

# STRAIGHTWAY

**"AND STRAIGHTWAY THEY FORSOOK THEIR NETS, AND FOLLOWED HIM" (MARK 1:18).  
CHRISTIAN PURITIES FELLOWSHIP**

## **The Redefining of Christianity**

Dr. H. T. Spence

For Christians whose lives are exclusively based on the Scriptures, the days in which we live have become increasingly difficult to face because practically everything is being forcibly redefined. The world's philosophy, its perspective of life, has been redefined even amidst a terminology of so-called political conservatism. Postmodernism has become an intellectual disease that virally plagues Western civilization. The past perspectives of conservatism in contrast with socialism have no viability for these times. So-called conservatism has become increasingly sympathetic and compromising with liberalism; socialism has been cosmetically redefined as the next natural step in democracy. Our nation's foundational Republic government and its Constitution have been carefully and selectively discarded to reposition our country toward a redefined post-America existence.

Additionally, we grievously have witnessed that Christianity and its

identified Church have not been immune to this malignant contemporary mood and spirit of radical redefining. Theological terms of Christian experiences (such as the new birth, sanctification, the infilling of the Spirit) have all been redefined by contemporary Christianity. Other biblical concepts have equally been redefined: prayer, spirituality, worship, the purpose of the institutional Church, Christian education, and Christian music. It is heartbreaking to acknowledge that Fundamentalism likewise has succumbed to these redefining powers, producing far-reaching vacillations from the truth, and in turn redefining the very heart of its own historical existence.

## **The Redefining of Human Existence**

In the past decade, the Postmodern era of Western civilization has philosophically and ideologically catapulted us into a realm of the absurd and the irrational. Perhaps a closer view of

this current redefining of humanity may give us understanding of the extremity to which modern man is going in his quest to extricate a personal, Higher Being from any identification with his existence.

Through the unceasing lie of evolution, modern man has convinced himself that he is a product of himself rather than an objective, personal Creator. By alleviating the biblical God from any affiliation with man thereby creating his own closed world system, man can place himself in the seat of deity. He even believes he will eventually create some creature in his own image and likeness. This vain hope will be the consummation of his attempt to redefine the very concept of humanity. This includes redefining man's beginning, his continuation,

and his future hope of ultimately creating his own eternity of existence.

Amidst this bold "like-God" belief consuming modern man, we have witnessed the rise of the 2045 Initiative, founded in 2011 by Russian entrepreneur Dmitry Itskov. Itskov initially sought to bring together Russian specialists to create artificial organs and systems for the human body, including the adaptation of neural interfaces and robotics. This initiative has now become a global network of researchers in the field of what is being called "life extension." The main goal of the 2045 Initiative is presented on their website:

*To create technologies enabling the transfer of an individual's personality to a more advanced non-biological carrier, and extending life, including to the point of immortality. We devote particular attention to enabling the fullest possible dialogue between the world's major spiritual traditions, science and society. (gf2045.com/about)*

This is secular man's hopeful discovery of a road map for the development of "cybernetic immortality." The 2045 Initiative's goal is the creation of personal avatars as a part of future humanity, which they are calling Evolutionary Transhumanism.

The term *avatar* appears early in Hindu religion designating the incarnation of a Hindu deity, such as Vishnu, or an incarnation in human form. Today, it has become a term for

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O. Talmadge Spence, Founder

H. T. Spence, Editor  
President

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an electronic image “that represents and is manipulated by a computer user in a virtual space (as in a computer game) and that interacts with other objects in the space.” On May 27, 2017, Walt Disney World Resort in Florida opened to the public “Pandora: The World of Avatar.” In seeking to create an entertainment park based on James Cameron’s film (*Avatar*), Disney has pushed this concept into family acceptance.

In the 2045 Initiative, the timeline goal for a true humanoid avatar controlled by a brain-computer interface is to be achieved between 2015 and 2020. Then between 2020 to 2025 the goal is to “create” an autonomous life-support system for the human brain linked to a robot; then between 2030 and 2035 there is the hope of creating a computer model of the brain and “human consciousness” with the means to transfer it into what is called an “artificial carrier.” The final initiative goal is by 2045 to create a “new era for humanity with holographic bodies.”

It is the goal of those who philosophically control this planet (through government, finances, media, and education) to create an artificial brain into which the “original individual consciousness may be transferred.” Also by 2025, it is their plan to “transplant” a human brain at the end of life into an avatar, with an autonomous system providing life support. Science

believes it may successfully “upload” one’s personality to a computer for transfer to an avatar by the year 2035. It is believed that all biological diseases will be prevented by this new humanity, and ultimately the present concept of “bodies” will be needed no more—no need for fertilization and conception, and no need to face even death itself.

Transgenderism is another redefining being forced to the forefront in Western society. It must be clearly defined that God “created” male and female (Genesis 1:27). Physiologically and scientifically, there can be no other genders; human chromosomes are either XX or XY. There is no other natural identity of gender; there is no transgender existence. *Transgender* is purely a cultural construction. Man can dream it, declare it, and promote it, but he cannot create it. The God-endowed genetic structure of humanity will not permit any biological concept of transgenderism. Although the medical world can pump in hormones, restructure body parts, and transplant other parts, the genes and the chromosomes of that body still cry out only “man” or “woman.”

Transgenderism is “personal” suicide. It is the denouncing of what God has made; it is cutting off God from the reality of that person. This is also evident in the same-gender marriage thinking of our day; it is a

denunciation of what God created. God selects each individual's gender. To denounce it, to condemn the reality of it, is an open, defiant attack against God's sovereign choice. It is the bold declaration, "I will define myself rather than accept what God has defined me to be." Truly this attitude is the final stage of Romans 1:28:

*And even as they did not like to retain God in their knowledge [even about their self-gender identity as God created them], God gave them over to a reprobate mind, to do those things which are not convenient.*

This would be equally true of the ever-increasing surgeries being performed in the name of gender change. Such an act is a defiant attack against God's wisdom, sovereignty, and plan for one's life. All of this is part of the *perversion*, yea, the *inversion* of the end-time apostasy in declaring right to be wrong, and wrong to be right. The redefining of God and His creation has now boldly and defiantly overtaken the world in all the compartments of human existence.

