

STRAIGHTWAY

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

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The Crossover: A Growing Trend in Christianity

Dr. H. T. Spence

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Throughout the recent decades of American Christianity, there has been a growing trend of what has come to be known as the crossover. Not exclusive to our generation, this subtle tactic of the crossover has appeared at critical seasons throughout history. However, it has been the contemporary crossover that has grown into a subtle yet powerful trend seeking to pull down the public testimony of true Christianity.

Definitions Given

The terms *trend* and *crossover* should first be clearly defined. A trend refers to the general course or drifting of a thing or matter. It is the fashion found at any given time in a generation; it is what is in style or in vogue at a given time. Often these trends are birthed by specific individuals, or trendsetters, who then attract a powerful following. Trends have frequently changed the course of

history or altered the flow of a movement, whether that movement was of God or of the world. A trend can be a very powerful, influential entity in a generation, turning a segment of people as if turning the flow of a river.

The term *crossover* in its simplistic understanding is a bridge or other structure for crossing a river, highway, etc. As a prominent term in today's music industry, however, crossover is defined as the act of crossing over to a different style, usually with the intention of

broadening one's commercial appeal to a wider audience. The term *crossover* may identify the act of crossing over in doctrinal identification also with the intention of broadening one's appeal to a wider religious audience. A crossover is basically a compromise of two distinct points of view, philosophies, or characters.



The Crossover's Appearance in the World Today

Three contemporary religious forces can serve to illustrate the powerful trend of crossovers. One example is the 14th Dali Lama Tenzin Gyatso, who is the Buddhist head of state and spiritual leader of the Tibetan people. Due to the Chinese communist takeover of Tibet in 1959, the Dali Lama presently is in exile in India still with a world following of Tibetans and global Buddhists. He has been the key man to westernize Buddhism by making it more religiously palatable to Western thinking. Because of the stark contrast between Western and Eastern forms of thought, there has been the growing ecumenical trend to make these philosophies more compatible. This trend has necessitated a crossover from one or both forms of thought. While Western thought is leaving its

linear reasoning based on absolutes in order to become more accommodating with the changing world view, the oriental mind likewise has come to realize that it will have to adjust its content in order to live and survive in a growing ecumenical world. Therefore, that which was hard for the Western world to assimilate from Buddhism, the Dali Lama has endeavored to accommodate in Western terms, modifying the esoteric concepts of Buddhism. He has truly popularized this ancient, eastern religion to Western man, thus opening the New Age Movement philosophy to the Western world. The Dali Lama's visits to the Vatican in recent years, his audiences with the Archbishop of Canterbury, and his popularized writings on Buddhism have all been the attempts to crossover and make his audience broader to achieve acceptance. His terminology has become more palatable to the style and vogue of Western thought.

Yet from an evangelical perspective, Neo-Evangelicals sought to bridge the doctrinal gap with the Liberals, particularly those in the Neo-Orthodox camp in the 1940s. When such men left Fundamentalism, they began using the terminology of the Neo-Orthodox theologians, quoting from such men as Karl Barth, Emil Brunner, Rudolph Bultmann, C.H. Dodd, William Barclay, and a host of others. The Neo-Evangelicals made themselves "at home" with the style of these existentialists, believing such a style gave them a greater aura of intellectualism

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to place them in league with European theologians. Their strategy was clear and to the point: use the existentialist's style and terminology in order to place their new movement in a broader community of acceptance. To the Neo-Evangelicals, the existential theologians were the "heavy-weights" of the theological world, and they wanted their writings to be more accepted in the broader audience of theological thought. However, many Neo-Evangelicals were drawn into the vortex of existential theology and lost their identification as evangelicals. What few absolutes they had were forfeited in order that they might be accepted by a broader audience of theology.

A third classic example of the crossover tactic has been in the ministry of Billy Graham. Even from his early years as an evangelist, in order to broaden his appeal and ministry, he has often crossed over to the world's music and contemporary lingo in order to bring the world's crowd to his crusades. In the early 1970s, he went so far as to put on a hippie wig and dress up as a hippie in order to mingle among the attendees of a large rock festival in Florida. He adopted an old pragmatic philosophy: "Become one of them to win them." He began to use their style of life and music in order to bridge any gap between God and the world. For years Mr. Graham has promoted the world's music, from rock to rap, as a drawing appeal to his contemporary. His son Franklin Graham has taken the tactic of the crossover

and deepened his pervasiveness in it. After using another style for a period of time, it is inevitable that the other style will finally become the standard style and identification of the individual, even if he merely started out with the intent of appealing to the other side. Truly the crossover has been part of the warp and woof of Neo-Evangelicalism since its inception.

Dr. Bob Jones Jr.'s Warning

In *Cornbread and Caviar*, Dr. Bob Jones, Jr. gave these words in his introduction to the book:

I wished to recount certain facts which demonstrate how New Evangelicalism infiltrates organizations and institutions and destroys them, and I felt it imperative to show how New Evangelicalism can emasculate the ministry of a preacher. I know today that biblical Christians are not nearly as aware as they ought to be of how vicious and dangerous is this insidious movement, and God's people need to be alerted to its methods and purposes. I have tried to indicate by several definite examples that its talk of love is phony and dishonest. In fact, New Evangelicalism is a state of mind as well as a religious "position." It is really a halfway house to total unbelief, and no New Evangelical can dwell there permanently. He will either be forced back to biblical Truth or go further into infidelity.

Modern Liberalism (and that is what New Evangelicalism really is) is a step on the way to a com-

plete surrender of the scriptural Faith. It is as great a peril to effective Christian service as is avowed modernism, agnosticism, or atheism. The compromiser hates those who stand for the biblical obedience which the New Evangelicals have abandoned. Where Fundamentalists are faithful and consistent, they are a rebuke to the conscience of compromisers. In retaliation, New Evangelicals seek even more and more the fellowship of unbelief and go further and further towards serving its cause.

When the crossover begins both in the heart and in the actions of the compromiser, Dr. Bob makes clear the inevitable: the individual will seek "more and more the fellowship of unbelief and go further and further towards serving its cause."

