

STRAIGHTWAY

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

CHRISTIAN PURITIES FELLOWSHIP

The Change of Our Worldview: The End-Time Winds Moving Upon the Great Sea

Dr. H. T. Spence

Since the fall of man, there has been an ever-mutating and growing system in the inhabited world. Over these thousands of years, this system has been intriguingly empowered by the Devil, hoping mankind would join him to overthrow God and His plan for the earth. This growing system has aggressively expressed its philosophical twist and mood seeking to control the world of humanity in each generation. Each generation's emerging philosophy became its dominating *worldview*; this worldview was the encompassing contemporary thinking of that generation or age.

For the first four or five thousand years, this worldview or contemporary thinking of an age was limited to the dominating governmental powers of local geographies. Since the inhabited world was fragmented by languages and cultures for those centuries, controlling philosophies tended to extend only through a nationality's limited

reach. Not until the times of expanding and influential communication from country to country and from continent to continent have controlling philosophies pervaded nations and achieved a global influence.

The power of the printed page certainly became the precursor to thought communication beyond the boundaries of a nation. But as telecommunication rapidly emerged in a global expanding influence, a controlling thought upon an age became a greater possibility. The late 19th and early 20th centuries began to realize that the world could yield to a unifying philosophy that might literally control the global population.

The Present-Day Worldview

We have now come to an hour in history where carefully planned political and religious presuppositions can literally control the philosophical, political, and religious thought of the

world population. The system of the world (which is set against God and empowered by the god of this world, the Devil) has been permitted by God through the technological abilities of mass media to control what men think, how they act, how they live, and how they respond to perspectives of others and the current political climate.

The world system has basically reached the potential to control the presuppositions of people, shaping what they hear and observe, and how they will respond to these senses from a global perspective. The inexhaustible power and influence of finances (reputedly manipulated by only eight individuals) control the global media of our times. At least from the natural perspective, *fake news*, *fake history*, *fake*

science, *fake medicine*, and even *fake Christianity* are impossible to combat in their bombarding ploys of mind manipulation. For example, the scholastic world of secularism, along with its horrendous media aggression, has propelled the philosophy of evolution to a predominant worldview.

The Influential Powers of Evolution

The hypothesis of Charles Robert Darwin called *evolution* mythically transformed into a law of science by the end of the 1800s. This hypothesis pervades all sciences of our times. What are the profound side effects of this false presupposition?

When man ceases to believe that his beginning is from a supreme and sovereign God, this opens the philosophical door to all forms of agnosticism and atheism where man becomes the measure of all things. Thus, man no longer has any accountability to his Creator for his beginning, his living of life, and the end of his life. This also profoundly plagues and utterly distorts all the concepts of ethics and morality.

The notorious global presupposition of evolution was man's weapon to obliterate any concept of a higher, personal Being from his worldview. As a result, man embraced a closed-world-system view. The kings of the earth and the rulers of the social realm of man have been fortified in this

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thinking. These days have brought us to the prominence of thought in which every individual, every community, every nation, and even every church has its own worldview. This worldview refers to the framework of ideas and beliefs through which an individual, group, or culture interprets the world and interacts with it.

The Christian Worldview

What should be the worldview of a Christian, especially one living in what he believes to be the End Time of the last days? My worldview is my perspective of my world and all the compartments and concepts that make up my world in the defining light of the Word of God. It is what I perceive my world to be and where it is going as I view it from the perspective of the Scriptures.

Each generation of God's elect has had a biblical view of the world and its contemporary characteristics. Each generation has had to look to God's Word on how it is to live in its generation. Though generations may change, and their polarizing philosophies pervading all compartments of global life change, the Word of God never changes! It remains absolute in its principles and declarations of living no matter what is happening in world history.

Thus, I must live as a Christian with a presupposition and worldview controlled and established by Scripture.

God's remnant people of every generation have had to confront the uniqueness of what made up their age, their contemporary, their world. The next generation of the remnant may have to face a different set of philosophical trends; but they too must know their generation and face that world with the Word of God.

Heretofore, it could take perhaps an entire generation to make a change in world trends that would dominate the next generation. But we have come to a rapidly vacillating time in history when the world can philosophically change radically once, twice, or even three times within a Christian's lifetime. Therefore, the Christian must desire discernment from the Holy Spirit to perceptively see these changes and then find from Scripture the position of living to which he must come.

The Worldview of Daniel

A classic example of this is found in the young man Daniel. As a child he dwelt in the city of Jerusalem. He lived in the time of the falling away of Judah when Zedekiah was king. He lived in a time of Jerusalem's hatred for the prophet Jeremiah, who eventually was incarcerated by evil men. Yes, it was in the time when God's Word was being rejected by the Jews. Nevertheless, it is evident that Daniel had been taught the truth, perhaps by his parents, and certainly through hearing the preaching of Jeremiah.

As a young man he had a worldview that was limited to a city that was on the verge of being destroyed. Up to this time Daniel only knew about Jerusalem and what he had been taught in a limited way. However, in his teenage years when this young man was taken down in that first deportation as a captive to Babylon, his worldview radically changed. He now was thrown into a Gentile-world capital city. He now was hearing a language which he had never heard before; he was now seeing a form of government that he had never seen before; a pantheon of new gods was now being introduced to him. He was even given a new name.

Daniel was quickly thrown from one set of religious and political presuppositions into a dimension of history that was radically different from what he had known. He was now experiencing a paradigm shift of human existence.

Because of this, Daniel now had to change in his worldview. He could no longer think as a Jew in Jerusalem; he had to think as a Jew in Babylon, the place of Babel, the place of confusion. God appointed this day and time in history for this young man. He was appointed to live in a palace of an empire king. He was forced to adopt another language; he was forced to learn the ways of the Babylonians. Truly this was a radically different worldview. Within one year, his view of his world drastically changed. But the Book of

Daniel reveals through the many revelations given to him by God that his presupposition of God simply *enlarged* to include the expanding view of the world as we see in Daniel 2:19–23.

From Daniel's youth (Dan. 1) until his elderly eighties (Dan. 12), all the prophecies found within his book reveal that Daniel's God was still the unifying principle behind the enlarging premise of the worldview of this prophet. Though the world enlarges in its all-encompassing view, the presupposition of God and His Word remains the same.