### **The Beginning of Apostasy in the Visible Church**

Prophetically, we believe that we are living in the worst Church age of history, an age that has shockingly followed the greatest spiritual move of God in Church history (the Revivalist movement and the Great Awakenings). Christ gave the parable

of the wheat and tares (Matthew 13) to prophetically reveal the powers of two messages that would grow closely together throughout history. In the light of the parable, it seems that the tares become publicly the predominant, controlling message throughout Church history, especially in the end of the Church ages. Christ Himself gave the interpretation for this particular parable (Matthew 13:36–43), indicating that there will be two contrasting seeds of messages. From these two seeds will come two different concepts of offspring: (1) the children of the Kingdom and (2) the children of the Wicked One. These two seeds abide together in the professing Church until the end of the age. In the vast "field" of this world, wheat and tares grow side by side. The roots of the tares are subtly interwoven with the wheat roots contributing to a greater deception as each reaches maturity. There are the believers and the unbelievers, the converted and unconverted, the children of the kingdom and the children of the wicked one all mingled together. Nevertheless, they are different and separate in their singular identifiable perspective.

The New Testament was given to us across only a fifty-year span, becoming the chart and compass given by the Holy Spirit for the Church during her journey through history. Though given in a historical context, much of the Bible became warnings to the Church concerning the changes that had al-

ready come during that first fifty-year span of her history as well as what would come to the Church. Many of the epistles in the New Testament give strong indication that redefinings of Christianity and its principles were already becoming evident.

The apostle Paul warned of the changes that had come during his lifetime. He warned of “another” gospel, the result being another message taking the place of the true Gospel (Gal. 1:6–9; 2 Cor. 11:3–15). The epistle to the Galatians clearly unveiled the Judaizers; Colossians and First John revealed the Gnostics; and most of the epistles warned of the apostasy that would take over the visible church. Nevertheless, there continues to be a remnant tenaciously maintaining the truth.

Before his martyrdom, Paul in his last epistle warned of changes that would come:

*I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables (2 Timothy 4:1–4).*

Out of redefinings come these fables or myths—truth viewed as error, and error viewed as truth. To these myths many will turn, turning away their ears from the truth. What will these redefinings produce? Second Timothy 3:1–9 presents the public testimony of the institutional Church throughout history resulting from the redefining of truth. Paul warned that the professing church’s actions and living would radically change (3:8).

The apostle John is the key author to speak of the changes and redefinings that already were coming to the church by the end of the first century. The message was changing. He wrote First John to clarify what is a true Christian. Although he declared the definition of the New Birth in John 3, in First John he gives the needed details of what is a truly born-again Christian, one “born of God” (1 John 2:29; 3:9; 4:7; 5:1, 4, 18). He is also the writer at the end of the century to declare the detailed truth about the Holy Spirit (John 14 and 16) as well as the clarity of sanctification (John 17).

By this time in history the visible Church, the Kingdom on earth was falling into sacerdotalism. Sacerdotalism arises when outward form takes the place of the inward Gospel found through the work of Christ within the heart and life. Outward form was taking the place of the inward power.

The Church became institutionalized

in the fourth century, between the rule of Constantine and Theodosius the First. Ecclesiastical hierarchy and human authority were the controlling powers of the Church rather than Christ (the Head of the Church). Instead of the Kingdom of God within, it became the Kingdom of Heaven on earth. The public view of Christianity had fallen as Rome enlarged the view of its earthly kingdom, and the Church took the place of Christ. How sad that Church history reveals the carnal, worldly powers of the leaders becoming the enemy to the Kingdom of Heaven within the human heart.

### **The Growing Powers of Apostasy in Redefining**

Thank God for the remnant throughout history; they saw the clarity of the message of the Gospel! At the same time publicly, the visible Church was quelling the Gospel through religious oppression, inquisitions, and martyrdom. In time God sovereignly birthed the Protestant Reformation. (Perhaps it may be noted that if God had not brought the protesting and reforming of the Reformers to such a proportion, the rapture may have taken place at that time. For history was coming to an end, like the days of Noah.) In the Reformation, God brought the truth of the Gospel back into the public arena.

By the seventeenth and eighteenth centuries, the powers of Rationalism and the Enlightenment came quickly

upon these reformed nations, birthing a strong, demonic confrontation of reason against the Revelation from God, the Book to which the Reformers had given their allegiance. These movements extensively affected many of the precious results that had come from the Reformation. The Reformation brought faith, trust in God, and belief in the Scriptures to the forefront of man's thinking. Now there arose questions against the Word of God, as reason became the major revelatory power of humanity. The belief that God could be questioned by man and, therefore, the true doctrine of Scripture could be questioned spread wildly. These humanistic movements brought about the toying of reason against the Scriptures and any concepts that heretofore remained unquestioned.

In 1675, the theologian Calixtus openly began questioning the inspiration of the Bible. This attack on the doctrine of inspiration emboldened men within and without the Church to greater questioning. It became imperative for God to send another movement to the Church. This movement in the 1700s became the deepest movement thus far in Church history. It not only deepened the workings of God in spiritual insights of biblical doctrine (Holiness and the Spirit), but also the deeper working of the Cross of Christ in purity of heart and the personal living of the Christ life. Yes, it was a move of God to the heart rather

than simply doctrine of the mind and belief, which brought the Kingdom of God back into a heart reality as well as the flowing out of that Kingdom in righteousness, holiness, and in the demonstration of power and joy in the Holy Ghost.

By the 1700s the Devil reacted to such a spiritual movement by inspiring strong enemies against the Faith. Such powers included the Encyclopedists, agnosticism, atheism, as well as the powers of Existentialism from without and Deism and Unitarianism within the churches. These influences began to snake their way within much of Christianity on both sides of the Atlantic Ocean.

By the 1800s another hostile movement from within the Church contributed to the growing redefining of Christianity that eventually came from the womb of Liberalism and Modernism. These satanic movements now invited the powers that were outside of Christianity to enter the sacred precincts of the Church and take precedence in belief and thought. This dual redefining was deceptively and intricately woven into the very fabric of public Christianity. These redefining movements birthed an emphasis upon a socialistic gospel for an outward kingdom. Simultaneously, any emphasis on a heart relationship with God was intelligently denounced. It is sad but true: every time an attack

came against the Church from within, it weakened the fabric of public Christianity in the main, and over a process of time eroded the public definitions of true, biblical Christianity.

