

# STRAIGHTWAY

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

CHRISTIAN PURITIES FELLOWSHIP

## Forty-fifth Anniversary Christian Purities Fellowship "Straightway" Newsletter 1973-2018

*(Reprint Updated)*

Dr. H. T. Spence

Forty-five years ago, an unpretentious meeting took place on the outskirts of Dunn, North Carolina, in the home of Dr. O. Talmadge Spence. This meeting proved to have far-reaching importance for Dr. Spence, his family, and a remnant of individuals. The birth of the "Christian Purities Fellowship" was Dr. Spence's last major attempt to call his fallen, spiritual-mother denomination back to her legacy of the Fundamentals and separatist living.

Dr. Spence's ministry commenced in 1952, in the Pentecostal denomination in which he was born. Over the succeeding years, the Lord brought him to prominence within this ecclesiastical system. He became a noted pastor, literary and music author, Bible conference speaker, teacher, assistant and professor in its oldest theological seminary, and founder and president of a college within the denomina-

tional system. Nevertheless, continued change at the conference and local church levels of leadership caused deepening grief to his soul.

The late 1960s and early 1970s witnessed the inroads of a "Neo" Christianity that eventually destroyed the Pentecostal system of the twentieth century. During these years Dr. Spence was a puritan within this system, endeavoring to bring the system back to its historical roots of holiness and the separatist message, with a greater emphasis upon godly living.

### **The Neo Christianity Movement Within**

One of the great influential changes taking place in the Pentecostal churches during the mid-decades of the twentieth century was the emergence of Oral Roberts, who was a member of the Pentecostal Holiness Church

denomination. My grandfather, Hubert T. Spence, was the Bishop of the denomination at that time. He was a strong defender for the supreme authority of the Word of God, believing in its complete revelation from God. When Mr. Roberts came into prominence, he declared that the power of God was in his right hand and that God was personally giving him extant revelations and voices. Bishop Hubert T. Spence took a strong stand against Mr. Roberts during those years of his "Healing Waters" ministry. Mr. Roberts' teachings were clearly unbiblical and were birthing a "Neo" movement that became known as "Neo-Pentecostalism." Because the general board of the denomination refused to do anything about Mr. Roberts and his heretical teachings, Bishop Hubert T. Spence resigned from his position. Through-

out his remaining years (passing away in 1969), he stood firm against the heresy and apostasy of Mr. Roberts and the "Neo" movement which later spawned the Charismatic movement.

As the 1960s unfolded great turbulence in our country (through the powers of rock-'n'-roll music, drugs, and the hippie movement), the Neo-Evangelical movement within the denominational systems of America began to lay aside the "old" and invite the "new" into its inner sanctuary of worship. Although both Neo-Evangelicalism and Neo-Pentecostalism were born in 1948 (along with the World Council of Churches), during the 1960s they become bedfellows within all the Pentecostal churches. One example of this strange relationship was Dr. Billy Graham's invitation to Oral Roberts to attend the World Evangelism meeting in Switzerland, and Oral Roberts' invitation to Billy Graham to be the dedicatory speaker for the newly built Oral Roberts University.

These two movements in return prepared the Pentecostal denominations to open their doors to contemporary Christian music. The leading influences of CCM in Pentecostalism included Ralph Carmichael, the increasingly popular Bill Gaither, Kirk Kaiser, the Oak Ridge Boys, Jake Hess and the Imperials, the Singing Rambos, and the deceptive sway of Southern Gospel and Convention music. Neo-Evangeli-

## **STRAIGHTWAY**

**O. Talmadge Spence, Founder**

**H. T. Spence, Editor  
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calism and Neo-Pentecostalism, along with the contemporary music trends, profoundly began affecting the dress standards of these denominations that once held to personal separation as well as ecclesiastical separation. Places that were once forbidden for attendance were being tolerated and finally accepted as proper. Means to manipulate a crowd to respond became the greater burden in sermon preparation rather than the truth of doctrine and holy living. Changes and their consequences rapidly increased in just a few short years. Emerging from this unalterable decline, a number of puritans stepped forward to voice their concern; only a few took their burden to the pulpit.

