

# STRAIGHTWAY

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

## **"It Is Time for Thee, Lord, to Work: For They Have Made Void Thy Law" (Psalm 119:26)**

Dr. H. T. Spence

Our contemporary state of affairs finds us deeper in the tragic death of humanity's purpose of existence for which God created him. Our times are as the days of Noah:

*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart (Gen. 6:5, 6).*

The putrefaction and decay of this death continues to deepen culturally, religiously, emotionally, psychologically, and spiritually.

Because of the depth of man's falling away from God's original intent, his very thinking has been affected. Globally today, mankind has fully entered the dark, cold, foreboding caverns of the death of reason. Mankind now dwells on the other side of reason, the

side of existentialism and postmodernism. The political and demonic powers that lead the world today have created an abounding of angst (fear) and hopelessness, spreading perplexities so complicated that man lives simply to get by from day to day with an aimless existence.

The ever-expanding epistemology of humanity's pursuits in science and technology (yielding advancements in both industrial and genetic engineering) has continued to feed both mankind's love of self-deification and, ironically, his despair concerning impending self-destruction. In his vain excitement, mankind ultimately believes he will ascend in power to the throne of God. Yet he does not see that the evil burning within his bosom will use this epistemology to his own demise. Of all the accomplishments man can boast, he still cannot control or have dominion over the dark pow-

ers and forces that rage within him. Everything he touches that seems to lead him to higher spheres of conquest ultimately empowers the raging storm of evil within him. He tries to convince himself that this storm within is simply a genetic problem lingering from the ancestral DNA of his evolutionary beginnings. He believes one day his evolutionary ascent will discover a way to surmount his proclivity to self-destruction. His ultimate achievement is to enter the realm of perfection and deity.

What he cannot see is that his rejection of the true God is equally a rejection of his created nativity. Created perfect, holy, and righteous, man fell from his nativity with no hope to ever return by his own power to that which God first created. Thus, mankind's

nature is ever corrupt, and it is ever deepening in the mire of that corruption. No matter the depth of knowledge in tampering and redesigning the genetic code or chemical imbalance of man, he will never deliver himself from what he innately is. History continues to prove that the more man seems to accomplish in his scientific abilities, the deeper the evil becomes and the greater and more diabolical the sin principle progresses. Yea, his very accomplishments in every realm of human existence tend to feed his ever-deepening wickedness.

### **The Great Corruption of America**

Our own country is in shocking, utter chaos as every day drives us to greater insanity and self-extinction. This very country that was established upon the belief of God and His Scriptures is now found in an all-out war against righteousness, truth, morality, true Christianity, and against the very God and His Word which gave birth to its history and uniqueness.

Because of the present national debauchery of thinking and low living, we are now witnessing a society given to publicly spewing the lowest, most obscene talk to feed the demoralization of the land. Such speech is promoted by the news media through Hollywood stars and politicians to feed deeper obstinacy, haughtiness, and vulgarity of living. Has there ever been a day in our history where such

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evil speech has become the norm of the public arena of conversation? The vulgar ABC talk show “The View” has brought feminism to such a national anti-God political authority that its own Joy Behar has described Christians as being “mentally ill.” We now read of the state of California openly debating outlawing the Bible. The national news now parades the Boy Scouts of America organization and the changes that have been forced upon it to permit girls to join. But it seems that was not enough, for the organization now wants to provide whatever is necessary for the mixture of genders to indulge at an early age in fornication within this group of youths. We read with regularity of the burning of the American flag; such an act is considered free speech, but erecting crosses as roadside memorials is not. While the FCC now permits the worst of the four-letter words on TV, to openly thank God at a high school graduation is denied. Some schools are freely dispensing packaged goods to promote immorality among children, while pencils reading “Jesus loves little children” were confiscated from a first-grade class in Virginia.

We have entered openly and aggressively into a “cultural war” against Christianity in Western civilization. We must ever remember that the Constitution does not use the phrase “separation of Church and State.” But it does declare, “Congress shall make

no law respecting an establishment of religion *or* prohibiting the free exercise thereof” (emphasis added). This means that unlike England, the United States decided not to form an official national religion, *nor* can the government interfere with the practice of any religion. In fact, in 1789, in the days after Congress passed the First Amendment, it declared a national day of prayer.