In the 1800s the Enemy of God and His people bombarded the public Church with new weapons forged against Christianity from within. Questions arose fostered by new discoveries of manuscripts, birthing Form Criticism. This approach became an open forum within the Church to question everything of the Bible—redefining interpretation, Bible words, texts, authors, geographies, etc. With the consensus of Christianity itself, the redefining of truth was accelerating.

Rising from another direction, in the exploration of logic, came the Danish philosopher Søren Kierkegaard, who believed that reason was not the only form of logic. Existentialism stepped forward from the past speculations of Georg Hegel in secularism, and systematically denounced all absolutes. Man's opinions, personal perspectives, and presuppositions became his truth. It was not long until dead public Christianity in Europe (through Liberalism) began looking to Existentialism as a viable alternative to bring some life (even if it was a synthetic life) into Christianity. Truth was now based on subjective experience. It was carefully woven under the guise



of the theological system called Neo-Orthodoxy. This redefining did not come from Romanism; it came from within Protestantism. Initially called Neo-Protestantism, it declared the belief that Existentialism was what Martin Luther had originally given to the world, a new view of interpretation of the Scriptures. This new method of interpreting the Scriptures opened the door for the denial of absolute Truth of the Scriptures. Scripture was to be perceived from the subjective rather than the objective revelation from God. The Bible was simply a tool to aid humanity's own subjective experience to reveal its own subjective god.

### **Present-Day Redefining**

The past has brought us to the present-day redefinings that commenced at the turn of the twentieth century with the redefining of the Bible. The Liberals and Modernists destroyed the belief of inerrancy, the infallibility, and the historicity of the Scriptures. It is the present-day contemporary view that the inerrancy of Scripture is no longer essential to the Christian Faith. Neo-Orthodoxy's existential system taught the Church to interpret the Bible according to one's emotional whims at any given moment of life. The Scriptures are simply viewed as the existential stories of the feelings of people of the past and their subjective perspective of God.

Once a literal Bible had been de-

stroyed, the Neo-Moralist stepped forward declaring there was only one law that must be followed—the law of love. Love for humanity, and natural help of humanity stepped forward in the Neo-Morality movement. This also opened the Christian world to a greater realm of pragmatism. What works for the present need is their temporary view of truth. We must remember that the Neo-Orthodox men were in reality atheists, and thus the forerunners of Theothanatology. In their scientific thinking of this physical world, there is no God; however, in the existential world any concept of “God” is permitted without the need of proof.

Redefinings continued with the birth of Neo-Evangelicalism in the latter part of the 1940s; it was a reaction to the “absoluteness” of the Scriptures as well as a reaction to biblical separation declared by the Fundamentalist. Fundamentalism, evangelism, and biblical separation were now redefined, doing away with the need of separation from both the world and Christian apostasy. Its pragmatic principle promoted the belief that we must become one of them to win them, we must dialogue with the enemy, and we must respect the right of others to disagree about the essential doctrines of historic Christianity, all while continuing Christian fellowship. This pragmatic “whatever-means-to-bring-about-a-good-end” promoted great compromise in methodology



in order to “win” people to Christ. It justified any means of change and redefining of Christianity to accommodate others to become part of the Christian fold. Any and all redefining of absolutes was proper to bring the world to “Jesus.”

Birthing in the same year of Neo-Evangelicalism (1948), Neo-Pentecostalism under Oral Roberts, Demos Shakarian, A. A. Allen, and their protégés, began to take the fundamentals of the Christian Faith and alter them with Existentialism as the main ingredient. By 1967 the Charismatic movement (built upon the Neo-Pentecostalist movement) completely opened the door for every truth from doctrine to Christian experience to be redefined within the Existential premise. This new methodology of interpretation produced a Christianity that was not only independently defined but also purely subjective; as a result, no two Christians needed to profess the same biblical perspective. This eclecticism of the Neo’s and their redefining of every aspect of Christianity has truly taken over all of Christendom and ushered us into the postmodern era.

### **The Redefining of Faith**

A final redefining in Christianity must be noted. The redefining of faith has not come overnight. It has become established through a steady process of intelligent redefining of terms, concepts, and principles within Chris-

tianity, which ultimately has brought forth a total redefining of Christianity itself. Faith is a foundational truth of Christianity. Within both the Evangelical camp and particularly the Charismatic movement, this term has gradually been redefined over the past forty years.

Faith has historically been presented scripturally from two perspectives: (1) The Faith presented by the apostle Paul as the definitive Word of God in its absolute, literal meaning and declaration; and, (2) Personal Faith, a firm persuasion which comes from hearing and obeying the Word of God, yea, no other word.

The contemporary concept of faith set forth by the Charismatic leaders is found in four areas. Their redefining becomes a “faith in faith.”

(1) There is the “force of faith,” in which one’s personal faith becomes a force and his words uttered become the container of the force. Thus, through the power of words, an individual can create his own reality. Since absolute truth no longer exists, it is simply what one says that brings one’s reality into existence.

(2) The “formula of faith” becomes somewhat the name of the game in the charismatic’s full concept of theology. What is this full concept of theology? It is “faith theology.” Through the many “formulas,” teachings, and ex-

istential maxims of self-faith, one can basically write his own blank check from God. Oral Roberts made several formulas popular: "Expect a miracle every minute," or "sow a money seed and reap the harvest." Such formulas were often presented in his "positive" gospel.

(3) The third is designated as "the Faith of God," but this god is the god of the contemporary Christianity, which is no god at all. Their concept of God is merely a "faith being" who must operate in accordance to laws of faith. This God-concept does not work apart from faith.

(4) Finally, there is the "Faith Hall of Fame," or what they believe to be the heroes of faith. These heroes are not those presented in Hebrews 11 or of Job in the Old Testament. In fact, the contemporary Charismatic leaders are ashamed of these biblical individuals, because they are identified with suffering, poverty, and affliction. Who are the heroes of their faith? Their heroes are the "faith healers" and "faith teachers" who promise health, wealth, and powerful impressive living. Faith, to them, is the reality of whatever exists in life, particularly its material evidences.