### **The Charismatic Movement**

The year of 1967 birthed from the Neo-Pentecostal movement a new strain of spiritual virus: the Charismatic movement. This “Neo” movement was originally found *outside* the Pentecostal denominational context. The Charismatic movement actually began in Lutheran, Episcopal, and Methodist denominations through the influence of men such as Oral Roberts. Around this time, there appeared within the liberal Protestant context some of the earlier signs of “tongues” and operating “gifts.” The emphasis was upon the “Spirit” and the “Charismata,” or the “gifts” of the Spirit operating during the church

services or small prayer gatherings. This was in response to the formal churches that had gone so long in their apostate coldness of religion and “worship.” Passivity was the congregation’s place amidst a liturgy of cold sermons read word for word from books. The religious climate was right for such a birth. This new Charismatic movement began to undermine doctrine, truth, absolutes, holiness, and godly living. It emphasized a “spirit” kept unencumbered by rigid rules and “doctrine.” Feelings and emotions were to be enjoyed without any restriction of dogma or principles of Scripture.

The Charismatic explosion came to international notoriety when this diabolical wind swept through the doors of the Roman Catholic Church. In 1962, the Pope at Vatican II predicted that there would be a fresh move of the Spirit of God, the “winds of Pentecost,” that would open the doors of the Roman Catholic Church and bring in fresh air. The changes that came to the Roman Catholic Church through Vatican II greatly aided in the growth and popular acceptance of the Roman Catholic Church by the end of the twentieth century.

Between 1968 and 1972, this Pentecostal wind swept across the Roman Catholic Church, Christianity’s oldest apostasy. It was this movement within the Roman Catholic Church that popularized the term *Charismatic*.

By 1972, major Charismatic meetings began to be held at Notre Dame with tens of thousands of priests and nuns claiming a new spirit. They called this experience a *renewal* rather than a *baptism*, because they believed the Holy Spirit first came to a Catholic believer at his Confirmation at the age of twelve. This popular new experience, with the accompaniment of speaking in tongues, was viewed as a *renewal* of their confirmation.

Because of this movement within the Roman Catholic Church, by 1972 most Pentecostal denominations were accepting the Roman Catholics as bona fide “Christians.” The historical view of Romanism by all Pentecostal denominations heretofore designated it as the Harlot of Revelation 17. However, prominent Pentecostal leaders, such as Dr. Vincent Synan, began calling for “Charismatic bridges” to be built back to Rome. This diabolical “spirit” was perceived as a unifying principle that would unite divided brethren. Health and wealth began to be promoted as signs of God’s favor; sickness and poverty were noted as signs of God’s disfavor.

By 1973, it was merely a matter of time before the carnal, worldly, Charismatic movement would sweep the entire Evangelical spectrum and, hand-in-hand with Neo-Evangelicalism, bring about the demise of any God-centered denomination.

## The Christian Purities Fellowship

Somewhat like a Methodist society that is longing for spirituality, purity, biblical revival, and deeper interest in communion with God *within* the church, the Christian Purities Fellowship was born as a puritan movement. It was initially the hope that preaching and fellowship rallies would be held in local churches to stir the hearts of the people to Christian purity. Amidst its small beginning, the CPF received strong opposition from the conference level leadership. Harsh attacks from the conference leadership served only to reveal the diseased heart of the system. As has been well documented in history, apostasy has no antidote—its only remedy is judgment.

By 1974, it became evident that the *puritan* Dr. O. Talmadge Spence had to become a separatist, a *pilgrim*. Within this exodus from a fallen denominational system, Foundations Bible College and Church were birthed on June 2, 1974. Although an independent, non-denominational, Fundamentalist-separatist ministry was formed, the CPF remained an independent ministry. It continued to be a help to those who were still struggling as puritans within the system. However, the following year its board voted unanimously to come under the canopy of the Foundations Ministries. Although its governing body is Foundations Bi-

ble College, it still has a membership of individuals throughout the world who are found in both the *puritan* and *pilgrim* contexts.

### **Conclusion**

A Sovereign God ordains the home into which we are born, whether it be, for example, an atheist's home, a drunkard's home, a Jehovah's Witness home, a Roman Catholic home, a Baptist home, or a Southern Baptist home. My father and I were appointed by Providence to be born in Pentecostal homes. Although my father was never a Charismatic, he was in a Pentecostal system, endeavoring as a puritan to call this spiritual mother back to days of purer concepts of truth in doctrine and living. However, this Pentecostal system was on a collision course with the last days' "new time" religion. It has now been proved that this uniting element is bringing Protestantism back to Rome and becoming the spirit for the global ecumenical movement.