The Changes Taking Place

Considering Daniel's contemporary, we must also ask ourselves what is our generation in the light of God's history? What is to become my worldview, and what is my contemporary in the light of God's Word? Amidst all the segments of history and the worldviews that have existed, we are living in a most distinct time. It is different from the history of the Renaissance; different from the days of the Reformation, or the Puritans, or from that of the Enlightenment.

Those days had a worldview for God's people. But what is the worldview for my time? Careful reflection tells me, I live in a different worldview than that of my grandfather, than even that of my father. Worldviews change from generation to generation. The

mood, the philosophy, the national and global climates of each generation all change. World transitions that have taken place in my lifetime with such swiftness were not present in my father's generation.

My father was a unique man in that he knew these transitions were coming, though they were not at hand in his prime. He had a worldview; he preached the Word of God in the light of his worldview. My father lived prophetically in the End Time; I believe my grandfather lived in the End Time. But I am in a different segment of the End Time than my grandfather or my father. My father was in a time when there was perhaps still hope in Fundamentalism, although he knew its spiritual demise was coming. He was not at the end of hope for the Fundamentalist movement, but I am, because of its capitulation to Neo-Evangelicalism and all its contemporary changes.

We do not live in the Protestant Reformation or the days of the Puritans. We do not live even in the days of the Philadelphia Church Age of biblical awakenings and revivals affecting sometimes entire countries with the influences of holiness and godliness in daily life. But in this acknowledgment, I must go a step further: I am not living in the days when I first began in the ministry 52 years ago. My summer months during college years were filled with preaching beginning

at the age of 19. I regularly viewed souls being converted and hungering for the deeper things of God. In those days it was more than "praying the sinner's prayer"; I witnessed days of crying out with weepings before the Lord. The former days were also days of manifested miracles. I was healed of polio, paralyzed from my waist down, my parents having been told by the doctors I would never walk again. But in a polio ward God brought about my healing instantly early one morning with never any side effects. My dear father was healed in the aftermath of an explosion of a large furnace that totally disfigured his face. The healing took place two weeks later, instantaneously overnight. When he awoke and looked into the mirror, the change was clear.

Though I believe God can still perform such miracles, they are not as common as they once were. As we near the secret coming of the Lord, it seems that God is now drawing a line of demarcation between the false, heretical Charismatic concepts of miracles and that of the true saints living by the simple providence of God. Yes, we have witnessed the change in God's methods over the past four and five decades.

One of the greatest changes has been found in the preaching of the Word of God. Former days saw anointed preaching with depth of both Word and heart. Men who were in touch with

God in prayer and came to the pulpit anointed with fire from heaven were more of the norm in strong, conservative churches. But the pulpits are now filled with essays about truth, oratorical sermons, joke-filled trivia, scholastic presentations, or (the antithesis) trite watered-down sermons that give no leading to deeper living. It will be a miracle now if an audience even hears an anointed message of Truth.

Yes, I must come to acknowledge that the days have changed. The mood of history has changed, the mood of Fundamentalism has radically changed, and even good denominations that were birthed in revivals of the past have now left the “heart” and turned to the “mind” or to the contemporary for their presentations and concepts of truth.

Even the generation has changed in the last forty years. Oh, do we see this? Do we see that the churches have changed, our country has changed, the principles of government have changed, the concept of the economy has changed, education has changed, music has changed, the arts have changed, marriage has changed, the family has changed, and morals of living have changed? There is no longer any semblance of what it was years ago. Yes, our days are governed with a totally different worldview.

The Worldview of the Sea

Looking for principles and patterns

in Scripture to find where we are in prophetic history, it seems that we are in the beginnings of the striving of the sea of humanity as predicted by Christ in the Olivet Discourse—the sea waves are roaring (or swelling) and the hearts of men are failing because of fear (Luke 21:25, 26). The sea of humanity is being churned and stirred severely in our generation, while we witness fearful sights to come out of this sea of humanity.

It was not until the twentieth century that the *neo's* of Christianity began to rise one by one: Neo-Orthodoxy, Neo-Morality (and its situational ethics), Neo-Pentecostalism, Neo-Evangelicalism, and the rise of the Charismatic movement. All these movements had an in-depth, profound effect on the tenor and tone of Christianity, aggressively affecting its message. These concepts of Christianity were unknown before. All this churning of the sea of humanity will ultimately produce the appearance of Antichrist, the beast out of the sea.

But oh, the enigmas that surround the concept of Antichrist today! Is he a system? Is he a real person? Is he (or “it”) the papal system of Roman Catholicism? From what geography does he come? One thing we certainly know is that according to Revelation 13, when this sea is agitated and roaring (the swelling of it), he (a true personal individual, being supported

by both a political and a religious system) is going to come out of that sea. Are we in the beginnings of this sea now churning?

We believe the beginning of the End Time of the last days was first manifested with the “latter-rain” outpourings between around 1830 and 1860. Some sixty years later (around 1919), Neo-Orthodoxy appeared first and then Neo-Morality and situational ethics at the end of the 1920s. Around 1947, Neo-Pentecostalism came out of this churning of the sea, and by 1948, Neo-Evangelicalism had become an open heresy. Then around 1967–68, the Charismatic movement was born.

First John 2:18 declares there is the “last time,” or the last *hora* (last hour). This reveals there will be a coming down to the final hour of the End Time of the last days. It speaks of many antichrists that will become the prelude of “*the Antichrist*.” These antichrists are found within the institutional Church:

“They went out from us; but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us” (1 John 2:19). John the Apostle reveals to us that End-time Christianity is going to bring forth antichrist people in the churches that will help forge the coming of the Antichrist—political—but it will start in the

fomenting of the institutional Church!

The Christian’s Worldview of Today

In light of today’s worldview, the remnant of God must deal with concepts that were once taken for granted (at one time, all men acknowledged certain principles and concepts, even the unconverted). In presenting the message of salvation to sinners today, we must first present who God is and then the correct “Jesus” that is capable of saving individuals from their sins. Today, Universalism is the sweeping presupposition of most, declaring that all men are saved. Universalism has permitted each individual to create his own Christianity.

Contemporary Christian music is the norm of churches; the world’s music—rock and country-western, rhythm and blues, bluegrass, etc.—is all now part of the “Christian” faith. How does the remnant of God’s people live amidst all this? Such contemporary thinking well defines the fact that we are facing a new breed of enemies today that certainly was not present when I started out in the ministry.

