



# The Grace Proclamator and Promulgator

“To testify the gospel of the grace of God.” Acts 20:24

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## Paramount and Permanent Authority of The Bible

By John A. Broadus, D. D., LL.D.

This is a subject of no small importance to all Christian people, if we are to have any Bible at all. Without disrespect to other Christians, I may say that the subject is peculiarly important to Baptists. Two or three years ago, I sat at table by the side of one of the most honored Presbyterian ministers in America, who came across the Atlantic, and from a high position has looked widely and kindly over the state of religion in this country. He remarked that an interesting religious phenomenon in the United States is the unity of the Baptists, while having no central authority, and no common creed; and then asked: “Don’t you think it would be well to get some common creed that would signalize this oneness of Baptist doctrine?” I replied:

“That would be glorifying the remarkable phenomenon by destroying it.” How can we account for this unity? Our churches are independent—quite sufficiently so. Our unity results from emphasizing downright conformity to the Bible itself. This is vital to the existence of Baptists. By ignorant or prejudiced critics it is often charged that we make much ado about mere ceremonies. To us it is not a question of ceremonies, but of insisting upon obedience to the Scriptures. That is the link that binds our independent churches together. Of all people, Baptists are peculiarly interested in the authority of the Bible, because this causes them to exist, and keeps them united.

(Authority of the Bible Con’t. P. 2, L. Col.)

## THE FOUNDATIONS

Part 1

By Wayne Camp

**TEXTS: Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

**1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.**

**Psalms 11:3 If the foundations be destroyed, what can the righteous do?**

**2 Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.**

### INTRODUCTION

With this message, I am starting a series which is being called, “**The Foundations**.” I am publishing this one because I am running the article by John Broadus on “**The Paramount and Permanent Authority of the Bible**.” We do not worship the Bible but it is a very important instrument in our worship of God. We worship the God of the word. We worship the Christ of the word. We worship according to the teachings of the word. We set our practices according to the written, inspired word of God.

In Psalm 119 David repeatedly declared his (See **THE FOUNDATIONS** Con’t P. 6, Rt. Col.)

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#### **(Authority of the Bible Con't from P. 1)**

Whenever men attempt to discuss a subject, it is needful to be agreed upon a starting point. Now, I address myself to people who believe that the Bible is the word of God; not merely that it *contains* the word of God, which wise persons may disentangle from other things in the book, but that it *is* the word of God. If you do not believe this, I am not now arguing with you; I speak to those who do so believe. It does not follow that our interpretations are infallible. It is entirely possible that we may have no creed nor

system of theology, no professors, nor even preachers, nor even newspaper writers, nor writers of tracts, that can always interpret the Bible with infallible success. But our persuasion is that the real meaning of the Bible is true. This being the case, something else immediately follows, viz., the Bible is to us the highest authority for religious truth. Wherever it undertakes to teach, its teachings are true. It does not attempt to teach on all subjects. It uses popular language, which must be interpreted accordingly. But, whatever it intends to teach, that is paramount in authority. If this were not so, we should really have no Bible.

Other authorities may be recognized and duly regarded; but not on any equality with the Bible. There is *the authority of Reason*. Let everyone of us beware, lest we despise reason. That were a blunder. It is reason that must ascertain for us that there is a revelation, and must determine that meaning of revelation. Reason is greatly guided by piety, which brings us into general sympathy with revelation; and aided by the special influence of the Holy Spirit. Thus reason has a high and important office. But, when it has ascertained the existence and the meaning of revelation, it must stand back and acknowledge itself subordinate in authority.

There is *the authority of Christian Consciousness*. This phrase was, I believe, made current by Schleiermacher, and is oftenest used to-day in the line of its original employment. Schleiermacher did not believe in the inspiration of Scripture, in any strict sense. He accepted the facts of Christianity as he found them in the "Christian consciousness" of the community. But where did this consciousness come from? The Brahmin's elephant upheld the world rested on the back of a turtle, and the turtle swam in the ocean; but where did the ocean come from? The Christian consciousness must have derived its impressions from the Bible; and yet Schleiermacher took this consciousness as authority, rather than the Bible itself. Wherever I find much use made of this phrase, I find a similarity to Schleiermacher's views of inspiration. Now, we must not make light of Christian consciousness. It is entitled to respect, and may be instructive; but it cannot be for us

an authority co-ordinate with the Bible.