When my father and I made this exodus in 1974, he was 48 years old and I was 26. Having been ordained to the ministry at the tender age of 19, I had pastored a small church for a summer during school terms and pastored for two years in the early 1970s. I also taught for three years in the Pentecostal Bible college my father started. However, from the early 1970s, my father knew that our days were numbered in this system in light of

the powers taking over the leadership and conferences of the denomination. One must understand that the "manifestations" of the gifts of the Spirit were not the emphasis of the historic Pentecostals. The legacy of the historic Pentecostalist sought the spiritual emphases of biblical holiness, godly standards, and deeper preaching that called men and women to spirituality in days when the church was being controlled by carnality and worldliness. To them, the power of the Spirit was to be manifested moment by moment in the living of life.

When spirituality dies within a system, the leaders and people are automatically drawn to an outward "form of godliness." Moreover, there is no greater outward form of "spiritualities" displayed than that of Neo-Pentecostalism and Charismaticism. They place the greater emphasis upon the fleshly manifestations and their subjective visions, dreams, and voices which compete with the written Word of God. They live from one week to the next to see these manifestations; they believe worship is not true worship unless these elements are present. Yet all kinds of sexual lusts and sins dominate the movement; their music is "rock," catering to the flesh. It truly is the end-time "Corinthian Catastrophe" where the flesh dominates the "spiritualities."

God called my father through Isaiah

54 and other passages to begin the Foundations Ministries in the summer of 1974. To this day, we have never regretted the exodus from the system. My dear father desired a school for the Body of Christ without any label or tag other than a Fundamentalist-separatist school. He wanted it to be a laboratory of the exploration of Truth in an environment of spirituality—a place where anything that was true could be said without the fear of condemnation from a church board or denominational hierarchy.

Likewise, the Christian Purities Fellowship has had an honorable purpose for these last days before the secret coming of the Lord. On July 14, 1973,

in its first meeting in my father's living room with twenty individuals present, my father presented the "CPF Pledge," which stands to this very day.

*The Christian Purities Fellowship is committed to this singular principle to preach and teach, to declare and defend the historic and basic tenets of fundamental Christianity in a pertinent context of Christian purities as set forth in the biblical remedy of the precious blood of the Lord Jesus Christ. It is our object to pursue this principle through our daily witness of soul-winning and soul-building, performing a mission with methods and means that are holy and clean, amidst the apostasy of the last days before the return of our Lord.*



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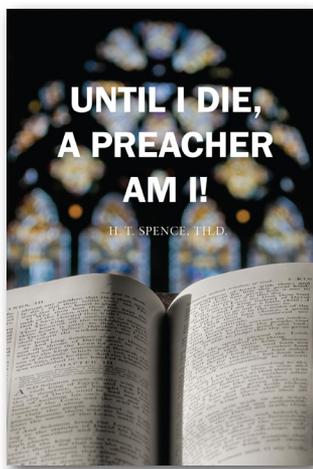
# UNTIL I DIE, A PREACHER AM I!

H. T. SPENCE, TH.D.

Amidst the great falling away of our times, I believe the greatest need at this hour in history is godly, Holy Ghost anointed preachers who are willing to pick up the mantle of God's men of the past and declare uncompromisingly, "Thus saith the Lord!" to this present ungodly and wicked generation.

It is with this pressing burden that I have desired to write this book, pondering and investing in its hopeful reality for the last 30 of my 48 years in the ministry. Therefore, written for the younger generation and especially for those who will dare heed the call of God to preach His Word, I send its burden forth.

May the fire of the calling ever burn until the end of our days! For "until I die, a preacher am I."



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# Why Is This Publication Called *Straightway?*

(Reprint)

Dr. H. T. Spence

Back in 1973 my dear father, Dr. O. Talmadge Spence (who went to be with the Lord in July 2000), began a publication entitled *Straightway*. He took this word from Mark 1:18 that reads, "And straightway they forsook their nets, and followed him." In this context Mark's commentary on two of the Lord's disciples depicts the tonal quality of his book as a part of the harmonious quartet of the Gospels. Mark's Gospel portrays Christ as "the Mighty Worker," rather than "the Teacher" as depicted in the book of Matthew. Mark wrote his Gospel to the Romans, a busy people, always in a hurry, working for the cause of the Empire. Through the Holy Spirit, Mark wrote with this theme, the activity of Christ, the "Servant of Jehovah." The characteristic word of Mark in the Greek language is *euthus*, translated "anon," "forthwith," "immediately," and "straightway." He uses the term 42 times in his Gospel. Notice verses 10, 12, 18, 20, 21, 28, 29, 30, 31, 42, 43 in the first chapter of his book. All of these verses show the busy activity of the book.