The powers of the “casual” have now taken hold of the lifestyle of Christian living; this is seen in the way Christians act and in the way they dress. This “dress-down” look has even taken over church worship! New innovations and methodologies are now part of

evangelicalism; even a new vocabulary has been written for the expression of present-day Christianity.

Yes, it is a new world, a new generation, and a new mindset. Thus, the preaching of God's men must now hit the target with insightful strength in this mutating age. But there is a reason why most ministers of today are not equipped both in mind and heart to face this new worldview. Christian schools and seminaries are "mis-training" their students, becoming more a part of the problem rather than a cure for spiritual disease.

Another great grief today is the consciousness that Christian youth are struggling to truly find the will of God for their lives. There are so many voices (even so-called Christian voices) that are drowning out the voice of God concerning His will for each Christian youth. It will necessitate a greater investment of prayer and the seeking of God than when I was a young man seeking God's will.

One of the grave problems is that the age in which we live no longer has a conservative environment; likewise, most local churches lack this conservative environment. It is true that the world has always been in the Wicked One; but we once lived in an environment in America where people believed in God, talked about God, and respected God. As early as the 1950s, and in the post-World War II

era, people were going to church. But we are in a day when the worldview of Jesus has radically changed. Who is He? What is He? There is no proper view of God. We find ourselves in a generation embracing a neo-theistic worldview today. Yes, it is the same world, but even the Church has a totally different presupposition because the people have been breathing in the age in which they live. We are at a time now that the church of the world knows what it is intelligently doing; the church is radically changing to accommodate the world.

The Worldview Change of Missions

Even Missions has changed from its former days of spiritual glory; it has mainly become a lot of busy work around a simplified message. There is no spiritual depth to missions anymore. There have been several mission movements in Church history. There was the early church view about missions presented in the Book of Acts. When the Gospel first came in its proclamation on the Day of Pentecost, there was no Gospel in the land. A God-called minister could go anywhere in all Europe, throughout the Roman Empire, and there was no Gospel. This was the first time humanity had ever heard it. There was no Christian apostasy, there were no false preachers, and there were no false concepts of the Gospel. The birth of

Christianity was in virgin territory in the inhabited world. In that precious time, we read of thousands accepting the message. We read of miracles happening. It was the first time humanity was hearing about Jesus and His Gospel.

At that time even the New Testament had not been fully written. Their spiritual fruit was fresh and abounding, often accompanied with miracles. In carefully reading the Book of Acts as it unfolds, we later view fewer miracles and fewer converts. When Paul retraced his steps over previous territory, it was clear that a false gospel had already commenced its pervasion, profoundly affecting congregations. By the time Paul pens his second Epistle to Timothy, he expresses the fact that “they which are of Asia” have turned away from him. The apostasy was already settling in; false teachers, false preachers, a false Jesus, a false Holy Ghost, and a false gospel all had made their way into the churches. The latter books to be written in the New Testament express this burden as well.

Centuries later God gave birth to the Protestant Reformation. The Gospel began to quickly spread throughout Western civilization. Then came the great revival of the Philadelphia Church Age pouring forth its influence and bringing many into a deeper life with Christ. Such revivals and awakenings taking place on both sides of the

Atlantic Ocean contributed to birthing what became known as “modern missions.” All the Orient opened up, including China, Japan, and India. Places that never would have permitted the Gospel to enter (because of the radical reaction of their own religions) were now being opened to the Gospel. God truly opened the door to geographies that men had never entered before. Yes, this move of God brought a fresh beginning for missions. The Gospel was now to go literally to the ends of the earth.

Mission manuals were being written; schools were being opened. A. B. Simpson opened his school in Nyack, NY, and literally tens of thousands were being prepared and sent out by that organization—more than any other organization in the world at that time. Missions was a dominant cry of the church! Revival was in the air! God was moving in the earth.

Conclusion

Then the Neo movements entered the Christian world on the heels of Liberalism and Modernism. These movements were accompanied by the birth and confusion of multi-versions of the English-language Bible. The twentieth century produced a mass confusion globally about the Gospel. The institutional Church introduced new ideas, new doctrines, new powers, new perspectives about each member of the Trinity, and new presuppo-

sitions about the very concept and purpose of the Church itself. Today we find ourselves in the deadly poison of postmodern church philosophy and its emerging church presuppositions. Yes, the institutional Church is looking for a new church, an emerging church that will fit in to the paradigm shifts that are sweeping the world. And it is believed that the Church must change, or it will be left behind in the coming “new world order” and the new day for mankind.

The churches and Christian colleges and universities of our times are being assimilated into the vortex of world change. God’s people must remain true to that which has been committed unto them by the Holy Ghost through the unchanging Word of God. Dear reader, this is not the time to sell out the truth of the *pure* Gospel, or compromise its message and standards, or change the landmarks of holiness and godly living. This is the hour to be continually militant against the apostasy, yet magnificent for the Lord.

We have come to a new breed of politicians in the year 2021, a new form of government, and a new “normality” of natural living. The winds of the End Time are moving and stirring up the Great Sea of humanity. In such times God’s people must see the world as it really is in the light of God’s Word and prophecy. Our worldview must be what it really is, not what it wants

us to believe it is. And we must have our worldview exclusively based upon the Scriptures which are still infal-
lible and inerrant. Our life and living must be found within that Book, that blessed book. May God empower us to be established upon *the Faith* “once delivered unto the saints”! **S**

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Theme

*“But I Would Not
Have You to Be
Ignorant, Brethren.”*

(1 Thessalonians 4:13)



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Where Is the Place of My Rest?

Dr. H. T. Spence

Public Christianity is deep into world apostasy. Historic Fundamentalism, a movement that was once raised up by God to stem the tide of the falling away in Christianity, is dead. It has been assimilated into Neo-Evangelicalism, and the only true saints left on the planet are the remnant of God scattered by Him throughout the world.

The “Plandemic” of 2020

The year 2020 will go down in infamy as the year when the first global prelude to the forming of Antichrist and his spirit was instituted in unanimity across the governments of the world. And 2021 has been able to press with greater witness for further takeover of humanity through global leadership against God and His righteousness. Perhaps what we have faced is a “plandemic,” an invisible virus that has become the appointed reason for the crisis visibly altering the course of human history. But it must be acknowledged that the radical paradigm shifts changing our country and the world and resetting human living have been instituted by governmental powers taking advantage of the crisis. By doing so they have created their own oligarchic plan, implementing draconian mandates that have been oppressively forced upon humanity

unlike anything we have witnessed before.