## Conclusion

It has been said, and rightly so, that the moral stability of a nation is an index to its spiritual stability. On

January 22, 1973, the Supreme Court struck down the state statutes prohibiting abortion. Since that decision, our country has lost more lives through abortion than we have lost in all the wars and traffic accidents combined. A parallel spiritual tragedy is the abortion of truth in churches, colleges, and seminaries throughout America. Schools such as Fuller Seminary, Wheaton College, and Moody Bible Institute (and the list is ever growing, including fallen Fundamentalist schools) have permitted the "neo" doctors to abort the truth and artificially inseminate the "neo" seed to pervade contemporary Christianity.

Oh, the pressure that is being placed on the remnant churches and Christian schools today to destroy them. Yet, thank God for those who are surviving the religious and political oppression. It reminds us of a story that took place in 1975, when God intervened in an incident that received brief nationwide publicity. A doctor endeavored to abort a twelve-week-old baby in the womb. Both the doctor and the mother believed the abortion was a success. To their amazement, however, the baby was born healthy and normal four months later.

This incident invariably underlines the fact that "if God be for us who can be against us." As long as we stay in the womb of truth, there can be no power on earth, under the earth, nor

above the earth, that can destroy us. The poised dragon will never be able to devour or abort the true child of God or local church that stands firm upon the Scriptures in faith and living; he will never devour a school that maintains its walk and fertility in the womb of the truth. As Bible-believing Christians, our only hope is to stay in the Scriptures and abide in the truth! Lucifer is a stark warning, for John 8:44 declares that he “abode not in the truth.” By departing from the truth, Lucifer’s slander against God his Cre-

ator birthed the Devil, this Satan who continues to inspire the redefining of all God’s truth.

In these days when men, ministries, and seminaries are falling away and redefining Christianity in order to cover up for their falling away, we must ever remain in the seed that gave us birth. We have been born again, “not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Peter 1:23).



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# Accommodation: Redefining Christianity

Dr. H. T. Spence

How clear the message of Christianity was in its beginning, both in power and purity! The Book of Acts commences revealing that on the Day of Pentecost Peter stood with the Apostles and was anointed by the Holy Spirit to preach with clarity the Gospel. This clear Gospel brought heart conviction to three thousand souls, leading them to repentance and to the acceptance of Jesus as the Messiah. The Book of Acts also reveals how Peter and John stood before the Sanhedrin Court to witness to the power of God in healing a lame man. Though they were forbidden by the Jewish Court to preach in the name of Jesus, yet they and the other disciples prayed for God to continue to grant them boldness; without any hesitation of heart, they stepped forward once again and boldly preached uncompromisingly what they knew to be true. When a second persecution arose from the authoritative Sanhedrin Court, several were arrested for preaching the message of Jesus as the Christ. This time they were beaten before being released.

*And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ (Acts 5:41, 42).*

In Acts 7, a deacon named Stephen preached with boldness a message that led to the first martyrdom (apart from the death of Christ on the cross) for the Christian Faith. Stephen's death only intensified the persecution against the Christians which the Book of Acts continues to give witness.

The imperial persecutions fomented against the Christians by the Roman Empire in those early centuries were not brought about simply because the Christians believed that Jesus Christ was God. In fact, there were many religions that pervaded the Roman Empire from Italy of the west to Parthia of the east. As long as everyone in the Empire gave credence once a year to the deity of the emperor, each was permitted to continue believing his own religion. Each had to accommodate the Empire's religion with his own. It was this imperial demand that brought the anathema of Rome down upon the Christians; the Christians refused to acknowledge any other god, or any other religion, or any other Lord. They were adamant in their belief that there was only one Lord and one God, and there was only one true religion. None other would be acknowledged. It was this tenacity of belief, this declaration of absolutism with no room for accommodation that would bring the imperial persecution from Nero to

Diocletian upon the Christian Church.

When the Emperor Constantine legalized Christianity through the Edict of Milan (A.D. 312), to survive politically public Christianity entered a perpetual spirit of accommodation. Nevertheless, there has always been a remnant that refused to compromise or accommodate the message of Scripture amidst the political and religious pressures of their day.

The twenty-first century has brought us to the most crucial hour within the history of Christianity where “accommodation” has become the formidable cry of the global, contemporary Church. What is this concept and spirit of accommodation; what does it mean in the End Time of the last days?

### **Accommodation: Theologically**

As the true believer looks to the Scriptures to continually define the terms and principles by which he lives as a Christian, he must be aware that both the world and the institutional Church are aggressively redefining biblical terms that will eventually fully redefine public Christianity.

One such example is the reinterpretation of the theological term *accommodation*. Theologically, this term has the understanding that God has accommodated the revelation of Himself in order to communicate with mankind. Because God is infinite

and we are finite, His communication with us necessitates an accommodating miracle. For God to bring His Eternal Word (His Scripture of Truth found in heaven) down to man, it necessitated placing His truth in an anthropomorphic language. Through this means He accommodated His Truth for us. This is equally true of His Son’s coming down among men: God accommodated His Son in human flesh and form in order for man to see and understand Him. Yes, God truly condescended to bring about this accommodation in behalf of man.

Perhaps for clarity, the word *adaptation* can be used for *accommodation*. Note Isaiah 55:8, 9:

*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

Thus, somehow God must adapt Himself for us to know and understand Him. It necessitated His becoming as us and adapting His Word to our language. The miracle of the Bible and the incarnation truly was an accommodation on the part of God for humanity.

Nevertheless, we must be careful in our declaration of this *accommodation*. It can never be stated nor even implied that through adaptation God lost anything of His Deity nature or His pure Word. This too is part of

the miracle—nothing was sacrificed, weakened, or became error. Placing His Word into the words of human language did not bring God’s Word into error or failure. Likewise, bringing His Son into flesh did not affect the Deity of the Son. Though He accommodated us in this adaptation, the accommodation did not affect in any way what His Word was and what He was. Additionally, although God used anthropomorphisms (human terms to express Who God is) He never used myths, falsehoods, errors, or lies to accommodate Himself to us. God cannot lie (Hebrews 6:18); yea, it is impossible for God to lie.

First Corinthians 13:12 expresses an important principle: “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” This indicates that there may be texts given by God that reveal only a portion of truth and not the fullness of the truth. But this does not mean that He lied or was deceptive with us. There may be a portion of truth given earlier in Scripture that not until later was revealed in all its fullness. We must remember that God did not drop the entire Bible down from heaven at one time to one writer. Rather, He chose to give us His Scripture progressively over approximately 1500 years and through 40 to 44 writers. But in doing so, He never gave His revelation erroneously.