In the reality of biblical truth, Mark 1:18 is the commentary of every genuine servant of the Lord. When the Christian views the depraved gallery

of philosophies, the hopeless and dark oceans of life, it encourages him to abide in the absolute truth of God. The sinner has no hope in his invented nets out in the world. He tries endlessly through his birth-blemished vocation of sin ("we have turned everyone to his own way") to reap something better than that which he has sown. The daily, senseless cycle of going out with nets made of filthy rags and coming back with an empty soul has no hope for eternity. What a fruitless life to live!

But thank God! One day while we were trying to mend our feeble nets, Christ came and extended the call, "Come ye after me, and I will make you to become fishers of men" (Mark 1:17). While we were in our pollution, while we were "in" sin, He passed by and said, "Live." "And *straightway*," immediately, instantaneously, the Lord saved our convicted, repentant soul. It took place in a moment! Thank God for the experience of the New Birth!

But this small, truth-laden verse, has more to say of the two disciples: ". . . they forsook their nets." That is the purpose for salvation! Not only to save us "in" sin, but also to save

us “from” sin. We are to “forsake the nets,” to lay aside “every weight, and the sin which doth so easily beset us” (Heb. 12:1), and to “come out from among them” (2 Cor. 6:17). That is the only way we can unreservedly follow Christ: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” We make our “exodus” during our *straightway* conversion, and Egypt is to be left behind, forsaken, denied, and forgotten. We all have been bought with a price, redeemed, and we are no longer our own; we have been made a servant, a laborer, a worker full time in the Kingdom of God.

You will notice in Luke 5 that for some reason Peter went back to fishing. He had forsaken the nets and ships once, but he had not fully sold out to the Lord. The net business had

taken over in his life again. Christ had to come for him again and once more in Luke 5:11: “. . . they forsook all, and followed him.” Peter stayed with Christ until the cross. But again in John 21, we find Peter back in the fishing business. It is the *forsaking* that seems to be his problem. Oh, the sad portrait of so many servants who have been called by God. Take heed to the example, my friend. Forsake all, and continue forsaking all for Christ. Leave the nets, and do not return!

May God bless, keep, and preserve our lives until His Coming or until He calls for us through death. May we **STRAIGHTWAY** forsake this world and what it will have to offer; forsake all for His glory! Then may we **STRAIGHTWAY** follow our Savior throughout all the days of our lives.

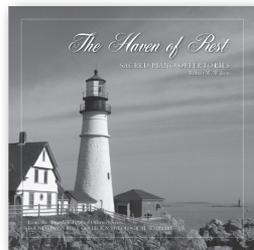
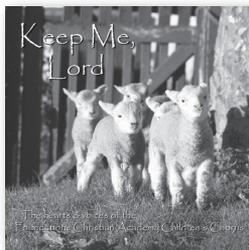
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# Why So Many English Bible Versions Today?

(Reprint)

Dr. H. T. Spence

In recent weeks the American Bible Society has stated that the growing number of English Bible versions on the market today has reached over five hundred. When both Higher and Lower Biblical Criticism arose over 150 years ago in the Liberal and Modernist camps, no one would have imagined the rise of hundreds of English translations vying for the popular market. Who would have thought that the discovery of a manuscript in a wastebasket of a monastery at the foot of Mt. Sinai would have caused the Protestant world to clamor over a text that has become the womb of the new English-translation movement throughout the English-speaking world? Not even the contemporary translators have been able to agree upon that one text—the overwhelming vast majority of the English versions today have sprung from that one manuscript. When one of these versions has made its way into the market, another one rises to declare its uniqueness and peculiarities.

Yet in spite of all these versions, there is more confusion about the Bible, more questioning of it, and more doubting of it today than in any other time in history. This delusion within the ranks of the Institutional Church is ever deepening. Most ministers of

our contemporary spend much of their sermon time criticizing the Scripture they read and questioning whether it should even be in the Bible. They believe they have been called to be Bible Critics rather than Bible Proclaimers. Is it not proper to stop and consider the spirit behind the fevered debate over the multi-English Bible versions?