Men and Women of Renown

Emerging from this global oppression have been certain men and women of renown who have quickly risen to international notoriety. Similar giants of influence arose in the days of Noah, both before and after the Flood. The Bible calls them “men of renown” (Gen. 6:4). They were men known throughout the inhabited world, men of power and influence, men who hated God, and preeminent men of ungodliness. We have witnessed such men of power and renown rise to international notoriety in these two years. In our own country, such men have been Governor Andrew Cuomo of the state of New York, Mayor Bill de Blasio of New York City, Governor Gavin Newsom of California, Governor Gretchen Whitmer of Michigan, House Speaker Nancy Pelosi, and Co-founder of BLM, Patrisse Cullors. Then there are the men of renown which head up the social media, such as atheist Mark Zuckerberg of Facebook, atheist Jack Dorsey of Twitter, atheist Jeff Bezos of Amazon, and the atheist Sundar Pichai of Google; these have asserted great power and influence over global media. We have also seen the rise of President Vladimir

Putin of Russia, Kim Jong-un of North Korea, and President Xi Jinping, the powerful leader of China. And the surprise for this decade is the rise of Joe Biden and Kamala Harris who have become foolish shepherd leaders of the United States. But other men of renown have risen, such as the pseudo-medical authority Dr. Anthony Fauci and the infamous billionaires George Soros, Warren Buffett, and Bill Gates. The wealthy have become wealthier, and the prominent have become globally prominent. These fourteen months have revealed the rise of notorious men and women who are now setting the stage of world-renown personalities who continue to produce a melee of End-time confusion and control of humanity. Such personalities are born from the sea of humanity aggressively rising to global prominence. Clearly, the sea of humanity is churning and roaring in its search for a final man to rise in the earth to take control of all the world and its authorities.

Yes, we are witnessing an unprecedented hour of personalities whom the world would call “great.” History has given record of those who were given this surname “great”: Cyrus the Great, Darius the Great, Alexander the Great, Antiochus the Great, Xerxes the Great, Herod the Great, Constantine the Great, Genghis Khan the Great, Pope Gregory the Great, Ivan the Great, Vladimir the Great, Catherine the Great, etc. Because of various natural

accomplishments, these personalities have been so named. Such powers and renown spirits of men and women will even more abound in the prelude to the coming of the Antichrist.

What Is True Greatness?

Christians have our own definitive thoughts of what makes great men and women of God. How often we have looked back in history and observed certain godly men and women and declared from our observation of their lives, “These were great men and women.” We think of the apostles Paul, John, and Peter; the young Athanasius who stood for the deity of Christ in his days in the 4th century; then there were John Wycliffe, John Huss, Martin Luther, John Calvin, John and Charles Wesley, George Whitefield, John Newton, Isaac Watts, Frances Havergal, Elisabeth Prentiss, etc. Even great young men such as David Brainerd, Robert Murray McCheyne, Hudson Taylor, and others, we believe, were men and women who rose to greatness in their walk with God. But in the kingdom of God, there are no great men or women of God. There are just humble men, submissive men, men and women whom God chose to use greatly.

Humble men and women—how do we know when such men and women are humble? The answer is given with care: when God speaks, they tremble. Such men and women truly God looks upon.

Foundations Bible College and Theological Seminary is in existence for the training of young men and women, yet it finds itself in a global sphere, a world age of the pride of man. There is a mood, a spirit being bred within humanity bringing it to the greatest generation of the pride of man that we have ever known. Such an age will finally give birth to the man equal in humanity to the pride of the fallen angelic world leader, personified in Satan. Such a man will be the personification of pride and will be the king of pride; he is called in Scripture, the Antichrist.

The Pride of the End Time

The Bible is replete with declarations that the pride of a man is that which keeps him from God; it is the singular sin that keeps a person from coming and accepting Jesus Christ as his personal Saviour. Pride is that which attacks God and becomes the number one enemy within the soul that stops all progress and promotion of heart with God. Though there is an honorable self-acknowledgment, pride is an inordinate self-esteem. Pride is an unreasonable conceit of one's own superiority in talents, beauty, wealth, accomplishments. Even when there is nothing to be commended, it may be found in a simple conceit of self. It manifests itself in lofty airs; at times there may be a putting of a distance between oneself and others,

reserve, and often, contempt of others. It may come forth in insolence, rude treatment of others, loftiness, and ostentation.

Pride found its beginning in the highest of angels. According to Ezekiel 28, taking us back into the history in heaven, pride was the chief sin of Lucifer, whose heart was lifted up because of his "merchandise," his beauty, his manifested abilities which were higher than all the other angels God had created.

We have alluded to the fact that pride is an inordinate and unrestrained self-esteem. It was the chief sin of pride that brought into existence the city of Sodom and its perpetration of its strange flesh of sodomy. Though Genesis 19 reveals the fleshly sins of Sodom, Ezekiel 16:49, 50 reveals the spirit and heart that led such inhabitants down into their strange flesh:

Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

Pride hardens the mind in understanding the self, honorably and honestly. Along with the company of the Devil, such pride rises in men like Cain, Pharaoh, Nebuchadnezzar, Ha-

man, Herod, Diotrefes (3 John), and the coming Antichrist.

The Bible gives a variety of words that declare pride: haughty, impenitent, impudent, pretentious, presumptuous, puffed up, rebellious, scornful, stiff-hearted, stiff-necked, stubborn, vainglorious, etc. Of all the effects that came from the fall of Adam, pride is the most powerful side effect of the sin principle. It is the singular aspect of sin that keeps us from coming to God, living with God, and going on in a life with God.

When the fall of man came about, it was through the pride of the only two human beings on the planet. Eve wanted to be like God. But without God telling her of right and wrong, it was to be based upon her own selfish decision. As for Adam, what was his desire for self above God? Was it the same as Eve, or was it the fear of losing Eve his wife in death, and thus willing to follow her and her proud desire no matter what it cost them together?