The Crossover in Music

In recent decades one of the most critical and delicate areas in which a crossover has been more evident is in the context of music. Though the contemporary sound may be traced back much further, it was during the 1960s and 1970s that many crossovers and changes took place in American Gospel music. Within these twenty years our country was bombarded with a new type of Christianity that was being commercially promoted through its acceptable music. In this marketable music, worldliness was becoming an increased trait. Thurlow Spurr, Kurt Kaizer, Ralph Carmichael, O. D.

Hall, Jr., and eventually Bill Gaither—these Gospel music innovators were stepping forward to make Christianity more acceptable to the world by inculcating the world's sound. Some men tried to restrain this move by confronting these prominent musicians about their obvious changes. But such noble hearts were met with a variety of responses from the innovators. Thurlow Spurr's response to his turnaround popularity was, "Well, thank God things have changed! Most people have discovered that music (that is, musical notes and rhythms) is only the vehicle to convey a message. The vehicle can change . . . and God help us, if it doesn't." Bill Gaither confronted his critics in 1970 with the response, "The message may stay the same but the wrapping of it doesn't." Paul Johnson, one of the great contemporary writers of the 1970s said the following:

"Today the church faces a world that is not the least bit interested in hearing us defend our sacred cows. It is interested however, in hearing a solution to the crises it faces in the realm of personal identity, economy, ecology, ethics, guilt, hope for the world's future . . . all of which have profound solutions in the Person of Jesus Christ.

Johnson desired to draw the fire away from the changes taking place in Evangelical music by bringing other subject matters to the forefront, those that the socialists were dealing with.

Ralph Carmichael was the man who

revolutionized the Evangelical world into accepting rock music on a national scale through the films of Billy Graham (beginning in 1967). He told his critics that philosophically, music was "amoral" and could not be categorized as either "good" or "bad"; he believed the problem was how the artist was using the music. He further stated the following: "I feel I

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must write in whatever idiom will be the most effective for Jesus' sake. Our message stands the same, but the vernacular communication tools must change in order to stay relevant."

Despite strong attacks upon these innovators, time has shown the weakening of the critics and the full acceptance of the contemporary sound.

Ralph Carmichael, who has been married and divorced several times, is still in the mainstream of the CCM influence and is making influential inroads into the more conservative Christian camps. Through his seminars and music schools, Carmichael has endeavored to convince the churches of America to allow their musicians the freedom to experiment with all forms of music.

Others have aided Carmichael's presupposition of secularizing Christian music. O. D. Hall, Jr., a past innovator of CCM and minister of music at Van Nuys Baptist Church in California, stated in the early 1980s

that "the wall between secular and sacred music is breaking down, along with a removal of the traditional church mold. This is good for the Church." While experimenting with eclectic musical sounds twenty years ago, Bill Gaither, the award-winning

gospel songwriter, stated, "I see music going in all different directions. I believe that, as members of the

body of Christ, we have to prepare ourselves to not get uptight about this."

The Crossover of Amy Grant

The Dove and Grammy Award-winning Amy Grant is a CCM personality who has been a leader in innovation since her early music career. She became the first CCM artist to cross from the so-called Christian side to the pop side, landing "Find a Way" on Billboard's top 40. Even as early as 1979, in her release of "My Father's Eyes" she was shown on the album cover with her blouse's top buttons undone and a seductive look on her face.

Making a crossover in music necessitates the writing and singing of so-called Christian songs that could be used in a double context. A classic example is Grant's song "Baby, Baby." She has stated in periodical interviews that she was thinking of her little baby in the writing of the song, but the crowd that listens has another thing in mind. Her songs become more philo-

sophical than religious, and her husband Gary Chapman has been a strong influence in her crossover career.

Rolling Stone magazine several years ago wrote of her attendance to a nudist colony in Europe. Although there was a furor over this un-Christian lifestyle, within a few months her popularity returned among her CCM followers. Yet, through the incident she picked up

music. Of course, it would also be very easy to simply follow those who are the trendsetters in Christianity or seek the aid of those who are in the mainstream of what is in trend, in vogue, and in fashion in the worship and music industry. To do so would truly broaden the appeal to a wider audience. Some might say, "We need to go where the fish are," or "We have got to change and become more acceptable if

With the pressures coming upon us as Fundamentalists ... there is always the temptation to cross over to the other side in our style of living, our style of worship, and even our style of music.

we are going to survive in the days ahead." There are

quite a few admirers from the secular rock world. By writing her music with the overt style of the secular, she was able to make the crossover as an artist into the secular field. She is a professing Christian who is an entertainer, rather than a Christian entertainer. This change also happened with others such as The Statler Brothers and the Oak Ridge Quartet.

The Temptation of the Crossover

The crossover trend is a powerful enticement, especially in our generation. With the pressures coming upon us as Fundamentalists to gain more followers, to build the bigger churches, to keep our academic halls filled, and to become more accepted by the lucrative crowd and the media, there is always the temptation to cross over to the other side in our style of living, our style of worship, and even our style of

always deceptive reasonings that will quickly come to our heart to entice us to the crossover.

The Fundamentalists' temptation of the present is not so much the crossover to the world or even to liberalism. But our temptation will be to make the crossover into Neo-Evangelicalism. After all, the members of this movement were our brothers at one time, though disorderly. We were one before the split. Their men have succeeded in building edifices, in accruing money, and in composing acceptable popular music. They are the acknowledged mainstream of Evangelical Christianity in America and throughout the world. Their prime spokesmen, such as Billy Graham, are at the top of the list for the most admired individuals in America. Suppose we simply cross over in a few things and take advantage of these trendsetters and see if

they will work for us?

Yes, there is the temptation to write the music as they do, to make the preaching more palatable to the carnal man as they do, to “preach Christ” without a stand as they do. Once an individual or a church sets the crossover in motion, the tendency will be to take advantage of it again and again. The results will speak for themselves: the end will justify the means. Add a little bit of soft syncopation here, sprinkle some dissonance there, write a few breaks in the rhythmic pattern, and you have a hit on your hands. Even the Neo-Evangelical radio stations will be calling and lauding the accomplishment and will begin buying the music. It has the appearance of their music; it has that Charismatic sound; and success will laud the crossover. Then a few will cry for the musical trendsetters to step forward and train them in the crossover. The music will become so appealing and desirable that if we cannot write it ourselves, we will hire those outside the camp to compose and perform our music. They may be Charismatic or any other brand of the Christian spectrum, but they are (so we will begin to reason) the more talented writers and musicians in the kind of music we are now looking for. After all, these outsiders know what the people want; their success has proven this to be true. In the end, when the crossover has performed its duty, we will be more accepted simply because we crossed over to be like them in style.