## The Growing Acceptance of the Apocrypha

One of the attacks today against the 1611 publication of the King James Version concerns its inclusion of the *Apocrypha*. The Greek word *apocrypha* means “obscure in origin” or that which is viewed as unauthentic and heretical. The *Apocrypha* contains the fourteen or fifteen books added by the Roman Catholic Church; until recently these have been rejected by non-Romanists. These books were written during the two hundred years preceding Christ and one hundred years following Christ’s birth. The Roman Catholic Church, during the Council of Trent (beginning in 1546), decreed them canonized, except for the Prayer of Manasseh and 1 and 2 Esdras. They declared that this “decree pronounces an anathema upon anyone who does not accept as sacred and

canonical the aforesaid books in their entirety and with all their parts.”

But why do we as Christians reject the Apocrypha books? (1) These books were not included in the original Hebrew Old Testament preserved by the Jews. (2) They were not written in the Hebrew language, which alone was used by the inspired writers of the Old Testament. (3) They were not received as inspired Scripture by the churches during the first four centuries after Christ. (4) They contain teachings which are contrary to the Bible; for example, 2 Maccabees teaches praying to the dead and making offerings to atone for the sins of the dead, as well as the presentation of deceased saints interceding in heaven for those on earth. (5) Neither the Lord Jesus nor the Apostles quote from those writings. (6) Some of the apocryphal books, though written as history, are actually fiction. This can be seen in the books of Tobit, Judith, Susanna, and Bel and the Dragon. (7) The early church leaders rejected these books from the canon of Scripture.

It is true that the early King James Version as well as many other Reformation Bibles included the Apocrypha. But these books were included as historical references only, and not to be viewed by the readers as additions to the canon of Scripture. When the King James Version used them, they were placed between the two testaments

as an appendix and not intermingled throughout the Old Testament as done in the Romanist’s Bible. The Thirty-Nine Articles of the Church of England includes the statement that “the Church of England doth not apply to the Apocrypha books to establish any doctrine or scriptural authority.”

With the passing away of John Paul II and the crowning of a new pope as the Supreme Pontiff, the Romanist Church has greatly increased in popularity around the world, especially in America. It has opened the door for the newer Bibles to include the Apocrypha for the sake of not only the growing number of Roman Catholics who are reading a Bible but also for the growing number of inquisitive non-Romanists who desire to know more about the “mother” church.

### **The Mega Churches**

After the Liberals and Modernists at the turn of the twentieth century opened the door for the Protestant world to begin accepting more than one translation, the Neo-Evangelicals then brought the controversy into the Evangelical world. This multi-Bible version “delight” opened the door for the Evangelical world to accept just about anything coming from publishers marketing the gospel. The versions have become broader in their presentation as the liberty for “every man’s version” becomes a part of the Laodicean Church’s trendy mood and spirit—that

of “doing that which is right in your own eyes.” Once the door opens, once the trend is accepted by the Institutional Church, then each individual is left to choose a version that pleases himself. With such an accepted spirit, who can say (or who should say) which one is greater than the other?

Rick Warren, one of the gurus of the Mega Church movement, has truly become an innovator and redefiner of the concept of the Church for the twenty-first century. This “feel-good” assurance movement, desiring to provide for the “felt-need” of the world, is riddled with contemporary Christian music, keeping the evangelistic net filled with bad fish for the so-called betterment of the church.

Warren’s ministry is now promoting another version called *The Message*, a paraphrased version of the Bible by Eugene Peterson. The “liberties” taken in this fashionable Bible reveal the wide spectrum of “interpretative” translation. An example of such liberties is found in Matthew 6:9, which in the King James Version reads, “Our Father which art in heaven, Hallowed be thy name.” In *The Message* the verse reads, “Our Father in heaven, reveal who you are.” Or in John 14:28 the King James Version reads, “my Father is greater than I.” In *The Message* it reads, “The Father is the goal and purpose of my life.” This is only a small representation of various versions

that endeavor to strip God’s Word of its power and deeper meaning. It is clearly evident that this trend has been set, and the “Tares” are fast at keeping confusion stirred as to what the Word of God actually says.

### **The Bible for the Common Man**

It may be surprising to note that the common man of the English-speaking world has only had his own copy of the Scriptures for a short time. Out of the past six thousand years, only in the last three hundred years has the common Englishman carried a personal copy of the Bible in his language. In previous centuries hand-copied scrolls could be found only at temples or synagogues; only a few had access to the hand-copied New Testament writings. During those days one had to learn the Word of God by “listening” in a tabernacle, a temple, a synagogue, or a local body of a church.