Although Congress cannot prohibit the free exercise of religion, still the number of bans on public displays of Christianity continues to grow. While these symbols may have fallen into the hands of Neo-Christianity, they still symbolize the biblical past of our country. The censorship laws of England are fast making their way to America. The internet gatekeepers such as Google, Facebook, Apple, and MySpace are bearing down strongly in their growing discrimination against Christianity. One of the biggest promises of the internet’s beginning was access to unfettered free speech for all. However, more recent years have proved that Christians are one of the few groups being censored online by these gatekeepers; additionally, conservative groups trying from a secular perspective to slow down the inevitable overthrow of the country have been censored.

While the public permissibility of Christianity in other countries is fast becoming extinct, in America the

sheer number of churches has made Christianity's extinction more difficult. Even apart from the local churches, Christian expression through public media and personal evangelism is now being viewed as undesirable and even deemed "unlawful." The true Gospel is increasingly quelled and denied access into the public outlets of society. Meanwhile, liberalism, atheism, humanism, and all forms of ungodly expressions are sweeping over our country and are making inroads into most churches and religious institutions. Though President Donald Trump is in the White House, the liberal powers and their desecrating push to deepen the aggressive lifestyle of immorality (along with their perversions and inversions of desecration of the sacred) are marching on with little hindrance. Such demonically energized powers are in a forced march to take over every precinct of America's living. No matter what laws protect the right and the true, to such evil men and women there is to be no concept of truth. Even now progressive forces have so taken hold of our country that we could easily see in our lifetime the outlawing of Christianity publicly.

### **The Cry of the Remnant**

Nestled within Psalm 119 (a psalm dedicated to the Word of God) rises a remnant cry of verse 126, "It is time for thee, LORD, to work; for they have made void thy law." Amidst the

unfolding of prophecy covering the entire history of the world, the Bible reveals that there have been and will be seasons of intense attacks and persecutions against God and His people. Even the increase of demonic powers collaborating with man against God and His people will become more readily evident in certain seasons of history. This is especially true for the End Time of the last days. There have been a few seasons or crisis hours in history when the surge of evil was so great there was the cry from God's remnant, "LORD, Thou must *work!* Thou must intervene! The very existence of Thy Name as well as Thy people is at stake!"

Such dark seasons seemed to have arisen in the days of Enoch before he was translated, in the days of Noah before the flood, in the days of the children of Israel in Egypt, in the days of the flight of David from Saul, in the days of Hezekiah when the Assyrians were ready to storm the walls of Jerusalem, in the days of Jeremiah when it seemed that all had forsaken the Lord, in the days of Ezra when the remnant was dying off because of the sin of God's people marrying the enemies of God, and in the days of the Maccabean brothers when Antiochus Epiphanes had profaned the sacred temple in Jerusalem.

In Psalm 119:126, the psalmist does not tell God what to do; his heart is caught in the sight of the powers of evil

and evildoers, and he cries out to God believing it is time for Him to work. "They have made void thy law!"—the wicked have made void (or abrogated) God's law. They have professedly and openly cast off its authority; they have trampled down God's Word as worthless and meaningless. Such men have not only sinned against the Law of God but also have done everything to annul that law, yea, to destroy that law.

Dear reader, this is where we are at this most critical hour in history! We are at a crucial hour when the world has, with all its arrogant confidence, in all its wicked actions, and in every field of thought, denied the existence of God and made void His law. They flauntingly and maliciously cry out, "Who is the Lord!?" "What is the Almighty that we should fear Him or even listen to Him?" The sad plight of our fallen nation today gives clear evidence that our society has *sinned against* the Law of God! It must also be said that our society has *sinned away* the law of God! These sins go beyond the borders of our nations, for world governments are repealing God's laws in their parliaments and congresses and enacting their own lusts as the governing law of men.

Nevertheless, the deepest concern should not be that we are being affected by these changes of law. The burden of the Christian heart should be for the vindication of God's own honor. Therefore, we cry, "It is time

for Thee, Lord, to work!" It is time for God to do something about the effectual slander of atheists and infidels; it is time to silence those that set their mouths against heaven. Have we come to the time when the cup of iniquity is full? When will God finally take hold? Yes, we cry out to God in our view of this moment of world crisis!

But there will come a time when God will say, "Now I will arise, saith the LORD." When I was a young boy, I witnessed unrighteousness and unjust actions. My young heart would become so frustrated over injustices that I would ask my father, "Why doesn't God do something about it?" My father in his wisdom of Scripture responded, "One day, Son, God will do something about it, but it may not be now." How many times have we cried out to God when crises were taking place, "Lord, it is time for thee to work." God *was* working, but perhaps not in the way we thought He should in that moment of time. We hear of the terrorism and the injustices of our times, when it seems that the wicked are getting away literally with murder, when the ungodly are prospering, when their word of authority is reigning over the people, and when the righteous are perishing in the earth. It is a time when "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast

away their cords from us” (Ps. 2:2, 3). At this hour when the world is deepening its words and actions to make void God’s law, our hearts cry, “It is time for Thee, Lord, to work.”