Another authority with many persons is the *tendency of the times*. It is an attractive idea to most people that our age is far in advance of all others. Macaulay said that a school boy twelve years old now knows more of geography than Strabo. Yes, and no. In some respects he knows more, but in others not half so much. The nineteenth century is far superior to the other centuries in some things—as in physical science, and the practical applications of science to invention,—or in politics and social philosophy. But it does not follow that this century is superior to all previous centuries in thinking. In some respects our age has not time to be wiser. But it is so pleasant to persuade ourselves that “wisdom will die with us,” and that it was born with us too; to think that all that has preceded was but preparation for us, and that all that follows will be but a reminiscence of what was known and done in the fag end of the nineteenth century. A celebrated preacher (recently passed away) was fond of saying that we are wiser than the apostles. We do more than the apostles in chemistry and geology, in mathematics, and perhaps in politics. But it does not follow that we know more than they of the real nature of man, and of our essential relations to God. That a gifted man who professed to believe in the Bible should fall into the fallacy of confounding these things is a wonder of wonders.

Many persons declare that what calls itself *culture* is the highest source of information; especially those who have the form of culture, but deny the power thereof. As in all such cases, they are apt to insist upon the form just in proportion as they lack the spirit. Real culture is the modestest of all graces; slowest to imagine itself superior to all things, human and divine.

For some, “*the church*” is an authority. That wonderful compound of many elements of Christianity with the genius of ancient Rome, which calls itself the Roman Catholic Church, claims inspiration, and practically assumes to be superior to the authority of the Bible. Well, to those who believe in an inspired church this may seem true. But if you do not believe it is inspired (as I do not), the church in whatsoever

sense is not an authority parallel with the Bible.

There are persons who claim *individual inspiration*, and insist upon its dictates as authority for themselves and for others. Those who call themselves “Friends,” believe that they are inspired, when they say “the Spirit moves me”; that is claiming inspiration. I need not argue that question. But you can observe something like this in certain good people among us. Some devout man will say: “I have made this project a matter prayer. You must not oppose this; it is an answer to prayer.” That comes a great deal nearer to Quaker ground than the excellent man is aware.

Now, as to all these real or supposed authorities, we must take heed that we do not place them on a level with Scripture, or make them a ground for setting Scripture aside.

But some will ask, “Is there to be no progress?” There was progress in giving revelation; in adding to; modifying; completing the earlier by the later revelation, even as Jesus said in the Sermon on the Mount, “I came not to destroy the law, but to complete.” But it is another thing to claim that there must be progress after the revelation had been completed. This point is alluded to in the latest Epistle of the New Testament. They speak of “the word which ye heard from the beginning;” and urge that we must “contend earnestly for the faith delivered once for all.” In the Second Epistle of John we are told (Revised Ver.), **“Whosoever goeth onward and abideth not in the teaching of Christ, hath not God.”** (KJV), **2 John 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.** A “progressive orthodoxy” that forsakes or adds to the teaching of Christ becomes heterodoxy.

But is there to be no kind of progress now in regard to religious truth? Certainly there should be progress in knowing what revelation means, and in doing what revelation requires. Progress! It is a noble, inspiring thought. But human nature may err about this, as elsewhere. Some are crazy about “advanced thought,” about keeping up with the times. They do not ask in what direction all this advance is tending. We

often see a sort of craze for following the newest fashion in religious thought that almost equals—I will not complete the comparison. On the other hand, there are people who cannot in any respect progress beyond the opinions of former times—the teachings of the “Fathers.” Norman McLeod remarked that some bid us greatly reverence the Fathers, and yet two hundred years from now they will be quoting us as Fathers. The great Charles Hodge said he thanked God that no new idea in theology had started from Princeton. With all respect, I doubt the wisdom of that utterance. Why may we not hope to improve in the understanding of the Bible? My sympathy is rather the Pilgrim pastor who said: “I am very confident that the Lord has more truth yet to break forth out of his holy word.”

