

STRAIGHTWAY

“And straightway they forsook their nets, and followed him.” (Mark 1:18)

Christian Purities Fellowship

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Dr. H. T. Spence

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

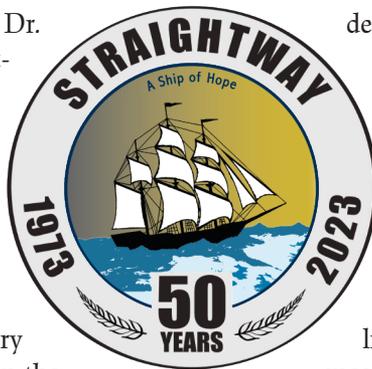
Dr. Spence’s ministry commenced in 1952, in the Pentecostal denomination in which he was born. Over the succeeding years, the Lord brought him to prominence within this ecclesiastical system. He became a noted pastor, literary and music author, Bible conference speaker, teacher, assistant and professor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

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

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

The Neo-Christianity Movement Within

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



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

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

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

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

STRAIGHTWAY

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

The Charismatic Movement

The year of 1967 birthed from the Neo-Pentecostal movement a new strain of spiritual virus: the Charismatic movement. This "Neo" movement was originally found *outside* the Pentecostal denominational context. The Charismatic movement actually began in Lutheran, Episcopal, and Methodist denominations through the influence of men such as Oral Roberts. Around this time, there appeared within the liberal Protestant context some of the earlier signs of "tongues" and operating "gifts." The emphasis was upon the "Spirit" and the "Charismata," or the "gifts" of the Spirit operating during the church services or small prayer gatherings. This was in response to the formal churches that had gone so long in their apostate coldness of religion and "worship."

Passivity was the congregation's place amidst a liturgy of cold sermons read word for word from books. The religious climate was right for such a birth. This new Charismatic movement began to undermine doctrine, truth, absolutes, holiness, and godly living. It emphasized a "spirit" kept unencumbered by rigid rules and "doctrine." Feelings and emotions were to be enjoyed without any restriction of dogma or principles of Scripture.

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

Between 1968 and 1972, this Pentecostal wind swept across the Roman Catholic Church, Christianity's oldest apostasy. It was this movement within the Roman Catholic Church that popularized the term *Charismatic*. By 1972, major Charismatic meetings began to be held at Notre Dame with tens of thousands of priests and nuns claiming a new spirit. They called this experience a *renewal* rather than a *baptism*, because they believed the Holy Spirit first came to a Catholic be-

liever at his Confirmation at the age of twelve. This popular new experience, with the accompaniment of speaking in tongues, was viewed as a renewal of their confirmation.

Because of this movement within the Roman Catholic Church, by 1972 most Pentecostal denominations were accepting the Roman Catholics as

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

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

The Christian Purities Fellowship

Somewhat like a Methodist society that is longing for spirituality, purity, biblical revival, and deeper interest in communion with God *within* the

church, the Christian Purities Fellowship was born as a puritan movement. It was initially the hope that preaching and fellowship rallies would be held in local churches to stir the hearts of the people to Christian purity. Amidst its

Like a Methodist society that was longing for spirituality, purity, biblical revival, and deeper ... communion with God ... the Christian Purities Fellowship was born as a puritan movement.

small beginning, the CPF received strong opposition from the conference level leadership. Harsh attacks from the conference leadership served only to reveal the diseased heart of the system. As has been well documented in history, apostasy has no antidote—its only remedy is judgment.

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

out the world who are found in both the *puritan* and *pilgrim* contexts.

Conclusion

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

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

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

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

God called my father through Isaiah 54 and other passages to begin the Foundations Ministries in the summer of 1974. To this day, we have never regretted the exodus from the system. My dear father desired a school for the Body of Christ without any label or tag

other than a Fundamentalist-separatist school. He wanted it to be a laboratory of the exploration of Truth in an environment of spirituality—a place where anything that was true could be said without the fear of condemnation from a church board or denominational hierarchy.

Likewise, the Christian Purities Fellowship has had an honorable purpose for these last days before the secret coming of the Lord. On July 14, 1973, in its first meeting in my father's living room with twenty individuals present, my father presented the "CPF Pledge," which stands to this very day.

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

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Dr. O. Talmadge Spence

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Why Is This Publication Called Straightway?