## **Accommodation: A Method of Compromise?**

We have wanted at the outset of this article to be careful in defining theologically the term *accommodation*. In contemporary times there has been a redefining of this term, “accommodating” it to other contexts. This redefining commenced in the context of how Jesus lived and taught among the Jewish people during His earthly ministry. Over the decades the Liberals have doggedly attacked the infallibility and historicity of the Scriptures, in which, concerning the Old Testament, the Jews of Jesus’ day strongly believed. Though the Liberals acknowledge that Jesus gave lip service during His earthly ministry to the authority of the Old Testament (the eternality of the Scriptures, as well as its divine inspiration), they believe that Jesus did so to “accommodate” the Jews. Thus, with intent and ulterior motive, He did not refute anything they believed so that He might gain their acceptance of what He preached. Though He did not believe these doctrines, yet He accommodated the Jews by accepting these teachings. The Liberals therefore say that because Jesus did so, we as Christians must follow His example and accommodate the times in which we live in order to gain a greater acceptance of our witness for Jesus Christ.

But did Jesus pragmatically accommodate the Jews? Did He give allegiance to that which He did not believe

in order to gain audience and acceptability with the Jews? As one carefully reads the history of the four Gospel writers and their perspective of Jesus Christ, he will realize that this observation by the Liberals is definitely not true. Jesus never accommodated Himself to the false teachings of His day. He always spoke the truth; He spoke what He believed even if it was against the beliefs of His day.

The four Gospel writers all give clear indication that Jesus did the opposite of what His contemporaries accused Him of doing. Note Matthew 5:21, 22:

*Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

Here the Lord corrected what was said and gave the truth of the matter. As one continues reading in Matthew chapter 5, the Lord gives five additional statements that had been made, yet He gives the correction of these statements (5:27–28, 31–32, 33–34, 38–39, 43–44).

Matthew 15:3 also reveals where Jesus attacked the many teachings that collectively had become Jewish

tradition (the oral interpretation of the Law). Jesus questioned them, “Why do ye also transgress the commandment of God by your tradition?” He continues to attack the traditions of the Jews in verse 6: “Thus have ye made the commandment of God of none effect by your tradition.” Another incident is found in Matthew 22:29, where Jesus attacked the Sadducees by stating, “Ye do err, not knowing the scriptures, nor the power of God.” In the very next chapter we read one of the strongest attacks Jesus made in His ministry (Matthew 23:13–36). He brought forth eight scathing woes upon the Pharisees condemning their deep hypocrisy and false teachings.

Surprisingly, the Pharisees acknowledged His integrity and honesty: “Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men” (Matthew 22:16). From these and other Scriptures, it is firmly established that Jesus never used accommodation as a form of compromise to get the Jews to listen to Him. He never accommodated His audience in the context of deceiving, stretching the truth, exaggerating, or telling a lie. This would have been totally contrary to our Beloved Lord’s character.

### **Accommodation Today in Christianity**

Contemporary Christianity embraces this redefining approach as the



necessary methodology of Scripture interpretation. According to their belief such a method is imperative for Christianity's survival in these days. This pragmatic approach is pressed into service to accommodate the world, the amalgamation of all the religious faiths, and even the unification of various divisions within Christianity. Contemporary Christianity reasons that we have come into a global pluralistic society that demands that all religions become accommodating to one another; Christianity especially must lay aside its divisive dogmatism of absoluteness.

This accommodation movement goes back to the turn of the twentieth century with the birth of Neo-Protestantism, later known as Neo-Orthodoxy. Neo-Orthodoxy initially was partially a reaction to Liberalism. This latter hermeneutical theology arose in the mid-1800s through such men as Adolf von Harnack. Under the cloak of Biblical Criticism, Liberalism strongly attacked the literality of both the Old and New Testaments. By doing so, it also denounced the historicity of the Scriptures, forcing its message into the context of myths, legends, sagas, with the Old Testament being an evolutionary product of the Jewish people, and the New Testament the product of the second-century Church.

As the Bible became a "dead" book through the critical scalpel of the spiri-

tual abortionists of Truth among the Liberals, there were a few of their students who believed the Bible could still have benefit in Christianity. These students believed the Bible could be interpreted not by reason but by the principle of existentialism. Men such as Karl Barth, Emil Brunner, Rudolf Bultmann became the founding theologians of Neo-Orthodoxy. While acknowledging that the teachings of the Liberals concerning the Scriptures were true, these men believed that perhaps there could be another approach of interpretation to the Scriptures and the Jesus of Scriptures. If reason announced the Bible dead, perhaps an "existential" interpretation could be the hope of giving worth to the Bible. Though the content of the Bible may be distorted historically, as the Liberals declared, an existential interpretation could view it subjectively rather than objectively.

For religious purposes these men could accept what the Bible says, but only in a non-real context. Though a person may not believe in the existence of God, yet in an existential realm (by a "leap of faith" with no need of absoluteness of foundation) he could believe in God. Therefore, a Neo-Orthodox approach could produce a "Christian atheist." One could accept what the Bible says for his own personal need, although it may not be true in reality. Only in this subjective acceptance does the Bible

"become" the Word of God. This accommodation brought a compromising perspective to the view of Christianity. It accepted a redefinition of the Scriptures, God, Jesus Christ, and even a Christian. Now this false accommodating approach has mutated into a new cloak of existentialism called Postmodernism.

Formally arising in the late 1940s, Neo-Evangelicalism was another movement of accommodation. This movement, born behind the scenes within Fundamentalism, pulled away from the Fundamentalists and intelligently chose this contemporary principle of accommodation as an integral part of its methodology. It believed the battle with Liberalism and Neo-Orthodoxy should be set aside to accommodate Christianity with the world making them their friends rather than their enemies. Its leaders drew from 1 Corinthians 9:19–23 believing that Paul's statement of becoming all things to all men was the needed principle of accommodation.