Yes, pride is the final barrier of man coming to God! This is why godly sorrow must be given to man for him to see what he really is. That godly sorrow must work repentance for the individual to acknowledge what he really is. Then, this godly sorrow will lead to salvation—the yielding to another, to God Himself, in order to be saved.

God Desires a Place of Rest!

When God comes to an individual,

He does not ask initially for anything of tangible possessions; however, He does ask for the person himself. It is not so much what we have; God wants who we are. Why is this? It is because God seeks to create in our hearts a sanctuary for Himself, a place where He may rest.

The prophet Isaiah is the halfway mark in history between Moses and Jesus Christ. Found throughout the prophecies of this dear prophet are rapid changes between warnings of judgment and words of comfort, responding to the impenitent or penitent heart of Israel. Surprisingly, chapter 66 of Isaiah concludes with a company of penitent Israelites going out of the city to look on the evidences of the divine judgment on the impenitent in Gehenna, the valley of Hinnom beyond the walls. Note Isaiah 66:24:

And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

It was this scene that the Lord Himself uses as a symbol of the Lake of Fire in the New Testament that will be the end of every individual who rejects Jesus Christ as their Saviour.

In the early verses of Isaiah 66, we read that Jehovah is infinitely above all creation, in the heaven of heavens, or as the apostle Paul calls it, the third

heaven. This heaven is where God's throne resides. His infinite government and Great Throne transcend everything of existence. His glory is announced in this chapter in a limitless realm. But here we are told that the earth is but a footstool for His feet. Could we dare think that God needs or would even want a house built for Himself upon such a footstool? Would anyone, human or angelic, think that He is wandering restlessly looking for some settled dwelling? Would any think that He needs a house built upon His footstool?

Isaiah 66:2 states, "For all those things hath mine hand made, and all those things have been, saith the LORD." "All these things" He declares are but the work of "my hand." But amidst the infinity of His inscrutable being, His limitless majesty, His limitless power, there is one dwelling that He will not despise, one object that will arrest His eye. Now, we may ask, what can that be? What is it on this footstool of His that can captivate His eye? The object of delight is not found amidst the principalities and powers of heaven. Amidst all the greatness of the heavens where thrones and dominions exist throughout the angelic world, there is not to be found what God is looking for. He comes to earth . . . to find something. But His sight is not on some mighty host or large company, or even some prestigious assembly. His eye is to rest on one individual.

At Foundations we have desired for our students and community people to come to love God with all their heart, soul, mind, and strength. The death of Christ purchased the "wonder" of God, through the power of the Holy Spirit dwelling within. God made man for this wonder. And even though Adam and Eve fell in the garden and were cast out, God has not laid aside His intent and will for man with Himself. Christ not only died to save us from our sins and the power of sin, but also to bring us back into conformity to the image and likeness of Himself. And that image and likeness we are told in the New Testament will be the second member of the Trinity; we were made in His image and likeness, and His death and resurrection brought the reality of this back for man. But the plan went beyond even this. God wants to dwell in Man, and He wants man to dwell in *Him*.

What Is God Looking For?

How can a man living on this fallen footstool of God have any hope for such a wonder of glory? To God, man is distinguished by nothing that men esteem of value. God is not impressed with the wealth a man has, or the position he holds on earth, or man's authoritative power, or even his social position. It will not be the bigness of the man's ministry, or how many sermons have been preached, or his accomplishments of life. It is not the

marvel of any invention nor feat of daring we have accomplished; it will not be our eloquence, or our power in debate, or greatness in sports, or even any religious accomplishment. It will not even be our orthodoxy in and of itself, or our abounding energy and ministering from morning till night; yea, none of these things arrests God's eye.

Upon what then does the eye of God stay its search and rest? Isaiah reveals the answer:

But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word (Isa. 66:2).

These three things Isaiah declares God is looking for in a person! These are three marks that are approved by God. These are what the workings of the cross desire to bring us to; these are needed for us to be used of God, to be anointed of God. God desires in us this poor, contrite, and trembling human spirit for Himself to dwell! God wants to come to His footstool and find a dwelling place that will become His place of rest—His place of rest! And God Himself reveals what He is looking for! "To this man [or woman] will I look, even to him that is poor." Is this a great man?

The first mark of *poverty* is not the thought of mere financial poverty. It goes deeper. It speaks of such consciousness of deep need as forces to

the ground every high thought of self. It is the one who is actually poor and is afflicted by the sense of that poverty. The Hebrew word for *poor* carries with it the closely related thoughts of *affliction*.

In Luke 18 Jesus called upon His disciples to "always pray, and not faint." Then He gave a parable about the intensity of prayer when great needs arise in the life. He speaks of *importunity* in prayer: an urgency, a crying out, as a beggar pleading for help. In the context of this parable, it is a widow pleading with an unjust judge for help. And Christ asked, when the Son of man cometh will He find faith on the earth . . . such faith as found in this pitiful widow?

But immediately after this parable, Jesus tells the story of two men who went up to the temple to pray. One, a Pharisee, believed that he was a good man, that God would naturally accept him. He thought his goodness, yea, his greatness is what would make him acceptable by God. Jesus then presents another man, a publican, a tax collector, one despised by the Jewish nation, but whose perspective of himself was most unusual. Note carefully the words of Jesus:

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

The Greek rendering here is, "God be merciful to me the sinner," The Lord gave heaven's commentary about this man, the spiritually poor man, or one who viewed himself as spiritually poor.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

God . . . looked . . . upon this man! But we must also be careful about the honesty of the heart in saying such words. Myriads of souls may utter almost these same words: "Lord, have mercy upon us, miserable sinners"; yet, God's eye may not find a resting place there. A proud spirit could easily utter these lowly words, but God looketh upon the poor in spirit and heart.

Saul of Tarsus was quite wealthy in his own estimate as he journeyed on to Damascus. But quickly all his wealth shriveled in the glory of the light that shone upon him. His heart became instantly poor. Then that heavenly Eye marked him and sent Ananias for his comfort. Note Paul's observations of this event in Romans 12:3:

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God had dealt to every man the measure of faith.

In Philippians 2, we read of the mystery of the *kenosis* of Christ that He

entered when He came to earth. It is in this passage Paul calls upon his audience to "let this mind be in you, which was also in Christ Jesus." The Greek brings an embellishment to the understanding of this: "Let this mind, this thinking, this process of thinking, this thought life be in you, which was in Christ Jesus." This is how Christ thought concerning Himself:

Who, being in the form of God, thought it not robbery [or believing He had to have the outward manifestation of the glory of God] to be equal with God: But made Himself of no reputation.