## Conclusion

But a greater grief than that of the falling away of our country has been the grief of witnessing the collapse of public, historic Fundamentalism brought about by the leadership of the movement in recent decades. They have led the people into subtle, but intelligent, changes in standards of living, changes in dress, changes in music and in preaching, and overt compromises with Neo-Christianity. How sad it is that school campuses (paid for in the past by people who believed they were giving their money for the preservation of a school standing for truth) are now fully given over to the powers of compromising Christianity, the very Neo-Christianity that the school took a stand against in former days of strength and communion with God. Why did the changes come? How did their falling away take place? The answer is simple and clear—they made void God’s Word and Law in their living and in their ministries. They made void the Word by questioning it, critiquing it, debating it, shaving the truth here and there. They stripped the Word’s power away from working among the people, from its manifestation in their classrooms and publications. They quelled its mani-

festation by sterilizing the truth and watering down what the Word of God actually said, forcing the Scriptures into relevancy with the contemporary. As we witness professing Christian schools, churches, ministries, and many preachers falling away, we cry in this most urgent hour, “It is time for thee, LORD, to work: for they have made void thy law.”

We may ask, “How have the leaders in Fundamentalism made void God’s Law?” By denying the divine inspiration of the Scriptures, by denying its preservation, by exalting tradition over its literality, by raising questions of skepticism against God’s Word, and by debating “what is the text” and its interpretation. But all of this has come from making void God’s law in their hearts through indifference, lukewarmness, and apathy! Yes, this is the way we make void God’s law in our lives.

We are in a time when it is rare to witness people seeking God and crying out to God. The time of crisis could be upon us, but is it within our heart to cry out to God? We can make void God’s Law in our own life, by slipping away from the voice of God, by leaving our first love, by refusing to respond when the Lord convicts the heart of its complacency. Christ warned His disciples in the Olivet Discourse, “Because iniquity [lawlessness] shall abound, the love of many shall wax cold” (Matthew 24:12). When lawlessness abounds in the land and

in the churches, when lawlessness flourishes and prospers, with the very environment of an age saturated with such lawlessness, *then* that powerful influence will be felt by God's saints. For when lawlessness rules the land and pervades the very atmosphere of our age, there will be the tendency to cool off in our fervent love (*agape*) for God. When this happens, we will not live as conscientiously as we once did. The age will have affected us. Oh, are we making God's Law, His very Word, void in our lives?

The cry of God's remnant at this hour is, "It is time for thee, LORD, to work!" But we must not forget the verses that follow:

*Therefore I love thy commandments above gold; yea, above fine gold.*

*Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way (Ps. 119:127, 128).*

This declaration must be our heart when the world, the governments, the news media, the professing Christian schools, and the churches are making void God's Law.

In this hour, this crucial time, let us call upon the Lord, yea, invite Him to do the work in our own personal lives. We dare not put Him off! The spirit of the age is so bent against God. We are breathing the opposition daily everywhere we go. Oh, may there be the cry from our hearts, "Lord, it is time for Thee to work in my life, in my family, and in my church. It is critical—it is time!" **S**

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# The Rise and Fall of Historic Fundamentalism

Dr. H. T. Spence

In all the great movements in God's providence (though some have been of greater influence and magnitude), none has arisen at a more crucial hour in Church history than the Fundamentalist movement. We must remember that Fundamentalism was not a denomination but a trans-denominational movement in its influence. We must also keep in mind that the beginning of any historical movement is very fluid; only its future will determine where it will flow and how it will end—in greatness of truth or in tragedy of spiritual demise. Fundamentalism began not as an *organization* but rather as an *organism*. History has consistently revealed that when any genuine movement birthed by God moves away from the fundamentals of its birth, that movement deteriorates in and of itself. Leaving its founding principles, it will go the way of all flesh and become a byword in the earth. However, if a biblical movement keeps its founding fundamental heart, God will honor and empower it for preservation.

Though many details could be given concerning both Fundamentalism's rise and fall, our burden is to take a straightforward journey through the principles of its rise and fall, and where we find ourselves today in its demise.