Then, slowly but surely, the tragedy will be manifested. It will become evident that while we were trying to become more like them in our worship and music, we will have lost our identity as God’s chosen in the earth. The distinctives that made us great in our precious Lord will be gone. Our worship, our music, our dress, our manner of living, as well as our failures and calamities will be no different from those whom we secretly longed to emulate and join. Our musicians will play like them because we trained them so. Our vocalists will have the same soft, ethereal sound as they do, because we trained them so. Our composers will compose with the same surrealistic, modern musical chordality, with wandering, pretty melodies that have no strength and no conviction, because we trained them so. The sad day will finally come when the line of distinction will be erased between the Fundamentalists and the Neo-Evangelicals; the crossover will have succeeded. What we thought was exciting and innovative, a novelty to us as Fundamentalists, will become the razor to cut away our Nazarite vow of heart and life before God. Why? It is because the trendsetters trained us so.

Conclusion

Is the above scenario one of impossibility, possibility, or probability? Will music become Fundamentalism’s crossover bridge to Neo-Evangelicalism? Only God knows what is the end of the Fundamentalist movement. But

His people must be on guard for any dangerous trends and trendsetters making their way into the Body of Christ. Some will try to convince the Lord's people to not be concerned or afraid of the changes: "It is time for a breath of fresh air and fresh innovations to come to our churches, even if we have to cross over the line which our forefathers drew on the battlefield in order to get it." We must *not* give ear to the trendsetters and their line of reasoning. Our churches do not need champagne music or the eclectic sounds to "liven up" the services. It is not the synthetic remedy of the Charismatics we need. Dare we fall on our knees, and in desperation of heart cry out to God for an awakening to righteousness and for a revival in communion with God? Such a genuine move of God will pull us back from the border of the world, its sound, and its desired acceptability. The crossover to Neo-Evangelicalism is not what we need. There is no hope to be found there. The crossing that we need to make is over the Jordan River that leads into the Promised Land of spirituality and holiness of heart (Heb. 4).

May God save us from falling into the belief that the grass is greener on the other side of evangelicalism. We as Fundamentalists have had a noble birth; let us not leave it, but pray for revival within it.

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The Need of Bible Prophets in Our Times

Dr. H. T. Spence

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How often we read in the Old Testament of God's sending a prophet to a man or a woman. Examples include such cases as Nathan to David (2 Sam. 11), an unnamed prophet to Jeroboam (1 Kings 13), Elijah and Elisha to Ahab (1 and 2 Kings), or Jehu the son of Hanani the seer to Jehoshaphat (2 Chron. 19). These men were God's men, anointed men, the appointed mouthpiece of God to the people.

Biblical Perspective of a Prophet

The biblical role of a prophet was unique among those appointed as servants of the Lord. He was different from the priest who represented the people to God; he was different from the Levite who served in the House of God; he was different from the rabbi who taught the Word of God; and he was different from the king who was to rule as a shepherd.

The prophet was the *nabhi*, the mouthpiece or the spokesman of God. This Hebrew word

means "to boil over, to bubble up, to pour forth words." This boiling over or bubbling up was often visible in the animation of his preaching, his loud, direct-to-the-heart message, or his boldness. It was often manifested with candor about the sins and failures of his audience, a candor accompanied

by an anointed authority. Because of this boldness he was sometimes mistaken for a mad man; in fact, the Hebrew word for *prophet* is also the word for *mad*. The prophet was loved by the remnant of God's people; however, he was hated and despised by the carnal because he told the people the words of God, which often were against the heart of the people. Such a man was the one who brought forth "the burden of the word of the Lord" (Mal.1:1). His very title was the embodiment of prophecy: the foretelling of things that would happen and the forth-telling with candor of "Thus saith the Lord!"

The New Testament term *prophetes*, from which our English word comes, means "before the face" or one who stands before the face of God. Paul made it clear in Ephesians 2:20 that we are "built upon the foundation of the apostles and prophets, Jesus Christ

The greatest need in days of apostasy is the voice of biblical prophets heralding the needed message and burden of God's Word to the people—God's people.

Himself being the chief corner stone." The prophet was not only a man who was the mouthpiece for the burden of God's Word to the people but also a man who saw what others normally did not see—what they often refused to see. He was called a *seer*. The word *seer* is tied up in the Hebrew words *roeh*

and *hezeh*. First Samuel 9:9 states, "Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." At times the prophets were so detailed in what they saw and bold in what they said, that those estranged from God would cry out, "O thou seer, go, flee thee away into the land of Judah . . . and prophesy there" (Amos 7:12). The professing people of God would cry rebelliously to the seers, "See not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits" (Isa. 30:10).

Of all the servants of God, the prophets were the most hated. In Matthew 23:29-34 Christ was very strong in His condemnation of how God's people treated the prophets:

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers ... Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.

We must remember that in all Christ said of God and of Himself to the people, it was His office as prophet that ultimately brought His crucifixion.

Crucial Men for Crucial Times

Although the prophets were mortals, men of like passion of the very men to whom they were sent, yet they were crucial men with a crucial message in crucial times. They were a unique breed of men, saved men, redeemed, who had a holy heart that was sovereignly picked up by God to become His representative to the people. They came in times of drifting, neutrality, compromise, and apostasy. They became the screaming conscience of a people whose personal conscience was in apathy and insensitivity to the delicate things of God. Instead of God's leaving the people to their pursuit of a life without Him and His principles, He sent the prophets:

And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy (2 Chron. 36:15, 16).

Where Are the Prophets for Today?

We are living in such times when Neo-Christianity has become the public face of Christianity. Even the most conservative of biblical move-

ments are facing driftings, neutrality, the powers of compromise, and the encroachment of apostasy. It is true, we need pastors (shepherds) and evangelists and teachers; but the greatest need in days of apostasy is the voice of biblical prophets heralding the needed message and burden of God's Word to the people—God's people.