The written Word of God did not come into the English until the days of Wyclif in the 1300s; these were hand copied for only his band of poor preachers called the Lollards. The common man did not have his own copy; he had only heard it read in Latin in a church now and then. Even with the Tyndale Bible, the Coverdale Bible, the Matthew Bible, the Great Bible, the Geneva Bible, and the early King James, not everyone could own a copy because of its expense. Only in the mid-1700s did the Bible be-

come more commonly owned. Today one can purchase a Bible for \$1.00 at the Dollar Store or be given one free through the Gideon Society. God waited to allow the common man to have his own personal Bible until the crucial End Time.

### **The Coming Final Bible Version**

God often uses “forerunners” before the final appointments in His plan. He used John the Baptist to “prepare the way” of the Lord, making the path straight for His coming. He used “pre-reformers” before the Reformation’s reformers. The same is true in finally bringing forth the Word of God to the English-speaking world: God chose the beginnings with the Wyclif, Tyndale, Geneva versions, and others to be forerunners to prepare for the coming of a translation that would be a consummated English translation drawing from the previous ones. The King James Version became the one upon which God placed His providential hand preserving it over these past several centuries in the English-speaking world.

We are now witnessing in the end time the global falling away of the institutional Christian Church. The accepted trend of the versions is now rapidly mutating with every new version providing its own unique contribution. As there was a moving of God to prepare and pave the way for the coming appointed English version, is

there a “coming version” that will be the final “Bible” for the final Apostate Church?

Is the multi-version debate preparing the world for a coming final version? No doubt, this final version will have all the ingredients needed to be accepted by the world Church. Is the present plethora of English versions merely a collection of forerunners needed to acclimate “the Church” for diversity of thought and interpretation? What will the final “version” be called? Though the New International Version in recent years has outsold the KJV as the new “accepted” version, what will be on the horizon next year and the next, and the next? What surprising find will draw the church scholars into a carnal frenzy and cry, “We have found the true Bible”? The Church of earth is accepting the trend of change even in their view of God and His Word, ever changing with every generation. As the NIV is accepted today by a strong portion of the New Age Movement, what version out there will be accepted by all lifestyles, all beliefs, all religions, and all ethnic groups? The Antichrist will not come at the beginning necessarily denying the Word of God but simply questioning as the serpent, “Yea, hath God said?” (Gen. 3:1). This is the great controversy of the “versions” debate today—it is a serpentine debate.

Our modern English world is now

in the mood for new versions; they are strongly discontent with the old. It is part of the Neo movement for the final apostate Church that will lead the rest of the religious world to ride the back of the scarlet colored beast (Rev. 17:3). What will be the “version” to which all of the English versions today are leading?

### **Preserving the Preserved Word**

According to Deuteronomy 17:18 and 31:26, the scroll of Moses’ writing was placed in the “side” [sleeve, or holster] of the Ark of the Covenant. Future kings of Israel were to make a copy from that original. This principle has been one of the unique characteristics of the King James Version: it was copied or prepared for a king. The later versions have no such biblical identification.

We do not give allegiance to the “advanced revelation” view or that the beloved King James Version is as inspired as the original manuscripts. But we do believe that God has preserved this version for the English-speaking world. It is not so much the unending debate of scholarship to which we look, but to the sovereign workings of God throughout its history. It is too late in the End Time to get another version; there is no time to try and test it as the KJV has been. The present popular versions will eventually wane in their “rise to fame” while another version will have for a season its day

in the sun of depraved humanity. While these others rise with boastings, popularity, global acceptance, and glamorous endorsements, the beloved KJV (that God has honored) has been in these final days of the End Time maligned, hated, intimidated, belittled (as God’s saints will be by the popular church), and retired to never publicly battle the apostasy again.

No other version has ever been identified with the battle against the apostasy and Romanism as the beloved KJV. *All* of the versions of modern times have been part of the Neo-Christianity movement; *this must be acknowledged*. Even the most “conservative” version elevated today in Fundamentalism and Evangelicalism *has not* and *is not* identified with the battle against Rome, the End-time Mother Harlot, and the global apostasy of Protestantism. However, the KJV has been hated by the Church of Rome over these centuries as well as by the World Council of Churches. How often you can tell the character of a thing by its enemies . . . and by its friends.