## The Beginning of Christianity

To understand the need of the birth and rise of the Fundamentalist movement, we must go back to the beginning of Christianity and then consider where we are in this nebulous sea of so-called Christianity today. According to Acts 2, Hebrews 1, and other passages of Scripture, the first coming of Christ began what the Bible calls "the Last Days." At that time, Israel politically and Judaism religiously were deep in apostasy; only a remnant of Jews were looking and longing for the coming of the Messiah. Amidst the death of Judaism's spiritual influence, the "new wine" of the gospel had been brought to the world through the embodiment of the Gospel Himself, the Lord Jesus Christ. The old wineskins would no longer do. If the gospel had been poured into the wineskin of Judaism, it would have been destroyed. The apostle Paul clearly expressed this in his writing to the Galatian churches.

God ordained three precious stabilizing forces to promote this gospel: the Church, the Holy Spirit, and the New Testament. The first two were found on the Day of Pentecost when God appointed the Church's birth. For the coming centuries, the Church was to be the social and spiritual assistance to strengthen and sustain the believers' growth and maturity in this gospel.

The apostle Paul declares in Ephesians 4:11–16 the Church’s full purpose beyond simple evangelism. The Church was to bring believers into a depth of maturity; these believers were to grow up into the Head of the Church, the Lord Jesus Christ. The Church was not to be for the world or for sinners; it was established for those whom Christ had saved out of the world, plucking them as brands from the burning of sin and the powers and pollutions of this world system. This *Ecclesia*, the Church, was to be for the “called-out ones” from the world. The believers of the Church were to be separated from that which Christ had saved them— saving them not only from their sins but also from this present evil world. They were to be the Church, the *Kirk*, or “belonging to the Lord.” This Church (according to the apostle Paul in First Timothy 3) was to be the “pillar and ground of truth” through the coming centuries.

Secondly, God gave also the outpouring of the Holy Spirit to these believers to enable and empower them for what they would face daily from this world in their witness of the true Christ. The Spirit was sent first to announce to God’s people (according to Acts 2:33) that Christ Jesus the Son of God was accepted by the Father as the Supreme sacrifice, and was given the position as the God-Man, representing man at the right hand of the Father. The Father gave the Holy Ghost to His Son as a gift to be poured out among

His own for the witness that His Son had been accepted of His Father as the sacrifice for all.

Along with the Church and the Holy Spirit, there was a third important gift that God gave to His people—the *Kainos Diatheke*, the New Covenant in writing. The New Covenant was not a contradiction to the Old Covenant. The New Covenant was a *renewing* of that Old Covenant now resolved in the Messiah Who had come. Though the Old Testament writing was given over a period of about one thousand years, God gave His Son’s Church the New Testament writing over a comparatively brief fifty years. These verbally and plenary inspired writings became the chart and compass, the tangible written guardian of the declaration of the gospel that the Church was to proclaim—nothing more nor nothing less. These sacred writings were given to keep the ship of the Church on its course. Yes, the three precious gifts—the Church, the Holy Spirit, and the inspired writings—were for God’s people for the coming centuries. The Word was given “once and for all” to the saints of that early, pure Church. The Word was the proclamation and security of faith, and the Holy Spirit brought that Word giving illumination to it whereby the true Church was to preserve and declare that Word.

### **The Falling Away**

But within the early years of the

visible Church, the powers of a falling away, an apostasy, a defection from the truth, were becoming evident. After Christ the Head of the Church had initiated the sowing of the wheat, that enemy the Devil was now sowing the darnel (the tares) in, around, and on top of the wheat. The Devil wasted no time sowing deception in the early Church. The New Testament was written for the proclamation of the doctrinal details of what Christ had done during His life, His ministry, and especially His efficacious death, burial, and resurrection which procured our redemption and atonement. The New Testament was written in careful polemic and apologetic defense of this great personification of the Gospel, the Son of God Who had come to earth. He was the singular way to God, He was the only embodiment of truth, and He was the eternal life sent from God the Father and given to men who believed.

Yet there was the clear evidence that a defection from this New Testament truth was becoming a growing reality even within the first and second generations of this visible expression of the Church. When the apostle Paul came to the latter years of his life, he declared some had already departed from the faith and made shipwreck their lives from the embodiment of the written Word, the Faith. A new gospel was emerging, presenting a new Jesus and a new Spirit. Spurious writings

were already rising and creating confusion among the churches scattered across the Roman Empire. Men were forsaking the Truth and rising against the gospel of grace and truth. If you destroy the written embodiment of *The Faith*, you destroy the hope of faith for salvation and the true Christian life. For our personal faith is singularly based and founded upon *The Faith*. And if that written faith is altered in any way, our personal faith is false, and it is not in the Truth. For this reason, Jude pled with his audience and the believers of future generations to “earnestly contend for the faith which was once [once and for all] delivered unto the saints.” The writers of the New Testament declared that rising within the visible Church would come a falling away, a defection, an apostasy from that embodiment of Faith delivered. They knew it was coming. Through the inspiration of the Holy Spirit, they warned again and again and again of that defection that was yet ahead *within* the Church. They additionally warned there was coming within the last days, an End Time of the Church that would bring about *The Apostasy*, where the Head, the Christ would be cast out of His own Church, and His Written Word denied. Ultimately, this defection within the true religion of history would permit and assist the rise of the Son of Perdition as the “mystery of iniquity” who finally would be embodied in the Man of Sin, the Antichrist.