We need men who will stand before the face of God in deep communion. We need men who will tell us what God wants us to hear rather than what we fancy in our carnal hearts. We need men who will give us God's Word strong enough to convict us, to convict our sins, and to never leave us alone without telling us how we should live. We need men who have sight to see the end of decisions made and the outcome of subtle choices and changes. We need men who will warn about the power of cares and money and how such things will rise up as thorns to choke the Word of God in our lives. We need men who will not wither to the intimidating pressures of backslidden church members and ecclesiastical leaders. We need men who will refuse to be silent when they see sin taking over a nation, a community, a movement, a Christian school, a church, a family, or an individual.

Some will call such men naggers, picky, preachy, contentious, "clothesline preachers," legalists, and even the lunatic-fringe of preachers. There will be those who will try to vote them out of office and church, starve them out, intimidate them out, and even talk

about them behind their backs in order to destroy their reputations. Carnality, worldliness, and apostasy hate such men in their churches and movements. They are viewed as the "thorn in the flesh" to prevent progress and growth. But we had better thank God for every pastor, parent, grandparent, or teacher who becomes a voice of a prophet to our mortal lives. As we near the secret coming of Christ for His true saints, as we witness the apostasy fast laying hold of the global, institutional church, we must pray that God will awaken young men early, like Jeremiah and Zechariah, and grant them discernment concerning the enemies of God and the spiritual needs of God's people.

Such men are becoming few and far between. It is sad but true that a number of preachers, who in earlier years stood strong for God and dealt with the issues arising when Fundamentalism veered into harm's way, are now growing weary because of ecclesiastical pressure. My dear father, Dr. O. Talmadge Spence, often said that the tendency of older men is to grow softer in their preaching and in their stand for God. It truly is a common trend everywhere today.

The Life and Heart of a Prophet

What kind of men were prophets, and what were their responses in life and to their calling from God? Although they were different from one another in disposition, they were alike as men consumed and anointed by

God in their lives.

Moses, in his private life, was a man given to timidity, meekness, deep feelings of unworthiness, and concern over his inadequacy in speaking. He needed much from God to even enter the prophetic calling. Yet publicly, he was bold, aggressive for the principles of God, and even baptized with a holy anger when having to deal with Israel's carnality and waywardness. The zeal of the Lord truly consumed him.

Samuel came to God early in his prophetic office by telling the backslidden priest Eli of the judgment that would come upon his home because of his failure with his sons. Samuel was also the man who later set the record straight concerning King Saul's incomplete obedience. And Samuel was the prophet who slew Agag in the sight of the people.

Nathan was the prophet who told a king when he sinned secretly, "Thou art the man" and informed him of what God would do with him and his wives. Yet David loved Nathan, even naming a son after him.

Isaiah, in chapter three of his prophecy, condemned how the women were dressed during his day. His description was detailed. Church people would despise such a sermon today, but it was part of the prophet's message from God.

Haggai dealt with the Lord's people building their costly homes and the investment of their money for their materialistic possessions without having a burden for the House of God.

Even when the people finally turned to build the temple, Haggai condemned them for building with polluted and defiled hands and carnal and sinful hearts.

Zechariah, the young prophet, told the people they had no vision of the coming Messiah and therefore no concern for the House of God.

Jeremiah was so strong in his words to call God's people back that he was viewed as a contentious man and a troublemaker even by his own family members. The people talked about various ways to silence him. Yes, carnal and worldly Christians believe such men are hard-headed and mean. Such people do not know the sensitive, true heart of God's prophet.

Ezekiel used vivid visual aids to express the deep sins of God's people. He dealt with both their open and their secret sins. He seemed to be the madman. They talked well about his preaching and singing in his presence but attacked him in his absence.

Daniel set the tenor and tone for the needed prayer of God's people during his generation: "We have sinned, O Lord!"

Ezra gave a message that certainly would be hated today. This prophet and priest condemned God's people for marrying wrongly and told them they had to separate from both the strange women and their offspring. Ezra even made God's people and their children to stand out in the driving rain until God's wrath turned from them.

Nehemiah's preaching dealt with the people's businesses. Yes, this prophet told them how to run their businesses and use their money. How would this be viewed today?

Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise (Neh. 5:13).

And I perceived that the portions of the Levites had not been given them: for the Levite and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. (Neh. 13:10,11).

What would we do today with the following actions of a prophet?

And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves (Neh. 13:25).

There is also John the Baptist who was called "The prophet of the Highest." John would *not* baptize the people unless he personally saw fruit proving their repentance. He would cry, "O generation of vipers, who hath warned

you to flee from the wrath to come?" (Matt. 3:7). He was a prophet who finally lost his head for meddling in the sinning business of a king.

Then there is Christ Jesus himself, the Great Prophet. He cried "Repent, for the kingdom of heaven is at hand." He would state, "The law says . . . but I say" (Matt. 5). Because of His gift of grace to all men, He made man even more accountable to righteousness than what the law demanded. He was looking beyond the actions and into the heart and motive of the individual.

Conclusion

This account of history bears witness that when God begins taking such voices away from a people, it is the sign of God's leaving the people. Ezekiel 3:26, 27 states,

And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

God warned through the prophet Amos,

And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD. But ye gave the Nazarites wine to drink; and commanded

the prophets, saying, Prophesy not (2:11,12).

More and more conscientious preachers are being told by religious leaders not to deal with certain issues in the pulpit, not to deal with the music, not to deal with the multi-version issue, not to deal with consecration and a deep love for God. Those who once believed and preached personal and ecclesiastical separation are now making light of those young men who are asking, "Why are we changing, why are our dress and music standards changing?" They are forcing such young men, by threatening isolation, to give in and drink the "wine" of compromise and conformity.

Some may say that the office of the prophet is an office of the past. But if the Bible states that in the last days "there shall arise many false prophets" (Matt. 24:24; 1 John 4:1), are there not to be any true prophets to rise to warn the righteous? There may not be a *fore-telling*, but there must be a *forth-telling* of God's Word to the people. An end-time prophet is a man whom God has raised up and placed upon a wall so that he can see over both its sides: the enemy coming from without and the backslidings and compromises of God's people within. (Paul warned of both in Acts 20:29,30 to the Ephesian elders.)

Such a man that God chooses must know communion with Him; he must stand before the face of God; he must be able to see where his generation is in accordance to Bible prophecy. He

must be able to stand and proclaim "Thus saith the Lord," without fearing man or the world. It is imperative in these last days for every true Christian to have a prophet in his life to warn him. It is the "Neo" crowd that is adamantly opposed to such a voice.