Dr. H. T. Spence

Straightway, January 2003

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

In the reality of biblical truth, Mark 1:18 is the commentary of every genuine ser-

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

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

soul. It took place in a moment! Thank God for the experience of the New Birth!

But this small, truth-laden verse, has more to say of the two disciples: "...they forsook their nets." That is the purpose for

The characteristic word of Mark in the Greek language is *euthus*, translated "anon," "forthwith," "immediately," and "straightway." He uses the term 42 times in his Gospel. ... All of these verses show the busy activity of the book.

salvation! Not only to save us “in” sin, but also to save us “from” sin. We are to “forsake the nets,” to lay aside “every weight, and the sin which doth so easily beset us” (Heb. 12:1), and to “come out from among them” (2 Cor. 6:17). That is the only way we can unreservedly follow Christ: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” We make our “exodus” during our straightway conversion, and Egypt is to be left behind, forsaken, denied, and forgotten. We all have been bought with a price, redeemed, and we are no longer our own; we have been made a servant, a laborer, a worker full time in the Kingdom of God.

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

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

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

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Dr. H. T. Spence, Pastor

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The Simplicity of Deep Truth

Dr. O. T. Spence, Founder
Foundations Ministries
Straightway, July 1978

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden (Rev. 2:24).

Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation (Dan. 5:12).

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God (1 Cor. 2:10).

We call attention to three words: depths, doubts, and deep. Sin can take a man to the depths of Satan; Wisdom can take a man to the dissolving of doubts; and, the Holy Spirit can reveal to God's people deep things.

It should be clearly understood: Satan has deep things; man has deep things; and, God has deep things.

Although man is prone to live shallow and superficial, yet it should never be forgotten that Satan still desires to take that shallow man into the depths of sin and despair.

We should never be fooled by the weak and surface manner in which most people are living in our time. We

assume, much too often, that people live below an average level of intelligence. This is not true. Most people we meet have greater understanding of life, sin, and God than they will admit. In reality, they know much more.

It is my opinion that Christians and Preachers are thinking too shallow and superficial, whenever they make this assumption of others. The Enemy of our soul often takes advantage of our naivety at this point, and keeps us as a "simpleton" rather than think of God with profundity.

How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? (Prov. 1:22).

There are simple-ones and simplicity-things which reveal a lack of depth and the presence of immaturity.

When I was a very small boy, about six, I think, I stole two dimes from my oldest sister. I proceeded to purchase ten pieces of bubble gum and 30 pieces of "Mary Jane" candies. At the time, after the purchase, and hastening to the woodshed, in order that I might eat the stolen comestibles as a coward, it did not seem to be such a big thing after the fear passed, and I escaped the theft without being caught. But as years have passed, I have realized how deeply was that sin in my heart. I really believe that it left a terrible scar

upon my entire life, to know that I acted, deeply, in the lie and in the theft of this terrible thing.

It has really come to me, after a lot of thought and prayer, that sin and Satan are deep. God is deep, too. And God created man with a very deep heart; in fact, it is so deep a man cannot truly know his own heart. Man has often deceived himself with a multitude of shallow, surface things so that he might silence his conscience to explore the deeper things of his life. I do not, therefore, believe that any man, in reality, lives as a simpleton in a superficial puddle.

I wonder what would really happen if everyone of us, as a true minister of the Lord Jesus Christ, suddenly returned to our pulpits, and really preached as deep as we could to our people? Christians need deep truth; Christians need to know the profound things of God. We fail when we assume that our people need light and chaffy expressions and illustrations of Biblical truth. The modern church is too often shallow because we have made it so. Quite often I have had people say to me: "Dr. Spence, you preach too deep; I don't understand you!" Now, please pardon me in my response. I know myself, quite well, and I know that I am not too deep, for in the 30 years of preaching I am keenly aware of the fact that people do understand me, because too many of them have been against me for this to be questioned. It is the other way around: I am being understood, and by them

living so shallow, they get around the Truth by playing dumb to what they hear.

The constitutional nature of man was a gift from God through creation; and man is never quite satisfied until that which he learns and knows is known to its depth. Underneath of all of our lives, there is a depth that truly runs deep. And in our own time, we should take advantage of the high-water mark of man's inquisition and curiosity and preach the Gospel as deep as possible.