## The Changes in the Early Church

It was Christ's intent that the Household of God be built upon the foundation of the apostles and prophets, with Jesus Christ Himself being the chief cornerstone. But by the end of the first century, radical changes were already taking place within the unfolding history of the Church. Ceremonialism and sacerdotalism began taking the place of the Truth of that "more sure Word of prophecy," the Faith, the written Word of God. The apostle John gave us the last five writings of this New Testament. His three epistles declare what a true Christian is, who is truly "born of God," as well as warns of those who would try to deceive the saints. John gave the final perspective of the life and teachings of the Living Word and warned that the "believing" in that Word was dying out, and that there would only be a remnant that would remain believing in *The Faith*. John gives us the final *unveiling* of this embodiment of the Gospel, the Lord Jesus Christ, the Head of the Church, Who would spew out of His mouth the End-Time Church of luxury, wealth, pride, self-sufficiency, and dialectic theology. As the final empire of Daniel 2 will try to mix the iron of authority with the weakness of humanity's clay, the Church today is endeavoring to mix the flesh with the Spirit, the hot and cold, the powers of heaven with the powers of the world. The lampstand of the End-Time Church will be

removed as it casts out its Head—its Christ within the Church. The call now is to the individual within the apostate church who will overcome the apostasy and lukewarmness, who will buy the gold from Christ, His appointed white raiment for clothing, and the anointing of the eye salve so that he may see His Word in the darkness of the last Church age, the Church age of the Apostasy.

As the visible Church continued in its historical unfolding, the evidence of decline continued even amidst the severe persecution of the world. In the fourth century, the Church entered the throes of outward liberation under Constantine and began yielding to the persistent encroachments of the world and its governments. The ecumenical councils revealed the struggles of the Wheat and Tares growing together in the Church. Then the miry clay of the Dark Ages wreaked havoc on the visible Church (the professing Body of Christ). Yet amidst the swirling current of the murky waters of darkness that furthered the visible Church away from its Head, we must acknowledge that there has always been a remnant preserving this faith, this *The Faith* once delivered unto the saints. Even in the rise of the Roman Catholic Church (that led in the Council of Trent's sealing of "Romanism"), there was still a remnant preserving the gospel written both on parchment and upon their hearts. This remnant was some-

times in the most unlikely of contexts, sometimes even hidden; nevertheless, the sure word of prophecy continued to shine through the darkness.

### **The Influences of the Renaissance**

Both the Italian and European Renaissance were providential movements of God that brought man to a greater individuality of thought and reason. However, God did use them to also provoke men to questioning Romanism and its defection from the truth. By the sixteenth century, Romanism had become the oldest, continuing apostasy within Christianity. God's desire was to bring about the Reformation in Europe through this Renaissance. This Reformation established a greater allegiance to the true Word of God in contradistinction to Romanism's allegiance to the long-established tradition of the visible Church. But as the Reformation unfolded out of the expressive liberty that the Renaissance had provided, Europe began embracing the rising Enlightenment thinking that was strongly reacting to the Reformation and its Light of the Word of God. Men of the Enlightenment boldly arose giving their allegiance not to the Faith or even church tradition but to the light *within* man—the power of reason. Greatly affected by this subjective enlightenment, Protestantism by the early 1600s was already experiencing a falling away.

### **The Revivalist Period**

Then in the 1700s, God sent the Revivalist period to the visible Church. This great move of God became one of the greatest spiritual movements to the Church on both sides of the Atlantic. As the Reformation had brought the visible Church to doctrinal truth and the preeminence of the Written Word of God declaring the Living Word of Christ, the Revivalist period brought to the forefront the needed heart living of that Word of *The Faith*. "Modern missions" poured out of that precious Revivalist movement with hearts aflame and the written Word of God now becoming more and more the personal possession of God's saints. That Word, which was given to the saints, was now being preserved by the saints in history. Providence had given each his own personal copy of *The Faith*.