In our own century, we have seen as much real progress in the interpretation of Scripture. Researchers in the valley of the Nile and the plain of Mesopotamia have thrown light on Scripture history, not only helping it substantiate its truth, but to illumine its meaning. Our modern scientific syntax has favored the understanding of Scripture. Those who dislike orthodoxy cannot now be so loose in their exegesis; and consequently they have become more loose as to the authority of the Bible. We have also learned from physical science. The world was once aghast at certain statements of astronomy; but no one now imagines that the ordinary astronomy teaches anything contrary to the Bible. The same thing is largely true of geology. It is amusing to look back upon the successive theories of theology in our century, and then to remember how certain super serviceable apologists have busily reconciled these now exploded theories one after another, with the Bible. The cloud is like a camel—yes, like a camel. Nay, it is like a whale—yes, very like a whale. These experiences should help us as to another matter. I believe in—something about evolution. I do not know how much to believe about it. I am waiting for evolution to evolve itself. Let us not be over hasty to reconcile the Bible with the present theories of evolution.

Social and political changes have also prepared us to interpret the Bible more wisely. This is no new thing. Even in the days of

revelation, men were taught by Providence. John the Baptist has no special revelation as to how his mission was to end. He did not know, till he found himself in the dungeon—not till the executioner entered his cell. He learned from Providence. The first Christians agreed to disagree about certain things. The Jewish Christians were to continue practicing circumcision and observing the ceremonies; the Gentile Christians not so. They received no revelation as to the termination of this state of things, but learned through the destruction of Jerusalem, when the Temple was overthrown, and the ritual became impossible. So, in later times, has the light of Providence assisted men in the interpretation of Scripture. Three centuries ago, the divine right of kings was taught, and the passive obedience of subjects. The English Jameses and Charleses trampled on the people, because “the powers that be are ordained of God, and he that resisteth the power, resisteth the ordinance of God.” But the slow unfolding of the ages has taught us to understand differently. The first Christians, like the Jews, questioned whether it was right to serve heathen rulers. It was this idea that the apostles undertook to correct; and their sayings must be interpreted accordingly.

Another illustration belongs to our own times. Forty years ago there was a great controversy concerning the teaching of Scripture as to slavery. Francis Wayland advocated one view, Richard Fuller another. Neither of them was extreme enough to satisfy a large proportion of his followers. Ten years later any calm interpretation on either side was made nearly impossible by the fires of passion. How strangely Scripture was then handled, both North and South! But Providence has cleared the atmosphere. We are no longer considering a living question of politics and morals, but a question of ancient history. And if I remember aright the great President Wayland’s view, it is probable that many of us, in all parts of the country, are coming around to about that conception. Providence changes our standpoint, and we see Scripture in a different light.

So as to some burning questions of to-day. One of the phenomena of present Christian feeling is a great sensitiveness as to suffering.

Some good people can scarcely bear the idea of punishment at all; and many are utterly opposed to capital punishment. This extreme sensitiveness about human suffering, in conjunction, I fear, with a diminished sense of the awfulness of human sin and the holiness of God, has led many to shrink from the idea of eternal punishment. Such feelings naturally occasion a re-investigation of Scripture. It is right thus to look at Scripture in connection with current convictions and feelings. There is, to be sure, a great danger of perverse interpretation. Our inquiry ought not to be whether Scripture does not teach what we would have it teach; we must try to let the Bible mean on any question what it wants to mean. For example, some have devised a theory of "a second probation" for the heathen in the future life. In such a case, it would be allowable, if we find even a few hints in the Bible regarding a tenet which there appear to be strong outside reasons for accepting; and if there be no positive Scripture teaching to the contrary, that we should rely on the hints. So we do, as to the recognition of friends in heaven. There are a few hints—we strongly incline to believe it—there is nothing in the Bible to contradict. Now, if the same were true as to future probation, we might accept it. But what is the fact? The application of this theory to the heathen is flatly contradicted in Romans 1 and 2. When men argue that divine justice requires a second probation for the heathen, then how about those in Christian countries, who never knew of Christianity, except in forms so corrupted as to be a hindrance instead of a help? Carry this out logically, and you reach Universalism in one way or another. But God's word opposes itself to Universalism, by all its solemn utterances about eternal life and eternal punishment. So this theory of a second probation, for which no Scripture proof can be even claimed beyond a few obscure and dubious hints, are, on the other hand, contradicted and forbidden by plain teachings of the Bible. Let us never forget, in our disputations, that this is an unspeakably solemn subject. Eternal punishment, in itself an awful thought, carries with it eternal sin. Across this great darkness, I see but two rays of light. One consists of the truth, too often overlooked,