And it takes a genuinely deep man of God to know how to approach the Word of God, in its profundity, and then grind that truth into simplicity and preach that profound, simple Gospel until it becomes the most profound and powerful force in every heart that hears it. The Gospel of the Lord Jesus Christ took my shallow life and opened up great, deep channels and brought me, by the grace of God, into a profundity that is very clear and simple, in the various principles, but is deep and wonderful and mighty in its abounding knowledge and influence on my total life. I want my children and my people to exactly know the length and breadth and height and depth of this Christian witness. At least, I want this known to the best of my ability to communicate it.

We are nearing the End-Time, and great prophecies and great truths are involved in this transition of the present age to the Age that is to come. We should not allow the superficial to

alter our determined course of preaching and instruction.

Yes, the Gospel is simple; but it is only simple because of the fact that our Profound God and Friend has revealed it to us through the Bible. But when that simple God-sent Gospel is planted like Holy Seed in our hearts, there will always be a profound change in our life from faith to faith, grace to grace, and glory to glory. And that is no small or simple matter!

I wonder if Paul, in his profound moment of glory, knocked over the ink-well of his scribe, Tertius, when the Holy Spirit revealed one simple insight to sovereignty. Should we not read it again in our own time?

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! (Rom. 11:33).

Springs From Othniel

Selected Quotations From Dr. O. Talmadge Spence

The Word of God is dead without the Holy Spirit; the Spirit would be dumb without the Word. Although these words are said in reverence, we believe too many think "charisma" is the Holy Spirit, too.

It would seem ridiculous to me to believe that God would spend sixteen hundred years giving us an inspired revelation through the Scriptures, and then lose them through the translation.

Most books of men have to be read by the tons to receive a good by the ounce; whereas the Bible can be read verse by verse and grace received day by day. It is just another proof that a glutton for words is not the same as a saint.

If the Bible is not God's Word, there is no word from God; since the Bible is the Word of God, we need no other word at all.

The Bible was the foundation for beginning our Christian quest for heaven—and the Bible will be our final step on the staircase that brings us to heaven.

The greatest faith of all is the faith that will believe Scripture when no earthly evidence is in view.

The most selfless life in this world is the life of following biblical truth.

Character is a life dominated by the principles of God's Holy Word.

Fundamenticide

Dr. H. T. Spence

Straightway, March 2002

A key word that describes our society and the heart of its character is violence. Violence also marked the days of Noah:

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth (Gen. 6:13).

Today, murder is often accompanied by an unusual mark of intense and cruel violence. The Charles Manson killings of the late 1960s would make headlines only for a day or two when one considers the multitude of bizarre killing sprees in society today.

Several English words are dedicated to describing the various forms of murder. *Fratricide* is the killing of a brother; this was the first death in history—Cain's killing of Abel. *Homicide* is the killing of one human being by another. *Infanticide* is the killing of an infant. *Matricide* is the killing of a mother. *Patricide* is the killing of a father. *Parenticide* is the killing of both parents. *Regicide* is the killing of a king. *Sororicide* is the killing of one's sister. *Suicide* is the killing of one's self. *Vaticide* is the killing of a prophet. *Sainticide* is the killing of a saint (e.g. the killing of Thomas à Becket). And *genocide* is the systematic exterminating of a national, political, cultural, religious, or ethnic group. Moreover, if

these words are not enough, Altizer and Hamilton in the 1940s gave us writings concerning the killing of God. This killing was called Radical Theology, Theothanatology, or let us call it *deicide*.

Fundamenticide: The Killing of Fundamentalism

In recent years we have been witnessing what could be termed *Fundamenticide*, the exterminating of biblical Fundamentals, biblical separation, and the historical identification of the Fundamentalist movement. Certain growing trends and proclivities today are foreshadowing this approaching death. God raised up a remnant of voices which warned that when certain changes would begin to take place, inevitably a slow killing of Fundamentalism would result. Nevertheless, these voices were often quelled by the powers of ecclesiasticism and religious politics. We have witnessed in the past thirty years the public death of true Christianity in America; we are now witnessing the public death of historic Fundamentalism. Did we see it coming? Will it be part of the end-time apostasy?

What Is Apostasy?