Dear reader, pray that God will raise up a remnant of men to be prophets in the last days who will tell us to "Set thine house in order," to "warn the righteous of their unrighteousness," and speak forth the burden of the Word of the Lord when God's people and leaders remain neutral and are sucked into the vortex of compromise. In Proverbs 29:18 we are told, "Where there is no vision, the people perish." The Hebrew reads, "Where there is no prime vision preaching, the people become ungovernable." Where are the men who have studied God's Word, not for the homiletical professionalism, but for survival through their generation, gaining insight into the Word of God for their times? These men see what others do not see. They hear the sounds of contemporary music that others do not hear or care not to discern (Deut. 32:18). They have a love for the heavenly Solomon that the daughters of Jerusalem do not have or desire. The scarcity of such men bespeaks a coming judgment in the House of God (1 Pet. 4:17).

Thank God and pray every day for every prophet God has ever sent into your life to warn you of compromise and to call you unto a nobler life and love for Him.

Separation: In the Shambles and the Shames

Dr. O. T. Spence, Founder

Foundations Ministries

Straightway, May 1978

"Whatsoever is sold in the shambles, that eat, asking no question for conscience sake..." (1 Cor. 10:25).

"That ye abstain from meats offered to idols..." (Acts 15:29a).

We live once again in a time of the "shambles" and the "shames" of life. And in view of the fact that the twentieth century is marked with an abounding of the Apostasy, we are all caught in the temptation of being found in the Truth of the Gospel or the snare of deception. It has never been more true or more appropriate to hear the words of the Lord Jesus: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16).

How do you really manage the paradox of setting forth, with balance, the witness of the Gospel of the Truth of the Spirit in the Spirit of the Gospel of Truth?

All over the world there is the problem of *sin*; and all over the Christian world there is the problem of *love*. We are beginning to see a breakdown between truth and love in our own relationships as Christians. In the midst of an erroneous claim of Neo-Ecumenicity and union, there is almost constant division among the true witness of Old Friends and unity. What is happening among the Neo-Friends

does not at all surprise us. However, what is happening among the former Old Friends who were identified with the conservative, evangelical, and fundamental believers is really shocking and disappointing, to say the least.

There is no question in our minds that all who set forth, whether by doctrine or practice, an identity with Neo-Orthodoxy, Neo-Evangelicalism, Neo-Morality, or Neo-Pentecostalism, are a part of the twentieth-century plague of the Apostasy. Whether this doctrine or practice be by cooperation, sympathy, or silent endorsement, they are a part of that plague. There must be from the depth of our Christian commitment, a firm, militant identification with Biblical Inerrancy and Authority, as well as a positive position against the Apostasy. I know that, in my own heart, I know of nothing else to really sacrifice of the past that would hinder me from such a commitment, but I find that only a very few will seek the Spirit of the Truth with the Truth of the Holy Spirit. There is an evident, invisible barrier between many Fundamentalists. I agree wholeheartedly with our dear Dr. Rodney Bell in the label of "Pseudo-Fundamentalists," and all my soul is dedicated to the Biblical Definition and Resolutions clearly set forth in the World Congress of Fundamentalists, in Edinburgh, Scotland, June 21, 1976.

It certainly opened up the door for me to enter into the fellowship of a large number of new friends. The recent visit of our esteemed and beloved Dr. Ian R. K. Paisley to our college has reminded me once and again of my blessings in this regard.

But is there not also a sense in which we should honestly admit that there is a group of "Elite Fundamentalists," who need to bow at the Cross of Calvary, and in humility, repent of a spirit that bars some true Fundamentalists who, because of their backgrounds, just do not say certain precious truths in the vernacular of a pedigree Fundamentalist? I shall never forget the message delivered by Dr. Wayne Van Gelderen, on "From Faith to Love," presented in that same World Congress at Edinburgh. It seemed to me that I, too, needed a baptism, as a Fundamentalist, of that true, biblical Agape. It is not always easy to manage even as a Fundamentalist. It would be a blessing, I am sure, if all Christians would purchase all of the messages given in the Congress (Bob Jones University Press).

I think that the burden of my heart in this message centers around the distinctions made in the words "shambles" and "shames." There is indeed a difference, and the New Testament is careful to speak of both.

Paul's use of the word "shambles" (*makelloi*) has only one presentation in the New Testament. It is really transliterated from the Latin word *macellum*, and is possibly related to *mace-*

ria, a Hebrew word for an enclosure. Undoubtedly, Adolf Deissmann should be given the credit for its practical value and definition to us in our own time. Let us notice his presentation.

In the Macellum at Pompeii we can imagine to ourselves the poor Christians buying their modest pound of meat in the Corinthian Macellum...

The "shambles" were the meat markets during the times of the Lord Jesus. In these "shambles" meat was sold from larger carcasses of animals where previous parts had been offered to idols before put in the "shambles" themselves.

Paul knew that there were those, even at Corinth, who were over-scrupulous, and "Paul here champions liberty in the matter as he had done before in 8:4" (Robertson).

It may be that some of us, as Fundamentalists, have a spirit of being over-scrupulous or elite in some of the things that do not involve the Fundamentals.

At this point, I would like to designate at least an itemized list of three distinctives. (1) Biblical Fundamentals (2) Biblical Distinctives (3) Biblical Doubtful Disputations.

The Biblical Fundamentals involve that which is absolutely essential and necessary for a militant, separated, biblical fellowship and witness. Neither compromise nor conformity with the enemy can be tolerated here.

The Biblical Distinctives represent

the unique and individual backgrounds of our Protestant heritage. We were not all born again in the same denomination or taught by the very same Bible teachers. Whether fortunate or unfortunate, it is the fact of the matter. So many of us have honorably come from a perimeter of the Protestant spectrum seeking the dead-center of biblical truth in an age that comes at the end of a long line of traditions and concepts. What shall we now do with our variety of biblical distinctives? We

cannot simply change by losing our memories. We dare not act without conscience and faith, although we try.

Then there remains among some of us the offense of our “doubtful disputations” (Rom.14:1) which seem to rise to a point of contention and controversy.

It is somewhere in the areas of Biblical distinctives and “doubtful disputations” that I fear a division is coming among some of us as Fundamentalists that will ultimately be very costly for our need of true, biblical unity.