### **The Influences of the 1800s**

It seemed at this time we were coming into the End Time of the Last Days as described by the Head of the Church in the first fourteen verses of Matthew 24. For following the greatest spiritual movement of God in Church history (both in the Revivalist movement and the Great Awakenings in America), the powers of the Enlightenment were mutating rapidly. The 1800s spewed out the anger of the head of the Tares, the Devil himself. The attack came from all the fronts of secular humanism. The Hegelian dialecticism

had risen to question anything absolute. This was followed by the evil philosophy of Soren Kierkegaard and his full denial of all absolutes and truth in the philosophy of Existentialism. The Encyclopedists had birthed open Atheism in France and other parts of Europe. Horace Mann, and later John Dewey, set forth a new perspective of education with the absence of God; Charles Robert Darwin reestablished an old theory called Evolution and attached it to the emerging social sciences. Psychology and Psychiatry were birthed in that same century to take the place of God and His Word within the lives of human beings. The *mind* took the place of the *soul* in the writings of William James, the first educator to offer a psychology course in the United States; this approach was adopted then in the writings of Sigmund Freud and Alfred Adler, and Carl Jung. Founded in their denial of God and the belief of evolution, their writings have helped revolutionize end-time secularist thinking. Additionally, the 1800s also witnessed the birth of the cults such as Mormonism, Jehovah's Witness, Seventh Day Adventist, and Christian Science which swept through America.

But rising in Europe was another breed of evil within the visible Church called Liberalism. Liberalism denied *The Faith* and faith in *The Faith*. Its condemnation of all that was in the Scriptures birthed another evil called

Modernism. Modernism declares that reason precedes faith and is, therefore, greater than the revelation of God's Word. Modernism declared the Bible needed to be interpreted through the eyes of the present philosophy of the times; therefore, its interpretation of Scripture is always mutating every few years.

### **The Birth of Fundamentalism**

It was in the vortex of this secularistic whirlwind of intellectualism, where there was a growing, aggressive onslaught against the Word of God and true Christianity, that a movement began to arise among a remnant of men within various denominations. This group of remnant believers became known as *Fundamentalists*, men who saw their denominations leaving *The Faith* they once believed. They saw that the very truths and basic fundamentals that gave birth to their churches were being discarded and attacked by their own denominational leaders. They saw that such questionings and bold denials of the fundamentals of the Christian Faith were now destroying their churches. This remnant of men rose independently in their pulpits and began to attack the heresy and mutating apostasy that was taking place in their denominations out of the hope of calling their churches back to that faith which was once delivered to the saints. They were *puritans* "within" their denominations calling for a re-

turn to God's infallible, inerrant Word. The providence of God revealed to each that they were not alone; there were others standing in their pulpits calling for a return. The "movement" had begun with noble, godly men who from their pulpits lifted their voices in strength. Nevertheless, one of the powers they could not easily confront was the power of Liberalism and Modernism becoming more entrenched in their seminaries. Seminary education was where the battle was lost within these denominations.

A day came when they knew they could no longer stay in the mother church, which they had loved more dearly than their lives. The day came when their puritan attempts could not overcome the powers pervading their own denominations. Out of necessity, the decision arose to make an exodus from their denominations. Though they had already made a first exodus in their lives from Egypt, from sin and the world, it was now imperative they make an exodus from the apostate system of their denominational Babylon. The *Puritan* now became the *Pilgrim*. The Fundamentalist movement in its earlier days was clearly becoming a separatist movement. They had earnestly contended for the faith that was once delivered unto the saints and now was to be preserved by the saints. The sound of God's Word and Spirit led them with the cry, "Wherefore, come out from among them, and be ye sepa-

rate, saith the Lord, and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

### **New Enemies Confronting Fundamentalism**

The following twentieth century brought new foes. Four theological winds began to blow upon the Fundamentalist movement. Neo-Orthodoxy came out of Liberalism (under the guise of Neo-Protestantism) pretending to be a retaliation to Liberalism and its interpretation of the Scriptures. Neo-Orthodoxy advocated another principle to be used to interpret the Bible—the new and growing philosophy of Existentialism under the voices of men such as Karl Barth, Emil Brunner, and Rudolf Bultmann. Its subtle usage of the language of Scripture was very deceptive in that it used the words of Scripture but existentially interpreted them, thus drawing several Fundamentalists into its powerful, convincing intellectual vortex.