As it deepens in its position away from the Word of God, the contemporary church today is redefining the term apostasy. From its biblical per-

spective apostasy is the final resolve of the principle of sin; it is the final out-post of sin; it is the link between the natural world of man and the demonic world of Satan. Apostasy is the permanent uniting of these two worlds.

However, apostasy is also a defection from one side to the antithesis; it is a revolting or falling away. How does apostasy arise and what is its outcome?

The first recorded apostasy in the Bible is the fall of Lucifer from heaven. Adam's fall was not as deep and permanent as the fall of Lucifer. Although Redemption can bring recovery to man, fallen angels have no recovery provided for them. This is apostasy; God's only answer for apostasy is judgment. Isaiah 14:13, 14 links Lucifer's fall with the power of the will against God; Ezekiel 28:16, 17 links it with the power of pride against God. When these two ingredients come together, apostasy is born.

The Bible predicted in 2 Thessalonians 2:3 that a global apostasy would take place just before the Rapture. Although Paul speaks of the day of Christ as "at hand"

(the Rapture, 2:2), he also clarifies that it would not come except there come a falling away first (2:3). In the Greek the expression "falling away" includes the definite article—"the falling away." Before the Rapture, accord-

ing to Scripture, global apostasy will be a pervading principle in all compartments of life throughout the world.

The Core of Apostasy

Just as the atomic bomb dropped over Hiroshima had at its core Uranium 235, there is likewise a core to the power of the end-time apostasy. We have many religions today such as Islam, Buddhism, Hinduism, the cults, paganism, and the occult. Some declare that these religions are the apostasy of which Christians must be aware. Although these will certainly feed the apostasy, these religions did not "fall away"; these religions were already far away from God.

The term apostasy deals with a religious position that is singularly presented in the Bible in affiliation with God's people. True apostasy must have something from which to fall. It is the identification more specifically with a "defection from truth" or a turning from truth.

In recent years we have been witnessing what could be termed *Fundamenticide*, the exterminating of biblical Fundamentals, biblical separation, and the historical identification of the Fundamentalist movement.

The one necessary ingredient for the final world apostasy is the globalization of Christianity. How often we have thrilled under missionary messages emphasizing Matthew 24:14,

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

However, this passage does not mean that the world will believe the gospel or accept it. The gospel taken universally will simultaneously give opportunity for apostasy to expand; apostasy results from rejecting or falling away from this gospel. There can be no false prophet without first a true prophet. There can be no false Christ without first the true Christ. There can be no false gospel without first the true gospel. There can be no apostasy without first a true Christian faith. Yes, there can be no global apostasy without the gospel going to the ends of the earth to be rejected or outwardly accepted and then turned away from.

Matthew 24:15 warns of the coming “abomination of desolation” that will take place in the Holy of Holies of the temple made by the Antichrist during the Tribulation Period. We see today the Jews coming back to their land; we see nations rising with perplexities; we see violence filling the earth. But to the Christian the greater insight to the coming of Christ is what is happening in the falling away of Christianity in the churches, our present-day holy places.

Today we are witnessing wholesale compromise; we are witnessing the power of carnality ruling in the hearts of professing Christian men and women; we are witnessing the falling of truth from the pulpits; we are wit-

nessing the music of the world taking over the churches. Spirituality and holiness are mocked and ridiculed by the leaders of denominations, fellowships, and movements. Oh, dear reader, what is happening in the holy places is that which moves us to deep grief and wailings. The nearer we are to the coming of Christ the greater this will be! In 1 John 2:18, 19 we read,

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

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.

[Emphasis added]

Who is this group, identified as *they*, among God’s people? They are antichrists. Yes, this is part of the true “falling away”; it is to be found within the camp of God. The antichrists found within and among true Christianity will become the core of the globalization of apostasy.

We are told by Christ in Luke 17 and in the Olivet Discourse that the end time will be as the days of Noah. One of the marked characteristics of those days was the coming together of seeds: the ungodly seed of the Cainite line mixing with the godly seed of the Sethite line. Such a mixture of spirituality and sin brought about aggressive powers. This was a merging of true re-

ligion with sin. It produced a power greater than plain old sin. This same product of mixed seeds will become the *core* power to produce *the* Antichrist. The Judas among God's people will be the power for *the* great end-time betrayal.

