They hear the sounds of contemporary music that others do not hear or care not to discern (Deut. 32:18). They have a love for the heavenly Solomon that the daughters of the Jerusalem do not have or desire. The scarcity of such men bespeaks a coming judgment in the House of God (1 Pet. 4:17).

Thank God and pray every day for every prophet God has ever sent into your life to warn you of compromise and to call you unto a nobler life and love for Him.

## **Foundations Bible Collegiate Church**

### ***Sunday Services***

Prayer, 9:00 AM

Bible Class, 9:30 AM

Morning Worship, 10:30

Prayer, 5:30 PM

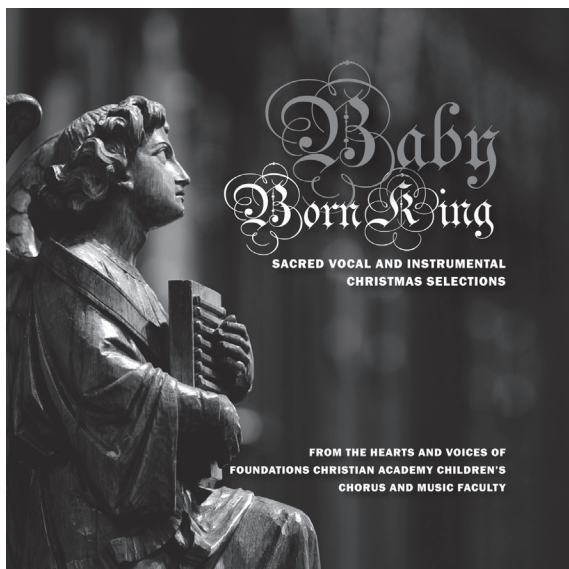
Evening Worship, 6:00

### ***Midweek Service***

Wednesday Evening Service, 7:00

### ***Contact Information***

910-892-8761 / 800-849-8761



**New Release  
from  
Foundations  
Recordings**

**\$13.00  
(\$5.00 s&h)**

## ***Foundations Calendar***

***Special Events  
Winter 2013–14***



*Katharina Society Banquet, December 7*

*Exams, December 13–18*

*Christmas Drama,*

*A Child Born King, December 20*

*Winter Break, December 21*

*Christmas Eve Service, December 24*

*New Year's Eve Service, December 31*

*Faculty/Staff Meeting, January 13*

*Beginning of Second Semester, January 14*

*Special Evenings of Services, January 15–17*

*Special Evening of Fellowship, January 18*

*Annual Day of Prayer, February 14*