However, when one carefully reads 1 Corinthians 8 and 9, the context becomes very clear. In chapter 8 Paul pleads for the principle of love on the part of the enlightened believer for the benefit of the unenlightened. This principle is likewise seen in Romans 14:1, "Him that is weak in the faith receive ye, but not to doubtful disputations." Paul furthers this principle

truth in Romans 15:1, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Note again in 1 Thessalonians 5:14, "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." Although we read of Paul's desire to help the weak, the feeble minded, those with a weak conscience, there is never a hint of accommodation or adaptation that violates biblical principle. In matters of principle Paul was adamant in his stand for the truth.

*And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you (Gal. 2:4, 5).*

When it came to the circumcision of Titus (a full Greek), Paul refused to yield to the request of the Judaizers. However, concerning Timothy, Acts 16:3 declares, "Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek." Yes, though Paul chose not to circumcise Titus, he did choose to circumcise Timothy, believing it was of honorable expediency in the light of Timothy's mother being Jewish. Paul never believed that compromise

of principle was part of “becoming all things to all men.”

### **Accommodation's Appearance Today**

Even in conservative churches today, the contemporary method of accommodation is also manifested in the redefinition of God's love. The biblical principle of God's love has been extracted from its biblical context. Their theological view of the Cross is simply a declaration of God's love void of God's judgment upon sin and mankind. In contrast, note Exodus 34:5-7:

*And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*

Although God is loving, merciful, and kind, He by no means clears the guilty. The Neo accommodation gives “no hell” to the unbeliever and an “ecumenicity” for those within the church that do not believe in the Fundamentals of the Christian Faith.

A congruent principle to accommo-

dation is pragmatism. Carefully woven into the fabric of accommodation is the motive that if the end purpose is either to bring people to the Lord or for Christianity to be accepted by others, then it is most proper to use any means available. This relativistic logic has received with open arms the promotion of contemporary music with Gospel language as an accommodating music style for the Church. Even dress standards have radically changed over the years because traditional conservative dress is out of style with the world. Yet, Christians today believe this must change to accommodate the world.

Several years ago at a Fundamentalist meeting in Virginia Beach, a certain guest ministry was present for the final night of a regional Congress of Fundamentalists. The pastor of the church was requested by this ministry to have his young people “dress down” for the evening service. During the day throughout the city, this ministry had invited unsaved young people to attend that evening; the Christian youth were told to accommodate their clothing so that these unsaved youths would feel more comfortable at church. For some time now, accommodation has been the thinking of contemporary Fundamentalism.

Likewise, we grieve over bold decisions of accommodation now being made at Bob Jones University. My

dear father, fresh from the Navy after World War II, was saved there through the preaching of Dr. Bob Jones Jr. For many years the University was a beacon for the Truth. It became the sentinel in Fundamentalism, teaching us how to unsheathe the sword for battle and to wield it earnestly in contending for the Faith. But time has a way of eroding the strength of truth if it is not diligently preserved and kept in the heart. Though the campus continues to be a monument of beauty and logistics, the powers of this age have aggressively taken their toll upon the student body and the spirit and mood of its former precious, Christ-honoring character. Academic and business secularism now directs its purpose and existence. Dress standards yearly diminish in meaning, at times fully discarded. Its past battles for truth have now become a memory as accommodation with the religious apostasy becomes more and more evident.

BJU's three-part forum "Balancing Piety and Pragmatism: Evangelicals and Politics" (Fall, 2016) seemed to display a supreme ruling choice of accommodation for both the world and the Christian world. Certain biblical truths dearly understood as a paradox or hypostatic union were laid aside for a contemporary dialecticism. To the Christian, *piety* and *pragmatism* only remain antithetical terms until *piety* is redefined to accommodate

*pragmatism*. The principle of "balance" is now accommodatingly presented as a "synthesis." Has this institution of a past, rich Fundamentalist legacy laid aside the term *Fundamentalist* for the rising singular accommodating term *Evangelical*? Most who participated in this forum are thorough-going Neo-Evangelicals: Furman University, Clemson University, Regent University, and Cedarville University, and Wheaton College (the official voice of Neo-Evangelicalism). Only God knows how far this school will fall, and what conservative schools and ministries will follow in its wake.

## Conclusion

Prophetic history tells us that Nebuchadnezzar heralded the command for all to fall down and worship a golden image which he had erected in Shinar. We believe a future image will be erected for all religions to worship during the rule of Antichrist (Revelation 13). Until then, we find ourselves in the prelude of global preparation for such an hour. We are hearing the demands for Christendom to accommodate the forces of religious pluralism and political correctness. These demands will ever increase as the Interfaith movement rises in unprecedented powers. Such a movement is surprisingly driven by the leaders of contemporary Christianity. And present-day Christianity has become the most fluid and

accommodating religion on the planet. For this reason End-time Christianity will be a motivating leader for the amalgamation of all the religions for the Antichrist. Neo-Orthodoxy, Neo-Evangelicalism, Neo-Fundamentalism, and the Charismatic movement are all redefinitions of biblical Christianity. They are “another” Gospel.

Dear Reader, we must be careful in our own heart and living of the Christian life that we will always be true to the absoluteness of the Word of God. We cannot submit to the forces of our time that can slowly destroy the very spirituality of our soul and our walk with God. The Christian Faith is based upon the absoluteness of Christ and His Word. There is no room for accommodating the world, the flesh, the apostasy, contemporary Christianity, and even sympathy with our weaknesses, failures, and sins. The message of the Gospel will not tolerate accommodation; it stands infallibly and unalterably as it declares itself to be. It is non-negotiable; any other view is spiritual suicide to an individual, a ministry, and a school. May God have mercy on us in these perilous times!

*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?*

*And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 6:14–18; 7:1).*



## **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

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### **Contact Information**

910-892-8761

800-849-8761

[info@foundations.edu](mailto:info@foundations.edu)

# **The Passing Away of a Dear Servant of God, Dr. Ronald J. Ausdenmoore**

Dr. H. T. Spence

Today we have assembled in the Whitefield Sanctuary to honor a dear man whose life has been part of the fabric woven by providence into this precious ministry known as Foundations. He was affectionately known among us as Dr. Ausdenmoore. Though he had been in declining health in the more recent years, his infirmities worsened in the last three weeks of his life, with God calling him home to heaven on March 23rd. The summons took place just before 5:00 AM that morning, some six hours before Dr. Robert and I left for Ghana, Africa. As the pastor of the dear Ausdenmoore family, I was requested by Sister Ausdenmoore to delay the funeral service until we returned from this mission trip. We were to arrive last night, certainly in time to share this important service with his dear wife, his sons and daughters, their families, friends, and acquaintances. But due to a most peculiar providence of plane mechanical failure in Accra, Ghana, our return was delayed 24 hours, which has found us still in flight during this appointed memorial service. Therefore, I send my message today for the Associate Pastor to read, as we reflect upon dear Dr. Ausdenmoore's life and his home going, as well as to confirm his memory

among us as one who loved his Lord. That love was poured out most precious among us in the later years of his prime, as evidenced by his love of God's Word and his faithfulness to the ministry he came to love.