In the fall of 2001 we witnessed among various prayer meetings across our country a classic service at Yankee Stadium in New York City. That which brought all these religions together was the cry of hurt and bereaved people. Many grieving people will turn to anything for consolation and sympathy in time of a crisis. It is one thing for Hindus, Buddhists, Muslims, and all other religions to come together; this is the godless religious seed. However, putting Christianity's Billy Graham and gospel music into this melting pot produces a power that is far different from ordinary sin and false religion. This powerful mixture produces a deception that is greater than any deception that has ever come to man.

Consequently, giants of men and women appear because of this power; men of renown are the offspring of such mixings. We view with wonder such examples as Rod Parsley, Benny Hinn, Marilyn Hickey, Kenneth Copeland, and John Hagee. These are powerful people with coffers full of money and auditoriums filled with followers. Such individuals would have never come into existence without the converging of spirituality and carnality, without a large populace turning

away from the truth, and without wholesale falling away within Christianity. And God has sealed this merger with delusion (2 Thess. 2:11, 12). This is where the *core* of the world end-time apostasy will be found.

Will Fundamentalism Be a Part of This Core?

Such a question is staggering! Will the movement that God raised up in the latter part of the 1800s against the powers of Liberalism and Modernism be part of this core? Will the very movement God used against the false ecumenical movements, against the Charismatic movement, and against the Neo-Evangelical movement be sucked into the vortex of this core? The Fundamentalist movement has truly been honored by God to be the sword used against the foes within Christianity. It has been as a standard raised when the enemy came in like a flood. It has been the bastion and Masada for the remnant, for the puritans, for the pilgrims, and for the separatists. Yes, it has been most honored by God!

Dr. David Beale gave a classic observation concerning Fundamentalism in his book *In Pursuit of Purity*. He declared:

Historic Fundamentalism has changed. The historian of the movement must not, therefore, be found guilty of *presentism*, that is, projecting the values, goals, and methods of the present on the past. One must interpret any such movement in the light of its own

religious and cultural context—not in the prejudices of what he would like for it to have been. Historically, Fundamentalists have striven progressively for what they regard as biblical purity. This does not imply a belief in perfectionism, but it means their goal has been a position as consistent as possible with the doctrine of holiness. Such a doctrinal distinctive has consistently positioned historic Fundamentalism away from the center of organized religion. The present study reveals that pre-1930 Fundamentalism was *nonconformist*, while post-1930 Fundamentalism has been *separatist*. Like the English Puritans, most early American Fundamentalists attempted to purify or purge the denominations from within. Like the English Separatists, the succeeding generations came out and started afresh. The separatist position itself, however, did not completely solidify as a distinct, militant movement until the 1950s (p. 5).

Could the death of public Fundamentalism become the final, necessary element for the core of the end-time, global apostasy? Will the last bastion of truth on the planet “fall away” and go the way of all flesh? Will it become what it so tenaciously condemned? Will the very movement that stood against all of the onslaught of hell throughout most of the twentieth century become the final triumph of the Devil to destroy *publicly* the only voice remaining with any global influence?

Will the very Christian universities and colleges that led us with biblical armament and discernment now become the leaders to take us into Neo-Evangelicalism, Charismaticism, and eventually back to Rome? These are most sobering questions to face!

Fundamenticide: A Slow Killing

“Historic Fundamentalism has changed.” Although not all changes are wrong, some changes are costly! For certain changes redefine and redirect the heart, the soul, and the spirit of a movement, an institution, or the legacy of a college or church. Such changes early in the history tend to be subtle. But once the momentum is evident, the changes become more aggressive, bolder, more intimidating to the remnant. Once the spirit of change takes over a leader or a people, the pace of the changes quickens. Such a spirit will even convince those forwarding costly changes that such changes are of God, that they will be most productive to accommodate the world’s commendations.

The changes quietly begin with a few leaders, privately meeting behind closed doors, in a restaurant over a steak dinner, or in a car driving to a meeting. With true communion with God lost a long time ago, the powers of professionalism and administration take control of ministries. Scholasticism takes the place of prayer, and personality takes the place of the Spirit’s anointing. Certain trends then become vogue and fashionable in be-

lief and practice. Once the changes are talked among the elite, they are then implemented in their various quarters of influence. Once enough leaders have joined the rising tide, the changes then sweep over the laity. At this point, the laity volitionally either get in harmony with the changes or are forced into the new mold. Ecclesiastical politics is the same whether it is found in a denomination or among independent churches.