Now, you would do me an injustice to take this article to mean that I am speaking of anything but a Fundamentalist and a Pseudo-Fundamentalist. I am simply speaking of the need of some genuine Fundamentalists who

need to go down to the Foot of the Cross and ask the Lord to give a more excellent spirit for those who are truly endeavoring to be a part of the militant, separated saints of God in the End-Time.

As far as the “shames” and the sins and the errors of the time, all Funda-

It is somewhere in the areas of Biblical distinctives and “doubtful disputations” that I fear a division is coming among some of us as Fundamentalists that will ultimately be very costly for our need of true, biblical unity.

mentalists, I believe are united. But, more and more, there is appearing among those identified in the movements of Fundamentalism, a spirit of rejection to those who have not

been born in the “distinctive” and the “disputation” of others. We honestly need each other, if we are truly Fundamentalists. As the Apostasy deepens, we are going to need each other more. The battle is not over; let us not contend with each other over the “meats” and in the “shambles.” Let us unite, together, against the “shames,” and take up for one another wherever our names are mentioned. Let us have the same enemies as well as the same, true friends, and do not allow the Age to shake our loyalties.

There are two great strategies that Satan will be using as the days come.

First, he will endeavor to “wear out the saints” (Dan. 7:18–28; cf. Rev. 11:13).

Second, he will seek to divide the

saints (Matt. 24:9,10; Mk. 13:12,13; Lk. 21:16,17; etc.).

Let us wholeheartedly agree to be at peace with each other in “shambles”; but to fight, unitedly, in the “shames” of this age. If we find ourselves in a place, unpremeditatedly and unplanned, be not over-scrupulous. But if we find ourselves where meat is offered to idols, be separated, flee!

Let truth *and* love be our badge; let principle and compassion be our watchword with the fundamental brotherhood.

No doubt, there is a difference between a biblical principle and an un-

biblical prejudice. And too, there is a difference between Holy Ghost convictions and personal scruples. So many times we get bogged-down in our personal prejudices and scruples, and forget our principles and our convictions.

If the enemies see us fussing in the “shambles” over personalities and “doubtful disputations,” will they not rightly accuse us of being equally unloving in the presentations of the biblical principles? It is true, Love must serve Truth; but we should never forget it, *Love must serve!*

Springs From Othniel

Selected Quotations From Dr. O. Talmadge Spence

As a man continues in his Christian life, he either becomes more and more religious, or, more and more like—Christ.

You do not need to know all of the errors of all the false religions in order to take a stand for the true; but every error you do know you must take a stand against it.

Everything depends upon the kind of liberty we choose. There is the liberty of Pleasure; there is the liberty of Principle. In the former, we choose to do what we want to do; in the latter, we choose to do what we ought to do.

Our convictions are the true shadows of Christian principles in our hearts. Scruples and prejudices are not to be understood as the same as convictions. A conviction is always rooted in the principles of the Word of God.

Only a call back to Christian purity can revive us and give us the message that this generation needs so urgently.

White is white; black is black. There is no other logic for biblical truth.

So many have been prepared for the battle, but their sword remains in the sheath.

Fundamentalism: The Next Generation

Dr. H. T. Spence

Straightway, July 2000

I write this article in my father's home as he is in the final, providential throes of Lou Gehrig's disease. He has been part of a generation that is now quickly passing off the scene of the battlefield. Although he has just turned seventy-four years old, my own age of fifty-one places me in an awkward time frame as one caught between two generations found in Fundamentalism. I am certainly younger than my father's generation but older than those in their thirties and early forties, who are taking hold of leadership in Fundamentalist-legacy ministries. There are a few like myself whom God seems to have appointed for their birth in a time slot of the overlapping of two generations. I have been close enough to the older generation to view their spiritual intimacy with God in the battle while the gener-

generation. The fourth generation in Church history has often been the generation to finalize the apostasy of a movement or organization. The first generation has been viewed as the Bible-based generation; the second generation tends towards neutrality; the third generation has strong tendencies towards compromise; and the fourth generation becomes the generation to produce the movement's apostasy. This does not mean that every individual within that particular generation will be characterized by its master principle, but the generation itself will be so.

God's Gift of Men to the Body of Christ

In Psalm 48:12 and 13 we read,

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

If biblical separation is waning with us, it will be even more so in the future.

ation just behind me have only known the older generation by association. Perhaps I, and those who find themselves in the same time-frame generation as my own, will be honorably used of God to keep alive the voice and heart-memory of the passing generation to the next generation. Fundamentalism is now entering its fourth

Within the stream of the history of the redeemed, there are a number of individuals who have been divinely appointed of God to be custodians and stewards of the Gospel truth in a specific way. They can be viewed in this passage of Scripture as the *towers*, the *bulwarks*, and the *palaces*. The towers are symbolic of the watchmen, or the prophets. The bulwarks are symbolic of Zion's reformers and defenders of

the Faith. The palaces are symbolic of those uniquely known in history for their unusual piety with God, the human dwellings of God. This trilogy that marks Zion represents those lives, hearts, affections, energies that would be found in the valiant men surrounding the bed of their Solomon (Song 3:7).

When Christ died, arose, and ascended to the right hand of the Father (Acts 2:33), God gave Him the gift of the Holy Spirit and the gifts of the Spirit that would be tokens of grace for His Son's Body on earth. Christ then turned and poured forth that gift of the Holy Spirit, the promise of the Father, on the Day of Pentecost and gave gifts unto His Body on earth (see Psalm 68:18a, and Eph. 4:8). In the New Testament these gifts are presented in five different contexts. We are adamantly opposed to the Charismatic concept of these gifts and believe they use the wrong dictionary for their definitions of the gifts. But there is a scriptural view and we must not deny it. Martin Luther, the great Reformer, spoke of this in his worthy anthem "A Mighty Fortress," in the phrase, "The Spirit and the gifts are ours through Him Who with us sideth."

Ephesians 4 is a unique context dealing with the gifts. Here, the gifts are human beings, gifted men of the Holy Spirit, who have a measure of faith and grace given to them to lead and discern in the Body of Christ for their generation. These are prime vi-

sion men who stand for Christ giving meat in due season to the household of faith, giving discernment, and giving the "burden of the word of the Lord" for their generation.