that there will be immensely different degrees of punishment. The other relief is found in the thought that we of to-day may carry the blessed gospel to the heathen who are now living.

The great principle, in all such inquiries, is that, while it is lawful to re-investigate the meaning of Scripture in the light of current opinion and feeling, it is not lawful to put anything as authority above God's word. Many people fail to make this distinction, and glide insensibly from re-interpretation of the Scriptures, into setting the Scriptures aside. This, you will hear some persons say of Paul, as he speaks in Corinthians of marriage: "Oh, Paul was an old bachelor." They do not know that they are not only guilty of shocking bad taste, but of rationalism of the most offensive kind. There is great danger, when we do not find Scripture to suit us, that we shall unconsciously pass from the task of interpretation to the liberty of setting aside.

Take another case, in which careful interpretation will correct a common error. How often we hear people saying that the early Christians were Communists. This was formerly for us a mere speculative question. But communism now approaches us as a practical matter; and a new investigation of Scripture will speedily show that the early Christians were not Communists. The words of Peter to Ananias, "**While it remained, was it not thine own? And after it was sold, was it not in thine own power?**" necessarily involve private ownership on the part of Ananias. The fault found was simply with his lying. The phrase, "**had all things in common,**" is simply a strong expression for extraordinary generosity, which answered to an extraordinary demand. Many from Galilee, and from foreign countries, were tarrying several years at Jerusalem, till Providence taught them through persecution to go forth; and meantime, they had no means of support. Multitudes of the poor in Jerusalem were habitually supported by contributions from foreign Jews; and their share in these was cut off when they became Christians. This situation called for great generosity. And you find a string of Greek imperfect tenses in the record (Acts 2 and 5), showing that from time to time, one disciple or another would even sell real estate in

order to meet the pressing need. They regarded their property as held by them for the common benefit. This is the only meaning possible, in light of Peter's words to Ananias. So, likewise, as to the questions of divorce, temperance, etc. It is one thing to re-interpret the Bible, and another thing to set aside its authority.

Many persuade themselves that some particular departure from the Scripture requirement is, after all, but slight, and seems, at present, a practical necessity. Such was evidently the feeling of some Christians in the second century, whose apparently slight deviations have since grown to vast proportions. In the portion of Asia Minor where Ignatius dwelt early in the century, and which was the home of the earliest heresies, one of the elders seems to have been exalted over the others as a means of maintaining unity, and keeping out heresy; and he alone was to be called bishop. This probably seemed a necessary, and not a very important, change. But behold how this bishop business spread and grew, until it filled almost the whole Christian world; and even passed into the mighty power claimed by the Bishop of Rome. Justin Martyr, near the middle of the century, in his beautiful description of the worship of the Christians, uses some obscure expressions about the bread and wine in which we can now discern the germ of transubstantiation. The so-called "Teaching of the Twelve Apostles," probably belonging to the second half of the century, in giving instructions about baptism, says that if enough water cannot be had for baptism, they may pour water three times upon the head. This might seem to the writer only a slight alteration, for convenience; but see how it grew and expanded, and what consequences it has had throughout Christendom! These things show us the importance which may attach to small beginnings in departure from the word of God.