We read from Hebrews 12:22-24: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

God's appointment of his natural life on this earth was known among us as husband, father, grandfather, great-grandfather, a brother in Christ, a teacher, and a dear friend. In his early years, before he came among us, he was a man on a circuitous religious journey in search for the truth, a journey that took him down many paths in the context of public Christianity. His last few years before coming here were found in the Charismatic Movement, which brought many twists and turns in that contemporary context. After some years in his own struggles for truth, God moved in a mysterious way by bringing into his life, in the spring of 1981, a copy of our Founder's book

### *Charismatism: Awakening or Apostasy?*

This book so moved his heart, not only to see the error of the Charismatic Movement, but also to confirm to him and to his wife the very presupposition that he came to believe: that the Bible was to be their sufficient and constant guide.

As a younger man in those days, I remember my first meeting with him and his family in the summer of 1981, when he came with his family to meet my father in his study on campus. My father later told me that his meeting with Dr. Ausdenmoore and his family that day was filled with the questions, hopes, and concerns of a man in his own quest who had followed a most unique path. My father was impressed with the truth Dr. Ausdenmoore's heart was coming to after a number of years being caught in a variety of theological systems. But the two were knit together in heart that day through a mutual hunger and desire for the Word of God. It seemed, during that time, that Dr. Ausdenmoore found a peace and rest that he had been longing for, and yet had not known how to find. Little did these two men imagine that day what God would bring forth in a most unique way to His glory and for the furtherance of the appointed vision for Foundations. But a season of time passed, and then in the year 1983, Dr. Ausdenmoore and his family began attending the Foundations Bible Collegiate Church. In the fall of the next

year, Dr. Ausdenmoore commenced what resulted in many years of teaching in the Foundations Schools.

His teaching career among us began with the children, yet it was specifically in the growing area in those years of "special needs." He was able to take children with physical, remedial, or mental needs and marvelously help them to improve in a most amazing way. Whatever the need was, this dear man was gifted to help the child. From speech impediments, slowness in learning, poor reading skills, an undisciplined mind, autism, all types of learning disabilities, and even immaturities that a child needed to grow out of, he had the patience, the persistence, and the insight to help the child. Out of these blessings came the desire of the Founder for a new school to be born, a school within the schools. It was to be called the Jacobus School. The Founder was strongly against the psychological and mental myths of our time, believing emphatically that modern psychology and clinical psychology were enemies to the Christian and that God's Word was the answer to life's problems and the need of a disciplined mind in Christ. Dr. Ausdenmoore had come to believe this as well, in the light of many years in the secularism of psychology. They both spent many hours discussing the problems of our time and believed the Jacobus school would be the antidote to so many growing problems among



children. The school was named after the problematic patriarch Jacob, who had his own unique difficulties, many of which became the family sins spiritually inherited by his own children. How often the sins of the past leave deep scars and proclivities that need the healing of Christ and His Word, as was seen in Jacob and his offspring. The ensuing years of the Jacobus School brought forth much from the heart of Dr. Ausdenmoore in these areas for the Christian life.

We witnessed the wise investment of Dr. Ausdenmoore in Samuel Sanchez from Spain. This caused us to wonder in amazement of what could be accomplished with a severely handicapped child when his parents believed nothing could be done with such a child, even in the simple involvements of life. We also thank God for the blessings that came from the heart of this dear man contributing to the life of Ross Love. And there were others who were brought to sight and insight for living the natural life as well as the spiritual. Though Dr. Ausdenmoore saw the needs of the Jacobus principle in the physical and in the mental, he carefully saw that much of the failures in a child were a result of the spiritual deficits that only Christ could fulfill. He believed that the Lord was ever to be called into every aspect of the child's life.

Though a full-time teacher, Dr.

Ausdenmoore desired to accomplish an academic degree. In May of 1987, he graduated from the Foundations Theological Seminary with a Doctorate in Religious Education, becoming the leading voice in the remedial and special needs of the ministry.

But his contributions to this ministry rose to another pinnacle of blessing when the Founder unfolded in 1990 a monumental part of the Foundations Ministries that would become a concluding part of his life before his own death in the year 2000. It would be known as the vision for Anvil House, a special learning center that would tell the story of Biblical History, Church History, World History, and the Remnants of history. The Founder spent many hours speaking with Dr. Ausdenmoore about this far-reaching vision. The scope of its message would be far-reaching in the preservation of the truth of history for the Remnant. As the Founder would verbalize the details of the vision of Anvil House—from the sanctuary, to the Gothic Walk, and the Divinity Halls—it would be Dr. Ronald Ausdenmoore who transformed the verbal descriptions and brought visual reality to the hope of the Vision. His architectural and pictorial drawings of each part brought the vision of the Founder's heart to the reality of natural sight, even before the reality of the building was underway.

As the conversations increased, and the building was undertaken by the brethren of this ministry, six years and ten months would see the reality of the visionary and the artist. This collaboration appointed by the Lord would truly bring into existence one of the most unusual and distinct learning centers in the world. I remember the days when problems would arise in the logistics of the building that revealed in Dr. Ausdenmoore great patience that was needed to resolve the matters and further the reality of the completion of Anvil House. It was evident that God brought him to the Kingdom for these important years of the Foundations Ministries, being an able contributor for the founding principles of the Vision to be handed over to the next generation. In many ways He became the providential artist of the prophet's expressive heart.

But we must also acknowledge the mutual desire of contribution found in the heart of his dear wife, Sister Patricia Ausdenmoore, who gave many years as the librarian during a critical season in the growth of the Jones Library of the College and Seminary. Her honorable, steady persistence and patience in establishing the library became a complement to her husband's desire for them to mutually become an integral part of the ministry they came to love and appreciate.