Eventually the common man, who has been intimidated for not being like the leaders, awakes to find the legacy of his forefathers mocked, dismantled, and torn apart. This destruction never happens overnight. History has proven that if any biblical movement dies, it is the result of a twofold reality: the progressive falling away of the people within the movement, and God eventually giving the movement up due to that falling away. What was once a place of His glory could become the place of His judgment.

Fundamenticide: The Public View

For several years the term *Separatist* has been slowly but surely leaving the Fundamentalist movement. For many decades the terms *Separatist* and *Fundamentalist* were synonymous within the movement. When the Neo-Evangelicalists left the Fundamentalist movement in the latter part of the

1940s, they set out to intimidate the separatist position. In recent years the Neo crowd has been pounding away at this part of the Fundamentalist foundation.

Sadly, it must be acknowledged now that many in the Fundamentalist movement today have become Neo-

Evangelical in heart. Perhaps this has happened because of their secret attractions to the expositional

preaching of the Neo-Evangelicals; perhaps it is because of the popularity of the Neo-Evangelicals; perhaps they secretly have been listening to their music; perhaps they have become friends with them; perhaps it is because they have become tired of the battle. Nevertheless, the symptoms of *Fundamenticide* are evident. The stark reality is that *Fundamenticide* is a killing from within.

Let us note the progress of this slow killing that is taking place publicly. First, there has been the growing dislike for the *Separatist* principle. This term has left the pulpit; it has been removed from dress standards of churches and schools. Sports have now been made intercollegiate with many questionable schools. Neo-Evangelical speakers now are sprinkled throughout the year participating in seminars, special classes, and various conferences. Either such guests have become more separatist in their iden-

Could the death of public Fundamentalism become the final, necessary element for the core of the end-time, global apostasy?

tification or the ones inviting them have compromised their own standards to bridge the gulf between the two. There is one thing that must be acknowledged about the Neo-Evangelicals: they left the Fundamentalist movement rather than stay in and try to subtly redefine Fundamentalism as we are witnessing today by a number of prominent leaders.

Secondly, it has been the Neo crowd that has paved the way in the guise of scholarship to introduce multi-versions of the Bible to the Evangelical world. They are the ones who made the NIV the most purchased Bible over the past two years. Now many in the Fundamentalist camp are joining the Neo-Evangelical multi-version emphasis; it truly has become the next step for the crossover.

Thirdly, Christian universities are contracting Neo-Evangelicals and Charismatics to write the music for Fundamentalism. We have had to hire the enemy to write the music for us. This is making the crossover to Neo-Evangelicalism easier for the people. Yes, the killing is slow, but sure.

The final ingredient has been to take the very term itself, *Fundamentalism*, and begin to mock it just as we have heard the intimidation leveled against the Authorized Version. We now are hearing the rumblings of a need to rid our legacy of the term *Fundamentalist* under the pretense of our name being misunderstood by the world. Why not clarify the term before the world rather than discard the term

as if it is no longer usable? Men have fought the Neo's under this banner for over a century. Is this our final change to sever the past? No doubt, there are all kinds of ingenious, pragmatic reasons that could be given to discard the term *Fundamentalist*, just as there have been to discard the Authorized Version.

Fundamentalism has so subtly synthesized into itself a form of Neo-Evangelicalism that the last vestige to be discarded is merely our name, already hated by the liberals and Neo-Christianity. The crossover is coming; the stage is being set! *Separation* has become both an archaic word and manner of living; the Philistines are now being contracted to write our music; we have now joined the Neo-Evangelicals in the acceptance of the multi-versions of the English Bible; we have joined them with a manifesting distaste for the Authorized Version. The final distinction that needs to be extinguished is the identifying term of our legacy.

Presently, what are the differences between Neo-Evangelicalism and contemporary Fundamentalism? When will the final deathblow be given to Fundamentalism? Will heaven rejoice and be thankful for the changes, or will heaven turn its back upon us? Once a man leaves truth, he will even believe the changes he initiates are of God. It is part of the *delusion* from God Himself upon those who have lost their love for truth. What brings the greatest sadness is

that the movement will not be destroyed from without. *Fundamenticide* will be the work of “mine own familiar friend, in whom I trusted, which did eat of my bread, [and who] hath lifted up his heel against me” (Ps. 41:9).