Look at the lower Mississippi in the time of flood. Its turbid waters rush along between levees, while fair fields spread away far below the surface of the stream. At a certain point, the water begins to trickle through the topmost soil; and, being neglected, it cuts a little channel. Look! it grows! it deepens! it widens into a great crevasse! Now bells are rung! The neighboring

planters gather, and seek to stop the break; but it is too late! The waters pour through, and all the homes are islets, and the fair land is desolated; and long will it be before the great inundation subsides, and the vast break in the levee can be filled. Yet it all began in a slight trickling through the soil. O brother, *principiis obsta!* Let us stop the beginnings [of] departure from the teaching of God's word.

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[John A Broadus, A booklet by ABPS.]

**(THE FOUNDATIONS Continued from P. 1)** love for the word of God. And notice his astounding declaration in another Psalm. ***Psalm 138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.*** Can you imagine that? God has exalted his word above all his name! To me that is an astonishing, overwhelming declaration. It is almost unbelievable and were it not in God's Holy Word, I would have trouble believing it.

If you have read many confessions of faith you know that almost every confession begins with Article One being "***What We Believe About the Scriptures***". Baptists have always held the Bible up as their rule of faith and practice. True Baptists have always been a people of the book.

### THE WRITTEN WORD OF GOD THE REVELATION OF THE LIVING WORD OF GOD

***John 1:1, 14 In the beginning was the Word, and the Word was with God, and the Word was God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.***

Some have accused us of having too high a view of the Bible. I should hasten to say that our view of the Bible cannot be too high unless it supersedes or displaces our view of the preeminence of Jesus Christ. The paramount purpose of the Bible is the revelation of Jesus Christ, the living word of God. ***John 5:39 Search the scriptures; for in them ye think***

***ye have eternal life: and they are they which testify of me.*** Notice particularly the last part of this verse. Jesus said of the Scriptures, ***“They are they which testify of me.”***

This reminds me of a statement of John. ***John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.*** It was important for Philip to affirm that they had found the Christ of the Scriptures—the Christ revealed in the Holy Word of God. Nathaniel may have had in mind such Scripture as that found in the eighteenth chapter of Deuteronomy. ***Deuteronomy 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Deuteronomy 18:18-19 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.***

It is a biblical fact that every prophet of the Old Testament times bore witness to Jesus Christ. They did not merely bear witness to him but they unanimously declared that remission of sins was in believing on Jesus Christ. ***Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.***

All the Scriptures that I read as texts set forth the importance of foundations. There is much being done in the world that is designed to destroy the foundations upon which we stand. In the secular world there is an assault on moral principles and correct conduct. In the social realm there are constant attacks on the home and the sanctity of marriage. In the religious realm, there have been many and tragic assaults on Biblical doctrines and especially against the Lord’s Church. Some negate the importance of the local church. Others add to the scriptures teaching things about the church that are not found in the word of God. Some have perverted and outright lied about the writings of J. R. Graves and other Old

Landmarkers in an effort to prove such doctrines as so called “mother churches” that lord it over so called “daughter churches.” Some have sought to justify establishing “missions” that may operate for years before being organized into churches while admitting you cannot find such a creature in Scripture.

Consider again the words of David when he said, ***If the foundations be destroyed, what can the righteous do?*** (Psalm 11:3). There is definitely an effort to destroy the foundations. In this series of messages, I want to set forth some foundations upon which I stand and upon which I believe many of my brethren stand. My subject for the series is, ***“The Foundations.”*** Any such study as this must begin with the word of God. It is the revealed foundation for all doctrine and practice.

### **THE BIBLE IS THE INSPIRED WORD OF GOD AND IS THE ALL-SUFFICIENT RULE OF FAITH AND PRACTICE**

This is clearly set forth in Paul’s second epistle to Timothy. ***2 Timothy 3:16-17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.***

It is through the breath of God that men were moved to write the word in its original manuscripts. Holy men of God spoke and wrote as they were born along by the Holy Spirit so that what we have in the sixty-six books which compose the Holy Bible is the pure word of God. ***2 Peter 1:16-21 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until***

*the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

No matter what comes to pass, God's word will not pass away. **Matthew 24:35 Heaven and earth shall pass away, but my words shall not pass away.** The men of God who penned this blessed book were moved to do that by the Holy Spirit. Men may try to destroy this book and the doctrines it sets forth but upon this rock we must stand.