But rising above the tangible con-

tributions to this ministry, and to God's people and their children here at Foundations, we dare not permit these blessings to eclipse the heart's desire of this man for his Lord and Saviour. He was ever weaving the natural principles of the Jacobus School into the needed spiritual principles that flowed from the Scriptures. His heart was to magnify His Saviour in all that He did. For His Saviour had done so much for him. He would often say that the greatest thing that God did for him in coming to the message at Foundations was the change that came into his life, the change which he had longed for to bring the balance of a life in Christ. He saw biblical principles beyond the simplicity of words to be taught. He saw them to be the very fabric of human existence, and becoming the outworking of a life *in* Christ and *for* Christ. The older he became in his walk with God, the more God's Scriptures became his conversation in all the areas of life.

But the final years of this man's sojourn on earth became, more and more, filled with infirmities, afflictions, and sufferings. God brought to him the unfolding reality of Ecclesiastes 12, the final, natural dissolution of the dust frame of man. It is interesting to observe that both he and the Founder, coming to the latter part of their lives, became what they desired to be included in the vision of the Foundations Ministries, which was

the Jacobus Principle. As the patriarch Jacob found his family taking care of him amidst his afflictions at the end of life, family and friends now became to these two men the helpers for their physical distress, as life slowly brought them down to the dust of death. They in their own appointed time became the Jacobus personification, and what they did for others in a variety of ways, now became the needed outpouring upon them in this Jacobus School of life. I was amazed that the signs of life ebbing from each of them in the final days of their lives at their appointed time were peculiarly the same.

As our dear friend and relative, our brother in Christ, breathed his last breath on March 23rd, a little past 5:00 AM, he slipped through the thin veil that separates this life from the life to come. He now is experiencing what he hoped for; for faith has been turned to sight, and prayer has turned to eternal praise. His days of suffering have now ended. The conclusion of his life brought agonizing labor to execute even the simplicities of the natural life. But such labor has now been laid aside, as he has soared to the Mount Sion of heaven. Oh, dear people, what is to be found in that place? What is known by God's redeemed people who have departed from this life? There is found the city of the living God; no sinners are to be found in that holy place. For God is the consuming reality of perpetual

existence in that third heaven. There, in that holy place, filled with glory and grace, is found the heavenly Jerusalem that will be complete in all of its beauty and glory. There, in that place called heaven, is found an innumerable company of angels. There will never be another temptation from the prince of darkness and his cohort of demons; for heaven is the place of light, yea, an endless day. But also in this immeasurable home of glory is the general assembly and church of the firstborn. It is the gathering place of the redeemed! The gathering place of the Militant Church that becomes the Triumphant Church. There is no evil there, there is no apostate there; it is the home of the true Church of the Firstborn, who is Jesus Christ. There will only be one Judge there, and that Judge is God Himself! But what else is to be found in this place of glory? There is to be found there the spirits of Just men made perfect.

Yes, our dear friend and brother has gone to a place that is fairer than day, a place where all of God's people throughout the ages have longed to go! It is to be the resolve of all they have hoped to be: it is the place where the spirits of Just men are, justified men, declared righteous by God! But there in the presence of God the spirits of just men will be made perfect. I believe this was the final, glorious hope of our brother in his quest for God and in God. That there will come the

day when the spirits of God's people will be made completely perfect. A place where they will love God with an unsinning heart! A place where all the weaknesses of humanity fall like shackles from the soul and spirit of the redeemed. It is the place where all we prayed for and hoped for become a reality as we will be resolved in the conformity of our Blessed Saviour. He truly will be our all in all for all eternity.

Today, our dear brother sees what we hope to see one day; he is hearing what we anticipate hearing one endless day; and he has entered into the perfect blessings that have been promised to every redeemed soul by God's amazing grace. The Founder and his friend are now in the land of perfect rest, perfect sight, and perfect glory. A place that has been prepared for them.

May today we reflect upon our brother's past, his final days of fellowshiping in the sufferings with His Saviour, IN the will of God, to bring the final conformity to His Beloved Lord. Let us live in Christ in such a way that we too will come to know what our dear friend has come to know in his Beloved Lord and Saviour, Jesus Christ.

As these days pass into history and memory, our thoughts are immediately drawn to dear Sister Patricia Ausdenmoore. She has been a true

helpmeet and wife who endeavored to stay the course of life and love over the years, especially in the most recent years when the afflictions of life increased in her dear husband. We immediately sensed in her heart an especial desire to do the will of God in behalf of her husband as his declining health increased. Over these number of months her e-mails to her pastor, and at times the visits to his study, were clear indications that she desired the final steps of care for him to be ordered of the Lord. During all of these many months of daily care for her husband, God has given to her the precious bonus of the constant assistance in love and care from her children and grandchildren that have only increased in these final weeks. The decision to place him in a nursing home in the final days only came after prayer and counsel, and providence proved it was for the best. We pray that her heart will be at rest in these matters in the days ahead. Let us also pray that the God of all comfort will ever sustain her as she enters a new chapter in God's will for her life. The transition will not be easy after the many years of being married, and the more intense years of care that were upon her. But we know the God of her own faith will sustain her. As for the sons, Tom and Martin, and the dear daughters, Cathy, Mary, Jeanne, and Susan, we pray that God will bless the memories of what your

father became in his quest for God and truth and that such thoughts will be the controlling memories of his life. And to the grandchildren and great grandchildren, we remind you of the great legacy this man left for you to follow and to enter for your lives. Who will pick up his mantle and carry on his burden for the infirmed and the weak? We pray that there will be those of the third generation of his family to lay hold of this man's vision for another generation. Though today we place our dear brother's body in its appointed resting place of the Paracleft cemetery, behind the President with whom he labored both in heart and vision, we know our dear Dr. Ronald J. Ausdenmoore is present and accounted for among the spirits of the just men and women in heaven. Yet in a few moments we will walk among the remains of those who have gone before us. May their silent witness be the call to live for God in a day when truth is not accepted, and when the falling away has become the norm of Christianity. We must ever rise to a life in Christ that is not encumbered by this world and its powers, so that one day we will rise to dwell with the Triune God, with the host of holy angels, and with all the spirits of just men and women, boys and girls, who have been made perfect by the blessed Saviour, who loved us and gave himself for us.

Let us pray.



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