Coming out of Neo-Orthodoxy was Neo-Morality. Neo-Morality called the Christian world to believe there were no absolutes or principles that should govern life apart from "love." As Neo-Orthodoxy brought the deception of a new interpretation to Scripture, the Neo-Moralists or Situationists brought a pragmatic perspective that denied all governing principles except

the false concept of the love of God. Joseph Fletcher's *Situational Ethics: the New Morality* (1966) began taking over theological seminaries.

However, the greatest enemy of the twentieth century was birthed within the Fundamentalist movement by those who only trumpeted the call "Ye must be born again" (making evangelism the greater emphasis), while failing to "earnestly contend for the faith." This historic twofold-balanced principle of Fundamentalism was now being rejected. This departure was accompanied by a growing discontent within the movement. There arose hatred for the doctrine of biblical separation—including ecclesiastical separation from those in the apostate denominations, as well as from Liberalism, Modernism, and now Neo-Orthodoxy. These disgruntled men began to believe that one must love the world to win the world; one must dialogue apostate theological systems (becoming one with them) to win them. As a result, Neo-Evangelicalism was born. New Evangelicalism was a "new" way to evangelize; it advocated that the means and methods of evangelism do not matter so long as the end or goal was to save the lost. Whatever compromise of message, whatever means, whatever conformity to the world that was needed, it was permissible in the sight of God.

It is interesting to note that the

very same year Neo-Evangelicalism was born (1948), the fourth deceptive wind of Neo-Pentecostalism was born. Neo-Pentecostalism finally mutated into the Charismatic movement under men like Oral Roberts and Demos Shakarian. Neo-Evangelicalism and Neo-Pentecostalism will become friends under the careful guidance of Billy Graham. Nineteen forty-eight also witnessed the birth of Israel as a nation and the birth of the World Council of Churches. Accompanying these powerful foes was the rise in the secular world of the birth of Rock and Roll music that has now swept the globe over.

Yet, in 1948, a beginning departure was made by a group of professing Fundamentalists from Fundamentalism. These Neo-Evangelicals began to swell in number by adopting casual dress standards for church services, by broadening their attendance to include the world's affairs, by introducing what would be called "contemporary" music into their services, all giving rise to mega churches and ultimately the emerging church movement. Along with these changes in the church, even more radical changes came to seminaries and Bible colleges. One change led to another until basically no difference could be distinguished between their campuses and secular schools. Secular favor through accreditation and intercollegiate sports all came under the disguise of "witness-

ing for Jesus.” Instead of winning the lost, they were becoming the lost in their ever-compromising ventures to be more like the world in order to be accepted by the world.

In every biblical movement there is always the inevitable tendency for a variety of factions to eventually emerge. One faction is the mixed multitude that attaches itself to a movement. Then there are also individuals who personally leave the movement’s legacy. Additionally, there are those having made shipwreck their Faith who begin to redesign the movement in accordance to their heart’s change. When this trinity of factions surface and begin to erode the heart of the Fundamentalist movement, the term Fundamentalist changes in definition. Now, the fundamentals no longer make the Fundamentalist. Now, the organism has become an organization; now the *Fundamentalist* has merely become *Fundamentalism*. As a result, the organization becomes more important than the fundamentals themselves. When such a transition is made, purity of practice is rarely considered. The movement itself becomes a system of greater importance than its original heart. As a result, everything is affected—the personal life, music, education, as well as lifestyle in standards of dress and living. The reality of such a transition in Fundamentalism destroys the heart of holiness (which is separation) and results in both the heart and

the movement being redefined.

### **Present-Day Fundamentalism**

It must be said that over the years the true remnant’s soul has witnessed the falling away taking place in Christian Fundamentalism. Today’s Fundamentalism has no resemblance to that of historic Fundamentalism. Some time ago Fundamentalism entered a Neo-Fundamentalism merely as a temporary bridge towards Neo-Evangelicalism, a final step into global ecumenicity. The Christianity of Fundamentalism today has basically become a blurred pluralism.

Fundamental educational institutions of the past that once taught us how to militantly wield the Sword for Christ against the apostasy (such as Bob Jones University) have become “changing agents” for the New Fundamentalism in every aspect of the Christian life. Their move to “change” has been bold; they equally have boldly defied any remnant voice that gets in the way. These leaders of change are taking Scriptures and reversing interpretation to declare that the “disorderly brother” is the one standing in the way of contemporary changes. They imply one should not be part of the church if he is against what the change agents are advocating. To defend this falling away, pastors are rising to powerfully quell the voices that question these sweeping, overt changes. All these changes are bring-

ing greater ecumenicity within the ranks of Neo-Evangelical schools such as Furman University, Wheaton College, Fuller Theological Seminary, and the list continues.