How often our souls are inspired in reading of these appointed "gifts" in their exploits for God against the enemies that assaulted the Zion of their day. Some died with the sword in their hand as martyrs, while others lived out their natural life not compromising the legacy given to them. They fought their Goliaths down in Ephesdammim ("the border of bloods," 1 Sam. 17:1). But there will come a day in the ongoing kingdom of God when an Aaron will die on the mount, when Moses the servant of God will be taken, when David is gathered to be with his fathers, when Elijah is taken in a chariot of horses, when Paul is beheaded, when Luther dies, and when Wesley and Whitefield yield up the ghost. A next generation will then be pressed by providence to step forward to take their place in divinely appointed leadership such as Joshua, Solomon, Elisha, and Timothy.

The "World" of My Generation

There are two Greek words in the New Testament that demand our understanding in the light of a given generation.

The first word is *kosmos* which has two meanings, and the specific meaning is dependent upon its context. The literal translation of the word is "an adornment," for God brought *kosmos*

out of chaos in Genesis 1:2, 3. In one context the word means “the world of humanity,” as is in John 3:16. Yet in another context it means “the world system.” In this second context the *kosmos* is that singular system which has ever been mutating since the Fall of man; it is the world of men who are

acteristics of the world system. The Scriptures give the following: “the god of this world (*aion*-age)” (2 Cor. 4:4); “the care of this world” (Matt. 13:22); “the wisdom of this world” (1 Cor. 2:6); “the rulers of the darkness of this world” (Eph. 6:12); “the princes of this world” (1 Cor. 2:8); and, “the children

of this world” (Luke 16:8).

Before Christ found us, we walked according to the

If the present generation’s music leans toward the sounds of the contemporary, the next generation will assimilate those sounds with greater tenacity.

living alienated and apart from God. This translation is seen in the phrase “the whole world lieth in wickedness” (1 John 5:19b). The one-world system is ever flowing from one generation to the next; each generation is linked with the past generations. The world system *cannot* be saved; only souls may be saved out of it.

But this ever-flowing, singular world system is to be viewed in increments. This observation is seen in the second Greek word for “world,” the word *aion* or “age.” R. C. Trench, the Greek scholar of the 19th century, gives a classic definition of this Greek word:

All that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, and aspirations at any time current in the world, which it may be impossible to seize and accurately define, being the moral or immoral atmosphere which at any given moment we inhale and inevitably exhale.

Every age has its own unique char-

course of this world or the age of this world system. But, thank God, we are no longer of this world system, even as Christ was not of this world system.

But the world system mutates; it is never at a standstill. It is continually begetting deeper mysteries of iniquity. It is flowing to a climax which will be realized when a man will come forth from the system, the Antichrist. He will be the embodiment or the incarnation of the system; he will be the man of sin or sin’s man.

Every age takes the system deeper, with the next age inheriting the characteristics of the previous age and adding to it. This is then passed on as the philosophical legacy to the next generation. In 1 Corinthians 10:11 we read, “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world (ages) are come.” The end time will be the apex of every age rolled up into one. Christ Himself spoke of the time of His com-

ing as being a combination of several ages: "As it was in the days of Noah," and "as it was in the days of Lot" (Luke 17:26, 28).

The Battle Continues

"Moreover the Philistines had yet war again with Israel." Thus are the words recorded in 2 Samuel 21:15. A number of years before this incident David as a youth had killed the giant Goliath (1 Sam. 17). The concept of giants in the Bible can be taken back to the Rephaim, a numerous race inhabiting the region east of Jordan and various parts in southern Palestine. But in David's time only a few of this line remained and these were found among the Philistines. David slew *the* giant, but this giant was the father and founder of a class or family remarkable for their strength and stature. David truly was a "gift" from God to Israel; and, we read in 1 Chronicles 12 there were others whom God appointed as gifts to aid David during his flight from Saul. These men later became outstanding warriors in David's army with talented abilities for battle. The roll could be called of such men of our immediate past who were a "light of Israel." They faced the enemy of their day in such heretical contexts as the Modernists, the Liberals, the Neo-Orthodox, the Social Gospel, and even the early days of Neo-Evangelicalism and Neo-Fundamentalism. But just as there was an offspring of Goliath, who came in later years seeking occasion to destroy

David (now a much older man, 2 Sam. 21:15–22), there are offspring of the giants in the above listing that are coming. They are a little different from their father. But they all seem to have the same glory—glory in their strength, their bigness, their power, and in their numbers.

As the world system mutates, the next generation will have somewhat of a different foe, though it will be of the same family father, Satan. Humanism, the father of all philosophies of man, has continued its seed since the Garden-of-Eden temptation. In the earlier days we read of the seed in Hinduism, Buddhism, and Confucianism. In the days of the Greeks we read of the Naturalists, the Pluralists, the Sophists, and the Metaphysicists. Then came the Patristic period of Neo-Platonism and Conceptualism. The Enlightenment brought the French Moralists, the Utopians, and Secular Rationalists. British Empiricism brought the writings of John Locke and Berkeley. Then came Kant, Hegel, Feuerbach, Kierkegaard, Nietzsche, Comte, James, and Dewey.

But the enemy continues to be born with new strains in its genetic apostasy. The enemy arises in all the compartments of life such as religion, philosophy, art, music, architecture, designer clothing, education, government, social sciences, history, science, medicine, ethics, and the list continues. Yes, sin and its system are ever mutating. When one enemy is defeated, another looms on the horizon.

By the time the books have been printed to reveal the subtle purpose of one error or heresy, another one is standing in the wings of the arena to take its place. Each becomes a little more finely tuned in artistic deception than the previous one.

The Final Conflict

How often in war the best and more powerful weapons or men are saved for the final conflict. It is evident that this will be true in the future. It is this generation that will be facing the most artistic and most crucial battle of all, the conflict just before the Rapture of the saints. The final enemies, yet to come, will have learned well from their diabolical forefathers. Such enemies will be as their father: "men of war from their youth" (1 Sam. 17:33c). They will come in power, might, money, prestige, religion, and education. Even their sheep's clothing will look more like the real thing. They will *seem* to have power with God and the obvious evidence of being successful. In Genesis 6 a principle is given concerning the offspring of giants. Such are conceived and birthed when sons of God marry the daughters of men, or spiritually, when godliness is wedded with godlessness. Dear reader, there is coming a seasonal time before the Rapture when a final play of deception will become evident, and only the elect will make it through!