Christ "took upon himself the form of a servant, . . . And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Even Christ, when He came to earth, thought of Himself as poor. He became poor in spirit that we might become rich, but He lived every moment depending upon His Father for everything. He never used His deity to satisfy His humanity.

The poor of spirit truly is the man to whom God will look! "Blessed are the poor in spirit, for theirs is the kingdom of heaven." No matter to what extent God will use us in the coming days through His providence, we will not know His precious and beloved dwelling rest until we come to that beatitude "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This

word *poor* means the beggar, one who is so poor that he lives from hand to mouth. Every moment we need His grace; every moment we need His provisions for our living. Yes, it is to this man that God will look, even to him “that is poor.”

God through the prophet Isaiah gives a second marking for His dwelling and the lodging of His Rest. It is what the outcome of this poverty of spirit brings the man to: he is of a contrite spirit. A *contrite spirit* is precisely the reverse of what is so esteemed by mankind today. People admire “a man of spirit” who is self-assertive and insistent on what he believes is right for himself. But this man of Isaiah 66:2 is a man that God has found with a heart that has stopped its mouth from all self-justification and from all accusation of others. Remember the poor thief who hung on a cross by the side of the Lord; he told the other thief, “Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly.” These words mark true contrition! The orthodox Jew is noted for outward beating of his breast as he prays. This beating is a tangible expression of his desire of a broken heart. This gesture depicts this word *contrite*: “to break or bruise; thus, broken-hearted for sin; deeply affected with grief and sorrow for having offended God.” It is a manifestation of humility, breaking of the spirit of pride.

After David (in his early 50s) sinned with Bathsheba, he spent seven days before the Lord in prayer and contriteness. During these days David penned Psalm 51. He wanted this psalm to be given to the chief musician and declared of its penning: “when Nathan the prophet came unto him, after he had gone in to Bathsheba.” It was in this spirit of contriteness that David revealed several truths we read not in any of the other psalms. He longed to be “whiter than snow,” he longed for God to create in him “a clean heart,” and he gave to the Jewish world a new perspective of sacrifice:

O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

This became a New Testament heart and spirit . . . ahead of time, of what God was truly looking for in a sacrifice. John Newton described true contrition as “the act of grinding or rubbing to powder.” It is only then that God will accept whatever we give Him in the act of tangible sacrifice.

But God through the prophet Isaiah declared a third marking for the dwelling of God. When all self-esteem is broken down, all pride abased, and the human spirit is awakened to the voice of the Lord in His Word, and the

individual listens to it or reads it, he *trembleth* in reverence. God is drawn to the trembling heart. Once the heart is broken, it is now awakened to the voice of the Lord in His Word. The individual now listens to it, reads it, with trembling reverence.

The day in which we live has promoted a self-esteem, a pride that is atheistic. This day feeds disrespect and irreverence for God; it fosters such a spirit and promotes a mood and spirit of ungodliness. This spirit is not only set against God but against anything that represents authority and headship in life. We live in a society that cries for the decapitation of any honorable headship—whether in marriage or in a school—and for the overthrow of that which quells truth of living and submission. Such a spirit is seen in the rebellion of children—both open rebellion as well as subtle, manipulative rebellion. Oh, the utter chaos within the public schools today and, sad to say, within many private schools. Oh, how the feminist movement has produced a womanhood that despises God and a husband. This spirit has become a breathing, spiritual virus in our country. Even the place where Jesus died—on *Golgotha*, Hebrew for “decapitated head”—is the commentary of man in his denunciation of God’s authority over him. God was crucified that day. As Paul will declare in Romans 15:3, “For even Christ pleased not himself; but, as it is written, The reproaches of

them that reproached thee, fell on me.” God’s authority of headship over man was decapitated that day.

Yet, the greater grief is that such a mood has equally invaded the Church with the Laodicean spirit of every man doing that which is right in his own eyes. Within our society and churches today, who now trembles at God’s Word?

We are told, not only by the world but equally by the Church, that the Bible is filled with errors and outgrown superstitions. Our contemporary society, both in the secular and in Christianity itself, has so maligned the Bible, who then has such a poor spirit, a contrite heart, that would cause them to tremble at this Word? Only such a person with these three markings could even view the Bible with reverence and trust.

It is not slavish or abject terror that causes us to tremble; it is filial reverence whereby we tremble. It is not because of threats from God and the final judgment; it is because of Whose Word this is—this is the Word of God.

Conclusion

Here we see in Isaiah’s conclusion the one to whom God will look. Such a soul is first personally poor. Secondly, such poverty brings one into true contriteness. And finally, the individual comes into a private, inner sanctum where he or she is enclosed in an

indwelling place with God altogether.

Yet, immediately after Isaiah's words (66:2), we read a strong contrast in verse 3:

He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

The formalism, the outward giving of a sacrifice of an ox without this trilogy of spiritual heart, is like that of committing murder upon a man in the sight of God. With the absence of this heart that has been previously described, God takes no pleasure in the sacrifice of a lamb, no more than He would in the death of a dog. It is evident that when the individual is so filled with himself and not with the Person of Christ, he might just as well approach God with swine's blood. The burning of incense, without acknowledging both in truth and in life the precious delight of the perfections of Christ (of which the incense speaks), is only giving incense to an idol.

Oh, this formalism is what has happened in Christianity. This external religion even began early in Church history. Even in the days of the apostle Paul, the heart of Christianity was leaving its first love as ceremonialism and sacerdotalism took the place of

spiritual works of grace within the human heart. This new approach to God and His Son affected the falling away by the second generation of the Church. Throughout Church history God sent periods of revival and reformation to call the church back to His Son and the preeminence of His redemption. The last great move in history was the Philadelphia Church Age. It brought a deepening of the message to include purity of heart to love God with all the heart, soul, mind, and strength. That age opened the grand insights of the second coming of Christ in the secret coming of a Rapture for a remnant out of the institutional Church. The Rapture will be followed by a Great Tribulation Period and then Christ's coming with all His saints to set up His Kingdom to consummate the history of this world before a new heaven and earth are made.