My dear earthly father (shortly before his death in the year 2000) gave seven precious principles for teaching others to preserve the preserved Word of God:

1. Preserve it in Love. This means to simply preserve it, not prove it.

2. Preserve it by always using it publicly. This means to publicly preserve, not publicly compare it.
3. Preserve it by defending its English words publicly. This means to use its English words paramount to the English audience, not defending it by Biblical languages as a greater authority for the audience.
4. Preserve it in English Bible departments in Christian schools. This means teach the Elizabethan English distinctives of that time of the unity of the KJV in reaction to the contemporary time in which we live.
5. Preserve it by witnessing and evangelizing—planting KJV words for evangelism and revival. This means we teach that God has His Word in our English-speaking world.
6. Preserve it in power. This means that an English word, under the work of the Holy Spirit, has the power of the Word of God behind it.
7. Preserve it in the doctrine to others, too. This means that all the fundamental principles of the Gospel can be easily found in the KJV.

Let us preserve the Preserved Word of God by practicing these principles.

## Conclusion

The psychology of these apostate times reveals that man has fallen in love with “the new thing.” This love includes a desire for a modern English version. The battle for the preservation of the King James Version is not as simple as a battle between brethren. If the battle for “a better rendering” is going to become so important, it will lead this sinful, confused, depraved generation to question “when will Christianity *finally* prove they have the Word of God, so called, or the right Bible?” If we are going to help this generation, we had better retreat to the Rock of our defense that we gave up in our hope for something new. The Lord spoke of the risk we take if we offend even one of “the least of these.”

The greatest change foreseen among Fundamentalists now (the last of Christendom to be identified with the beloved KJV) is our division over “What is the Text?” Although there has always been some latitude in what is the interpretation of the Text, we must not be divided on “What is the Text?”

It is biblically true that we will all stand before the Judgment Seat of Christ (the *bematos*, 2 Corinthians 5:10) and give account of ourselves. This accountability may include why we chose the version of Scripture we did and how we interpreted Scripture. We take by personal faith the version

of Scripture we have committed our lives to. This too must be worked out with fear and trembling (Philippians 2:12, 13).

Our need is not “better renderings” but rather a “better understanding” of that which has already been rendered through the years. As the English-version controversy rages all around us

concerning the KJV, may we not hurt the good and reliable while purporting that we have found the better.

May God have mercy on Fundamentalism as it has certainly entered into the vestibule of the “contemporary” with its generic preaching, Neo- Evangelical music, and scholastic intoxication with the multi-version debate.

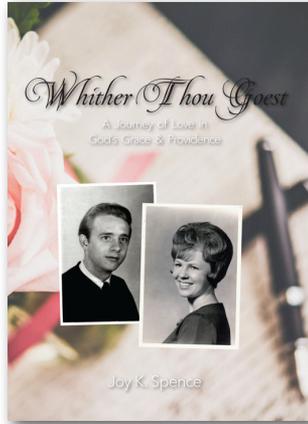
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# **An Open Letter to the People of the Foundations Bible Collegiate Church on the Death of Dr. Billy Graham February 21, 2018**

Dr. H. T. Spence

Today (on February 21, 2018) we heard of the passing away of Dr. Billy Graham at the age of 99. He will go down in world history as a “Christian” gentleman who for sixty years was a world evangelist, a spiritual advisor to presidents of the United States, and the official spokesman for twentieth-century “evangelical” Christianity. His accolades will be numerous; memorial services around the world will be attended by prominent leaders, both governmental and religious. He was a man who became a friend to all, including to other prominent religions of the world. Even the liberals will be kind in their words of commendation of him and his memory.

His ministry from 1947 to 2005 included 417 crusades in 185 countries and territories, covering six continents. It is estimated that during his nearly 60 years of ministry, Billy Graham reached nearly 250 million people (face to face and by satellite). In 1973, his largest audience of 1.1 million people assembled at Yoido Plaza in Seoul, South Korea. Truly, his influence was global. Although his meetings for decades were commonly called *crusades*, after the September 11, 2001, attacks

on the World Trade Center in New York, he began calling his meetings *missions* in order to not offend Muslims with the word *crusade*.

However, the Biblical Remnant of the End Time must never lose sight of what this man religiously embodied amidst his public gentleness, his kind and non-offensive manner, his declared love for humanity, and his global preaching. For he will be remembered in the annals of the End Time as perhaps the most eminent figure and noted patriarch of *Neo-Christianity*. Dr. Graham was truly the most prominent voice in modern history to influentially mongrelize the Christian Faith. Although his subtle heretical legacy has come to an end, the overwhelming damage he has produced will only deepen and intensify the pervading world apostasy in both politics and religion. We must not permit the alluring and subtle “evangelical” message of his earlier years to deceive us; for, his methods of deep compromise and ecumenicity watered down and finally destroyed publicly whatever evangelical message he preached. His message was a *mixed* gospel seed, tainted and polluted with

the powers of the world. He truly did more damage to the biblical Gospel in the public arena than any other man of the twentieth century.