Powerful innovations and influences of contemporary music have now taken over most of the Fundamental churches and schools. The grey-area changes that began under Frank Garlock and Ron Hamilton have now led Fundamentalism into the Southern Gospel music of Bill Gaither, the Celtic and New Age music of Steve Pettit, and the eclectic mixture of the ancient and modern under the motivational influence of Keith and Kristyn Getty. Even the rock music of the charismatic church Hillsong in Australia has washed ashore at the American Fundamental schools and churches (such as West Coast Bible College in CA) in a toned-down version of such radical contemporary sounds. When you hear the recordings of these Fundamental schools (with their pretty, easy-listening sound and their increasing surrealistic aura and modern suave harmonies), it is clear that the landmarks of Fundamentalist music have radically crossed over into thoroughgoing Neo-Evangelicalism. To cross over from good music to bad music, one must pass through a grey area. That grey area progressively worsens until it is the next logical step to embrace the bad. This grey area consists of a weakened message,

a contemporary-shaped melody, a constant usage of suave dissonances, men singing pretty like women, and women singing soft, sensual, dreamy surrealism with sedated orchestrations and subtle, syncopated accompaniments. Unless we deal with the music in the “grey” area, there is no hope to keep a ministry or school from falling away. They will assimilate the contemporary sound. Sadly, their students do not know the difference; they have not been taught the difference. It is not that they have not been trained; it is that they are being “mis-trained” to perpetuate the falling away for the next generation. The dangers of Neo-Evangelicalism in all its facets are no longer addressed in the Christian schools, because these schools themselves have become presuppositionally and practically Neo-Evangelical.

Perhaps a final word is needed concerning the oppressive powers that Fundamentalism unsuspectingly had to face from the 1800s. In His providence God permitted a proliferation of newly discovered manuscripts to rise to the forefront during all the deceptions that came in that century. The Tischendorf findings both at Mt. Sinai and in the Vatican, along with Westcott and Hort’s manipulation of these manuscripts, were part of the deceptive plan of the Devil for the End Time of the Last Days. God permitted these findings to be an end-time sifting and shaking of both the apostate church

and God's true remnant. Amidst all these new manuscripts, the psychology of these times reveals that man has fallen in love with "the new thing." This love includes a desire for ever-mutating modern English versions. Although Fundamentalism has been the last group in Christendom to be identified with the King James Bible, the greatest change foreseen among professing Fundamentalists now is its 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 concerning "what is the text?" It is evident that one of the final rejections leading historic Fundamentalism into contemporary Fundamentalism is its rejection of this precious sword and this war-horse used by providence in the battle against Romanism and apostate Protestantism. This sword and war-horse has been the beloved King James Bible. Whereas God gave the first-century Christians the gifts of the Church, the Holy Spirit, and the Scriptures to guide and protect the journey of the gospel through history, we in the twenty-first century are witnessing the apostate redefining of this sacred trilogy. Now the "Church" has been redefined as a social organization that accommodates a pluralistic society and ceases to threaten and confront the world's end-time philosophy. Secondly, through the Charismatic and Pentecostal global movements,

the "Holy Spirit" has been redefined as only an existential, self-manipulated "feeling" for the "moment" in worship. And finally, the Bible's purpose has been redefined as simply the subjective thought of whomever is translating or publishing the book for commercial gain. The modern church has exclusively made the Bible a book of comfort while denying it as the only infallible revelation from God that declares the absoluteness of truth for all men.

### Conclusion

I am grieved to say that we are at an hour when a *puritan* movement will no longer be effective within Fundamentalism; God's men are now forced to become *pilgrims* casting themselves on the immense sea of God's providence, believing He is able to keep them from the powers of this final age, as we look for our blessed Saviour to come. This is the hour to rise above generic preaching, neo-evangelical music, and the scholastic intoxication with the multi-version debate, and to realize that God through His providence has already proven His appointed Word in the English-speaking world. We must preach it both in season (when it is accepted) and out of season (when it is hated and despised).

But in all our defense of *The Faith* once delivered and sustained by the saints, we plead for the remnant to rise and cry for a biblical revival to fall

from heaven upon their local churches, pastors, music directors, and teachers. If not, the tendency will be towards neutrality and passive sympathy to the age and its spirit. Amidst the catastrophe of modern evangelism, the greater need is the “full” biblical evangelism ever calling God’s people to deep

spiritual living. May we not be afraid to prayerfully pursue such a revival in the light of what it will cost us. I fear that unless such a revival is sent from heaven to the Remnant on the eve of Christ’s coming, we will witness a falling away among our own as the Remnant. S

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