We are in the final Church Age, where Christianity is viewed by its greatness, its wealth, its mega churches, its great signs and wonders; yet, with deep lukewarmness, as it judges its relationship with God by its tangible wealth and material possessions. Yes, to the modern church today this is "greatness." All this has produced a blindness when it comes to spiritual matters. The church today does not know that it is "wretched, and miserable, and poor" spiritually, and "blind, and naked." While the churches sing

their moving, contemporary songs, believing this to be the “moving of the Spirit,” they do not know how far away they are from God. Jesus Christ has spewed them out of His mouth; He has brought both the world and the institutional Church into a delusion, because they do not have a love for the truth in heart and in living. They are looking to the deeds done rather than the heart’s posture before God. The heartless prayer, coldness of worship—this is what the God of heaven is grieved about. It is not the murderer and adulterer who are being spewed out of His mouth; Revelation 3 is addressed to the church itself! She does not hear Christ’s voice, and she does not answer in living and responding to the Word.

And where is the place of Christ’s rest? It is not in the institutional Church, for Christ has been cast out of the last Church Age. But we do read,

Behold, I stand at the door [of the human heart], and knock: if any man hear my voice, and open the [that] door, I will come in to him, and will sup with him, and he with me.

The Hebrew word *rest* means “to rest, remain, to settle down in a place.” God seeks a place where He can completely envelop and thus permeate every dimension of our lives, where He can tabernacle and remain within us. Note John 14:10:

Believest thou not that I am in the Fa-

ther, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

There is rest because Christ is abiding, remaining, dwelling, resting, and working in us and through us. There is no rest to a hardened heart, a proud heart. Christ declared in Matthew 11:29: “Learn of me; for ye shall find rest for your souls.”

May God help us in this hour when man is filled with pride, and the man of sin, the king of pride is standing in the wings of humanity waiting to step forward to try to rule the world. May we as Christians come to this precious posture of heart: humility, contriteness, and trembling at God’s Word. May we become the place, a holy place made by God, where God Himself can rest within us . . . on this footstool. **S**

Foundations Calendar

Summer
2021

Marriage Conference
July 24

Ladies’ Prayer Fellowship
August 6–7



The Wife of Thy Youth and The Wife of Thy Covenant

Dr. H. T. Spence

Adapted from a sermon at a recent Foundations wedding.

Both nationally and globally, we live in the most perilous and precarious hour in human history. Truly every compartment of human living has been affected. The paradigms, the foundations, and patterns of living in all compartments of humanity are radically shifting, forcing upon us new perspectives of human existence. Even the ideological powers of the government now have shifted into realms that refuse to acknowledge God and His Word. Epistemology (the study of all knowledge) has entered into a wasteland, where man has enthroned himself as God. In our pluralistic society, truth is no longer believed to be absolute; postmodernism has forsaken reason. All institutions of history are now being abandoned or redefined. The saddest paradigm shift is found in Christianity, as it is being redefined without the inclusion of the deity of Christ and the inerrancy of the Bible. Contextualization is now the norm of Christianity; it seeks to globally accommodate these changes while denying the fundamentals of the historic Christian Faith.

Even the institutions that God Himself has divinely ordained are being radically redefined in order to alienate

these institutions from any identification with God. One of these institutions is the precious, divine appointment of marriage.

For each of the days of Creation, the Bible records that God declared it and in a moment of time it was fulfilled. On the sixth day, the Bible reveals a sequence to several things God created. Initially, three segments of the animal kingdom were created. Secondly, He created the man. But later that day He created the woman. In the creation of woman, God placed Adam into a deep sleep and chose one of the twenty-four ribs of the man, along with the flesh surrounding that rib, and made, formed, and fashioned the woman. God did not make another man for Adam; He made a woman. Only two genders did God make that day: male and female. As a tender, loving Father, God then brought the woman to Adam, thus appointing the divine institution of marriage.

One of the purposes of marriage was to populate the earth; this would be realized in the intimate union of a man and woman, or what the Bible later calls the "duty of marriage." God never intended for the duty of marriage to be known outside of marriage. However, because of the sin and wickedness of man, man has separated this union

from the singular identification with marriage. Sin took this sacred union from the blessing of marriage turning it to what the Scripture declares as fornication. We have come to a time in history when this separation of the intimate union from marriage has become casual, common thinking of society.

The prophet Malachi (whose name means “My Messenger”) reveals the falling away of the offspring of the remnant that returned to Jerusalem after the Babylonian Captivity. There were three returns of the remnant: one in 536 BC, under Zerubbabel; a second in 458 BC, under Ezra; and a third in 444 BC, under Nehemiah. In the last return led by Nehemiah, the city of Jerusalem was rebuilt. Eventually, Nehemiah had to return to the King of Persia, leaving the work and the people for a season of time. The last chapter of Nehemiah and the Book of Malachi both declare the great sins of the offspring of the remnant. Malachi is a final word about this offspring of the remnant in their unfaithfulness to God. He speaks of their failures to the Covenant that God had made with them. The descriptions of their apostasy and these failures are found in Malachi, especially in chapter 2 which reveals failures within their marriages. In this context the failures were among the men who were leaving their wives for the strange wives of the nations that surrounded Jerusalem.

In Malachi 2:10–16, the word *treacherously* is mentioned five times; it is a word that means “deception.” It is a deception empowered by unfaithfulness. In this context this word is used not only in the physical aspect of infidelity but also in the broadest sense of heart infidelity. It is a key word in the failure of the offspring of the remnant.

It is clear that what prompted their deceptive unfaithfulness in their marriages was their unfaithfulness to God. Such unfaithfulness became the root-sin of all other forms of infidelity. In this context, the faltering and failure of the heart before God is betrayed in the glaring acts of wrong against the nearest and dearest on earth . . . one’s wife.

In Malachi 2:14 the word *wife* is mentioned in two contexts: “the wife of thy youth” and “the wife of thy covenant.” Several men, including those among the leaders, were leaving the wives of their youth. This phrase “wife of thy youth” is a precious title that even in old age is ever identified with that first wife. The title reveals that when they entered marriage, love’s affections were fresh and strong; man was in the virility of youth; and it was the time of the greatest physical manifestation of love between them. But years later, as age increased and physical strength waned, these men were looking to the strange women of the land; they were leaving their wives who were identified with the

prime of their youth. Such men were treating treacherously, deceptively, and unfaithfully the precious wife who had been faithful to her husband over the years.