Let us note his contributions to the public demise of true Christianity. He was one of the key theological doctors who helped birth *Neo-Christianity* in the evangelical and fundamental stream which flowed into all the tributaries of Christianity. From the 1950s to the end of his life, he became the public relations spokesman for the movement. He helped birth *Neo-Evangelicalism* in the latter part of the 1940s and became its most prominent voice. He supported the growth of *Neo-Pentecostalism* that led to the birth of the Charismatic movement. He became the strong, sympathetic voice of full acceptance for the Roman Catholic Church, profoundly influencing Protestantism to return in a loving manner to the “Mother Church” of Rome. He became the liaison of the “evangelical” world to dialogue with Liberalism, Modernism, and even Neo-Orthodoxy, believing such a “coming together” of the dialectic divisions within the Christian canopy would be most profitable and “Christian” for the world. Back in the early 1950s, after receiving a standing ovation by 2,000 priests and nuns at his first address to a Roman Catholic college, Dr. Graham said the following:

*I don't know when it began. Perhaps during World War II . . . I think*

*the emphasis that the late Pope John brought, the Ecumenical Council of the Bishops of Rome itself, a council that has the prayers of all Christendom, herald the present Christian revolution. . . . The emphasis of our time may be on the Holy Spirit. Everywhere people are gathering—Protestants, Catholics, and yes, Jews—to pray together. I know of 114 such groups on Long Island itself. Is the Holy Spirit in our time doing something that is beyond any of us?*

To dare call the Second Vatican Council a work of the Holy Spirit is truly a blasphemous accolade from the Devil. Cardinal Cushing announced at the 1952 Boston Crusade, “Well, I am a Catholic, but I’m for you, Dr Graham. No Catholic can listen to you without becoming a better Catholic. You preach Catholic as well as Protestant doctrine.”

Though President Steve Pettit of Bob Jones University today has given words of commendation concerning Billy Graham, we must remember that Dr. Graham’s representative was refused attendance to the funeral of Bob Jones, Sr. in 1968. On February 8, 1965, Dr. Bob Jones, Jr., then president of Bob Jones University in Greenville, South Carolina, addressed his students and faculty at the University:

*Dr. Graham has said he would go anywhere under any sponsorship. This is a pretty broad statement. That means that if a Buddhist priest invited*

*him to go to preach in a pagoda under Buddhist sponsorship, he would go. That statement is as broad a statement as one can conceive. He did not say, "I would go to any Bible-believing church." He said, "I will go anywhere under any sponsorship." But wait, Dr. Graham's public relations department states that he does not go under modernistic sponsorship—that he does not "sponsor" them and they do not "sponsor" him. I say this, and I say it bluntly; and I have said it in print—the public relations department of the Graham Organization and the people who answer the letters addressed to Dr. Graham do not seem to care whether they tell the truth or not. They are completely unscrupulous when it comes to misrepresenting the facts. They try by misdirection, deceit, and false statements to persuade the public they are not doing what they are doing. You cannot depend upon any statement that comes out officially from the Graham Organization as to what they are doing and as to what their stand is. They will tell you one thing one time, and they will tell you something else another.*

In his tract against Billy Graham in the 1980s, Bob Jones III declared that Dr. Graham was the greatest enemy of true Christianity in the twentieth century. Truly, the University has changed its religious perspective of Billy Graham.

Additionally, Billy Graham has contributed to a "gospel of another

kind" with his strong promotion of the contemporary music, performers, and composers. Dr. Graham has been the public promoter of Contemporary Christian Music while continuing to mix in the more traditional music of George Beverly Shea. He was soft on both communism and the worst of liberals; he sponsored many men who were open enemies of the Faith. He went so far to believe that there will be those in heaven who did not come by way of the Lord Jesus Christ, suggesting that the Body of Christ will include Buddhists and others. Such declarations from this man have neutralized the Gospel, making it palatable to the world without requiring true repentance and change of life. The world is filled with false prophets and teachers in this End Time of the last days. Billy Graham has been the most influential voice of the 20th century to attack the Truth of Scripture and its absolute and uncompromising message of separation. May God give us an eye to discern and an ear to hear the truth amidst the many voices of our time attempting to draw us away from the truth. **S**

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