We must earnestly pray for the next generation of prime vision leaders. We must not do what politicians do: to

manipulate everything to look all right for us in the present generation, not caring what the successor will have to face because of our failures. Preachers of the "world system" only care to get the shout for the immediate or to get through a worship service with whatever it takes. Such an approach sees only the existential moment of the present, not caring how the Church is living in its carnalities and sins. They live for the present, believing the future will take care of itself.

A principle is evident in history: the future generation's beginning is only as strong as its predecessor's conclusion. If we fail and compromise, the next generation will be twofold in its compromise. If we do not stand for truth in the strength that we should, the next generation will have less of a stand. If biblical separation is waning with us, it will be even more so in the future. If we refuse to deal with problems and failures in our lives and in God's camp, then the next generation will do less. If the present generation's music leans toward the sounds of the contemporary, the next generation will assimilate those sounds with greater tenacity.

Today we are witnessing the so-called sons of Goliath coming into their prime. We have seen Oral Roberts and his son, Robert Schuller and his son, Pat Robertson and his son, Billy Graham and his son, etc. Who is being groomed in the delusion of Jerry Falwell, James Dobson, Charles Stanley, etc.? Unless God

raises up some men, who as Issachar have an “understanding of the times, to know what Israel ought to do” (1 Chron. 12:32), Fundamentalism will be severely crippled and possibly laid aside as an instrument and weapon of righteousness in the hand of God.

If we refuse to deal with problems and failures in our lives and in God's camp, then the next generation will do less.

The Training of the Next Generation

Will our young men be untrained, or even worse, mistrained for their appointed season on the battlefield? There is a shift coming in our generation in the concept of “training” that should cause alarm. It is a shift to psychology, to counseling, to administration, to soul-winning alone, and to “practical” training. Such pursuits do not ready the heart, the mind, and the life to meet what must be faced. The sons of Goliath are strong and knowledgeable; they know the pulse of the times and of the people. One such pulse is the Charismatic principle which has permeated every aspect of Neo-Christianity; it is going to be the power backing Rome in the coming world church. Do we know the charismatics? Do we know how they think and the existential principle upon which they are founded? Do we see the powerful influence of their music infiltrating our churches through dissonance, modern chordality, and contemporary stylings? Only those who are trained to be strong in the Truth

are going to make it through their generation; the rest will be sucked into the vortex of the contemporary's assimilation. It is going to take more than a bag of jokes for

pulpit preaching, more than shallow music to teach the people musically, and more than administrative ability to keep the

House of God. It is going to take every fiber of our being consumed by the power of God to make it through this artistically deceptive age!

Crucial Needs for God's Men of the Next Generation

What is needed in the lives of God-appointed men to give evidence of their being a gift to the Body of Christ for a generation? Perhaps the following list could be appropriately given.

- (1) Such an individual must know he is saved, but he must also pray for a life of consecration in a burnt-offering life.
- (2) Such an individual must be consumed in his affections for Christ.
- (3) Such an individual must see and believe that biblical separation is the guardian principle of the heart and private life. Such a principle was to be the keeping of Samson and wherein lay his strength.
- (4) Such an individual must pray for deliverance from secret thoughts and affections of lusts, pornography, and the powers of fornication in imag-

ination.

(5) Such an individual must be willing to count the cost for godliness, for it will not come easy or naturally.

(6) Such an individual must study, not just for sermon material, but to meet his generation and its deceptions. Homiletics is fine, but one will need the tools of the biblical languages, philosophy, history, and music philosophy in order to know his generation in the light of God's Word.

(7) Such an individual must fully believe that the Bible is the only infallible source of Truth and it is the Supreme authority for all things. It must be understood that sin mutates, but Truth does not; Truth is consummated! However, God does provide within His Word specific truths for each generation that other generations may not have seen.

(8) Such an individual must not rest on the belief that the only enemies we face are Modernism, Liberalism, and Romanism. For there are other enemies that our forefathers did not face that this generation must be prepared to meet.

(9) Such an individual must not let the so-called "Christian" counseling take the place of preaching. The latter is the singular method that Scripture has ordained by heaven for the Christian.

(10) Such an individual must not allow the Charismatic principle of music to influence his church. Do not be duped into believing that God will accept praise in the place of godly living

and a separated life. It must also be acknowledged that the Psalms are filled with militancy as well as praise. The Church's music must have its proper diet of didactic militancy commingled with the magnificence of Christ.

(11) Such an individual must pray that God will give him a double portion of the Spirit that our forefathers had. The prime vision will demand a greater empowering of the Spirit of God because the age will be deeper in its deception of the apostasy.

(12) Such an individual must pray for revival! There seems to be no evidence that another national revival will come (with the exception of the scripturally predicted revival to Israel in the Tribulation Period). But we must pray that our individual lives and our churches will have revival, and we must live in revival as we anticipate the coming of the Lord in the Rapture. Preach it and pray for it.

Conclusion

We are now witnessing a twofold reality among us as Fundamentalists. First, the Elijahs are being taken by God to heaven (2 Kings 2:6-14) and second, there are other mentors that are leaving the prime vision and entering the past vision (2 Sam. 21:15-17). In the first context Elisha stepped forward and picked up the mantle. In the second context Abishai "succoured" or ran to David's aid when he cried for help "and smote the Philistine and killed him." Yet in both contexts there were the dedicated successors who

came, and they were men of great love for their mentors. The first was truly a prophet with the prophet's mantle and Spirit upon him; the second was a warrior to take up the battle in behalf of the fainting "light of Israel." Unless God gives us the heart, godly spirit, love, and respect for our mentors, we will not know the power of God in our generation as they did in theirs.

Fundamentalism faces a crossroads of the third and fourth generation.

What will its future be? The answer will be found in the heart and private life of each individual in those generations. Christian professionalism will not do when facing the enemy spiritually; it will take God alone in the soul of the individual. It is still true, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." May God help us to see our need in Fundamentalism for the next generation.

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Human life they decimate.
Send Thy Son, we wait His coming!
Only He can set earth free
From the wicked powers oppressing,
From the great apostasy.

Blessed Father, we adore Thee!
Thou hast claimed us as Thine own.
And one day we'll stand before Thee
With all saints who were foreknown.
Wickedness and sin defeated!
Truth and right will be earth's song!
Blessed are the ones who waited
For Thy Son to right all wrong.

—H. T. Spence—

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