Dear couple, years down the road if the Lord should tarry in His coming and years increase in your marriage, the husband must never forget the “wife of his youth,” who has remained true to him in love. Even in old age, she will ever be known as the “wife of thy youth.”

In Malachi 2:14, the wife is additionally called “the wife of thy covenant.” Today in this wedding, your love for one another enters a “covenant of love.” It will be based on faith in one another, and a commitment of faithfulness to one another. *Faith* is a crucial term in the Bible; it is tied in with the word *believe*. When we become a Christian, we enter the “new covenant” of Christ through the wonder of the New Birth. We must have faith in God’s Word, faith in the work of Christ, and faith in the promises of God. We are justified by faith; we must live the Christian life by faith. Faith is the realm of the Christian’s heart existence in God and with God. And God calls upon us to live by “The Faith,” the Bible. There is no Christian life in the New Covenant without *faith*.

And so, it is with marriage. There is no marriage of living without faith: faith in one another, trust in one

another, and belief in one another. *Unfaithfulness* is a word that we always want to be careful not to create in our marriage. Protecting from a final unfaithfulness in breaking the marriage union, we must guard against other forms of unfaithfulness creeping into this marriage. Oh, the great enemy within marriage of unfaithfulness! When we marry, we marry with the belief that we trust one another; we believe we will be faithful to one another.

Unfaithfulness comes in many forms. Over the years I have heard wives in grief declare, “I can’t trust him; I don’t believe he is true with me.” This must never be in a marriage. But, to the contrary, what does faithfulness include?

(1) *Faithfulness in Words of Truth*. We must be faithful to one another in words of love and in our words concerning daily living. On our wedding day we entered a covenant of love with one another, having come to fully trust one another that we would be faithful in our words to one another for as long as we lived.

(2) *Faithfulness in our Actions*. Our actions must be true to one another. There can be no deception in our actions, whether in actions of love, in kindness, in tenderness, or in appreciation. Yes, the variety of actions displayed in marriage must be clear, so it can be said, “I know he means it” or “I know she means it.”

(3) *Faithfulness in Affections.* Our manifested expressions of affection to one another must be true in this covenant we make with one another. There are so many other things that prove the husband means what he says. His affections are true, they are genuine and from the heart, with no reservation or deception.

(4) *Faithfulness before Others.* How he or she speaks of the other before others is additionally important. Can one trust the other with their weaknesses, not speaking of them to others? Can I trust him in my absence? Will he remain faithful to me? When his family members talk, can I trust him to defend me and protect my integrity? Yes, this is also most important.

(5) *Faithfulness to Our Vows.* The vows today are vows “for better, for worse, for richer, for poorer, in sickness and in health.” Will we be faithful to one another when the trials deepen and when the years physically begin to take their toll on us?

Yes, infidelity to the vows taken in a ceremony comes in many forms. It can come in unkindness or neglect. Even our worship services can be affected by such unkindness or neglect of the husband getting things right with his wife. The apostle Peter declared:

Likewise, ye husbands, dwell with them [the wife] according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being

heirs together of the grace of life; that your prayers be not hindered (1 Pet. 2:7).

Yes, even the prayers of a husband and wife can be hindered by an unfaithful mood, word, action, or hurt against the other. This is why it is important to get things right and to keep things right between a husband and wife. For how does a wife pray when her husband has not lived well with her? What does she pray for? How does she ask God about the need in the light of the unfaithful situations that have never been resolved? And how does a wife pray who has been so hurt that she cries for God to avenge her of the unkindness, especially when the one who did to her the wrong was her own spouse of life? God desires unity and peace in our marriage so that our prayers are not hindered. Sometimes the wife may be at fault, and she needs to make things right with the husband. But most of the time, the husband tends to do the bruising: mentally, emotionally, and verbally.

Dear couple, remember, God is here today. He is a witness of every word and vow in this wedding ceremony. In the coming years the Lord will note how these vows and promises have been kept. Today, this woman becomes the “wife of thy youth” and the “wife of thy covenant” of love.

There are two primary principles in Malachi 2 that are made clear about

this covenant taken today. In verse 14, marriage is a covenant made before God and man; we are all witnesses today of these vows. Then in verse 15, it is this covenant that God blesses by making the two as one. Today, a life commitment of love and faithfulness will be made; this woman will now be the wife of thy youth and the wife of thy covenant.

May your living of life together unveil the precious faithfulness of these vows taken today to one another. **[S]**

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What is a Christian? A Christian is one who has a right relationship with Christ. What is a spiritual Christian? A spiritual Christian is one who has not only a right relationship with Christ, but one who also has a right relationship with the Holy Spirit.

As far as a definition is concerned, that is about the best and simplest conclusion I have come up with in my time. Having read many, many men about these two subjects, I must admit that when we are dealing with spiritual things, it is not easy to be said. Too many times people just seem to get off-track when they speak of what is spiritual. There are many dangers that accompany "spiritual" discourses. It is so easy to become too subjective when we speak of spiritual things, and then in turn get away from the objective Christ. It is His spiritual relationship with the Holy Spirit that teaches us the most about spiritual realities.

Another window of light, hopefully, is the time element we emphasize in spiritual realities. Do we believe this can all be accomplished in our lives in one glorious moment? That would be a mistake to believe. Certainly, and usually, there is some outstanding crisis of the flesh that brings one to the consciousness of the need of spiritual fortification for the Christian to become a spiritual Christian. Every benefit of the Atonement is by the gift of grace in the divine depositum of regeneration, but we must draw upon that divine depositum after our regeneration. But yielding to that crisis experience which urges our search in God's grace for the spiritual for our lives, we should think of true spiritual realities as taking a long-term walk with the Lord Jesus.

In my own life, spiritual realities have been in need of considerable time in a number of scriptural truths. When we are considering the spiritual in the light of the holiness of God, there is a considerable time element involved. It takes time to be a spiritual Christian.

In the fifty years of my being a Christian, I must at least speak of this time as being a composite of two divisions of about twenty-five years each. I can only look back to see it, but that is better. Nobody can plan what it takes to be a spiritual Christian.

— *The Human Spirit*, Vol. 2, Dr. O. Talmadge Spence