Conclusion

God raised up a remnant over these years that lifted up their voices to warn us. Their pens unveiled the subtle changes taking place. Will we now call them troublemakers? Will we stand aloof from them because they have been strongly persecuted by the *changers* who are boldly stepping forward? It is time for preachers, musicians, missionaries, teachers, and laymen to rise up and declare with honorable hearts, “We have gone too far in our changes! If we want to spiritually survive with God’s favor, we must return to the heart and spirit of our legacy! Oh God, send us a mighty soil-shaking

revival that will bring repentance for what we have done and are doing!” May we say as Naboth said to Ahab, “The Lord forbid it me, that I should give the inheritance of my fathers unto thee” (1 Kings 21:3).

The true spirit of the Fundamentalist will never die in the hearts of the remnant, even if the public face of the movement dies. God may be using the present distress within Fundamentalism to manifest all hearts. And those who have desired to leave the legacy will do so and coin another term, as the Neo-Evangelicals did. Yet, we plead for God’s Word and grace to save us as teachers, preachers, Christian churches, and institutions of learning from becoming an instrument to bring about the public *Fundamenticide* of this great legacy. May our Lord have mercy on the last bastion against the Apostasy: the Fundamentalist movement.

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The Martyrdom of Naboth and His Sons

Dr. H. T. Spence

Straightway, January 2001

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

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

Ahab: The Syncretistic King

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

Ahab's syncretism—his attempt to unionize opposite religious tenets—is clearly seen throughout his life. Politi-

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

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

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

The Invisible Powers Vying for Men in Leadership

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

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

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

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

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

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

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

Yet 1 Chronicles 21:1 states,

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

Harmonizing these two passages reveals that God suffered David to be moved to number the people and that the influential power upon David was Satan. Satan stood up against Israel and provoked (stirred up) David to number the people. This principle is

The Naboths of history have always had two decisions to make. They will eventually either sell out and give in out of fear for what they might have to go through, or they will refuse to leave their legacy and do all they can to stand.

also seen in the New Testament (Luke 22:31,32) when the Lord revealed to Peter that Satan desired to sift him as wheat (and Peter did deny his Lord). Thank God, both David and Peter recovered; but the satanic influence nevertheless was there, and the damage was done by both of them.

This is why it is imperative, more and more as we are near the coming of

Antichrist and the False Prophet, that we pray for those in leadership. Such leaders will be found in government, in the media, in the churches, in Bible colleges and Christian universities, and in secular and Christian music. The invisible powers may not be present on the ordinary context of human living, but when leadership is placed upon such individuals, the invisible powers draw near and begin their mental and spiritual enticement in a very subtle fashion. There are certain moments and arenas of opportunities where these powers will increase. It is always a fragile situation when both God and the Devil meet on the battlefield of a leader's soul. This is not a principle that can be alleviated; every leader will have to face these powers with God, with principle, and with prayer. The greater the influence of the leadership, the deeper the powers

by which he will be influenced.

Yes, dear reader, pray for the leaders! Pray for

the pastors! Pray for us who lead Christian institutions! Pray for us when the powers press for change and accommodation to the carnal. Pray for us when the invisible powers are pressing for the control of thought to compromise, to get the job done whatever it takes, to get the money in at any cost, to satisfy the people with their kind of music. The conscience smites

a leader the first time a compromise is made; but afterwards, the conscience becomes more and more at ease. One concession makes it easier for another and then for another. These steps, guided by the invisible powers, finally will bring the heart to believe the Bible is no longer the singular standard of all matters. Many good, spiritual things may be present in the life and even the memory of a leader; but after a number of years, the leanings in the other direction will take their toll upon him. Such leaders will then become a bridge for a far worse generation that will have no "halting" between the two opinions, for there will be no true God at all in their lives.

Not for Sale

In 1 Kings 21 we read of Naboth the layman whose life is found under the leadership of Ahab the king. We read of him in his singular appointment in sacred history. Naboth's name means "a sprout, fruits." He had a vineyard hard by Ahab's palace in Jezreel. He was a man who had received a piece of land through the providential hand of God. It was an inheritance from his father and had been in the family for generations. Nevertheless, Ahab desired this vineyard for himself. He wanted to change the vineyard into a garden of herbs because it was near his house. He was willing to give another piece of land for the vineyard or its worth in money. Surely, Naboth would have done well to sell or even exchange on such liberal terms as these.

But the layman of principle responded to the leader, "God forbid that I should give the inheritance of my fathers unto thee." These are the only words given by this dear man that are immortalized by the Eternal Canon. They portray a classic, separatist, Fundamentalist's declaration when leadership cared nothing for legacy and the inheritance of fathers. Naboth could not—he would not—do this thing and sin against God.

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

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

sons, but 2 Kings 9:26 reveals that Naboth's sons were stoned as well.

The Cry Today: "Change the Inheritance"

Psalm 16 reveals the heart of David concerning his legacy:

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

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

One of the saddest things for the

laity is to witness the changes that come over a process of time to their pastor or alma mater. For a number of years they were taught soundly the Word of God; they were given a legacy and a goodly heritage of the Scriptures with biblical standards for living. But time now reveals that the leadership has changed. The invisible spirit of the world has slowly manipulated the thoughts of such a leader. These leaders will not come right out and say "I want it; I want to change it." But the policies initiated, the messages preached under the guise of spirituality, and the subtle changes in the music will all be part of the voice putting pressure on the Naboths of the congregation.

What Does a Naboth Do?

What does a man or woman do who has been a member of a church for many years and begins noticing the landmarks of the legacy and spiritual inheritance being tampered with? What do they do when for years the pulpit preached from the Authorized Version and now the same pulpit declares that other versions are to be welcomed? What do they do when they hear all of the scholastic debates of which is which and what is what? What do they do when, after being warned years ago of the Neo-Evangelicals ushering in new versions and new music and new methods, now such realities are vying for takeover of their vineyard's legacy? The laymen have no Greek, no Hebrew, and no Criti-

cism background, and yet their leaders are making changes. What are they to do? What do ministers do who have followed other leading men that now seem to have little desire for their inheritance? If they say anything to the leaders about the takeover of the legacy vineyard and the changes that are evident, they will receive private rebukes combined with reasonings for the changes. Then if a Naboth persists in his concern, rebukes from the pulpit are given, then letters written, then conversations to get Naboth out of everything. It is one thing to deal with an apostate in a biblical manner; but when leadership compromises and its carnal followers support it, what will they do with the Naboth who refuses to change or bend to the change? What will they finally do with his persistence to preserve the legacy of his forefathers?

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

Naboth's vineyard became the very place for Ahab's demise.

The Sons of Naboth

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

and students to a spiritual legacy sell out under the pressure to compromise when our fathers gave their lives refusing to do so! We must earnestly contend for the faith once delivered unto us.

Conclusion

Oh that God would raise up sons and students who will give their lives, just as their fathers or preachers did in order to keep heaven's appointed vineyard of the Faith! The invisible powers of evil are ever increasing with greater force to squeeze us into the mold of compromise and conformity. Christ, Who at one time was standing in the midst of the candlesticks (the institutional church), is now on the outside of the church. Only individuals will hear His knock and hear what the Spirit saith to the churches. It has become the day of the individual's walk

with God while the corporate witness of Truth is declining. More local churches are becoming divided on the issues that we face. The man or woman with a conscience captive to the Word of God is becoming a rare breed indeed. But such a man or woman is part of the legacy of our past, and by God's grace we must stand in our inheritance, having done all to stand, even if it costs us our lives.

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

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We Must Not Change

Changes in life are part of living:
Changes in seasons, weather, and time.
Changes will come in age surviving;
Changes are part of Earth's lifetime.
But there must not be change in standing
True to the Lord and His great Word.
We must not change!

Some things in life have proper changes;
Providence guides such changes along.
Walking with Christ will bring good changes;
More to His image we belong.
But there must not be change in living:
Living for Christ with constant love!
We must not change!
Eternal is God's revelation;
Never outdated, never to die!
God keeps His Word by preservation.
Its truth we must not e'er deny!
Man cries for change and cries with hatred:
Tired of the old and tired of the truth.
We must not change!

End time will bring abundant changes,
Changes against the Word of the Lord.
We must not yield to subtle changes
But stand alone upon God's Word.
God keep us faithful to the Scriptures,
Unchanging heart 'midst changing time!
We must not change!

—H. T. Spence—