Let them attack the veracity of the word of God and we will affirm that it is truth as did our Lord Jesus Christ. **John 17:17 Sanctify them through thy truth: thy word is truth.** Let men deny its doctrinal precepts and we will confirm our faith in their soundness. We believe in the inspiration of the Scriptures. We believe in the trinity of the Godhead. We believe in both the deity and the humanity of our Lord Jesus Christ. In short, we believe in all the doctrines of the word of God.

### **WOE TO THOSE WHO ADD TO, TAKE FROM, OR TWIST THE MEANING OF GOD'S WORD**

Men often try to add to this book but we believe the 66 books compose an all sufficient rule of faith and practice and woe to those who add to it or diminish anything from it. **Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. Deuteronomy 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Proverbs 30:6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.**

We stand on the absolute authority of this blessed book. **2 Timothy 4:1-4 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2**

**Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables.**

Many who have itching ears are ordaining women to the ministry but we must stand on the Biblical requirements for a pastor. A pastor, therefore, must be the husband of one wife and must, therefore, be a man. **1 Timothy 3:2 A bishop then must be blameless, the husband of one wife. Titus 1:6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.**

The Greek word for husband is *andra* which is a form of the Greek word *anhr*, according to the Lexicons, means an adult male as opposed to women and children. The Lexicographers are pretty much unanimous in their definition of this word.

**The New Englishman's Greek Concordance and Lexicon** says of the word *anhr* (άνήρ), "An adult male in whatever role the context demands."

W. E. Vine says "*anhr* (άνήρ) is never used of the female sex; it stands in distinction from a woman" and "as distinction from a boy or infant."

Thayer, in his Lexicon says, "With reference to sex, and so to distinguish a man from a woman" and "with reference to age, and to distinguish an adult man from a boy."

The word may be translated as *man* or *men*, *husband* or *husbands*, or *sir* or *sirs*.

It is evident that the Biblically qualified pastor is a male adult as opposed to a woman or a boy. I have just spent a good deal of time reading in several books in which the pastor was discussed. Not one of the books that I read ever mentioned a woman filling the office of a bishop, pastor, elder. Without exception they refer to men filling this office—not women and not boys. I should point out that several of these books were by non-Baptist authors.

Yet, despite this, many, including some Baptists, are ordaining women to the office of pastor, bishop, elder.

They may affirm that they hold to the inspiration of the Scriptures but they reject the authority of the Scriptures. It is easy to claim belief in inspiration. It is yet another thing to insist upon the authority of the word of God. I recall Dr. Chester Tulga preaching on the subject: **Remove Not the Ancient Landmarks**. In that sermon preached in Chicago in 1964 at the annual meeting of the messengers of the churches fellowshiping in the ABA, Dr. Tulga said, "You stand in the pulpit where you pastor and deny the inspiration of the Scriptures and you stand in danger of losing that pulpit. By the same token, you stand in that same pulpit and insist on the authority of the Scriptures and you stand in danger of losing it." Yes, many claim to believe in the inspiration of the Scriptures but, in their practice they deny the authority of the Holy Bible. This is true of many who are ordaining women to the work of the ministry in one field or another.

Others are ordaining homosexuals, both male and female, to the office of pastor. They do this even though God has condemned sodomy as an abomination in his sight. He commanded Israel to not tolerate homosexuals. **Deuteronomy 23:17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.**

God considered the sin of sodomy to be an abomination. **1 Kings 14:24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.** Sodomy and paganism have historically been associated. If one reads the first chapter of Romans it is obvious that the first sin of the Pagan Gentiles to which God makes reference is their sin of idolatry. From idolatry, these haters of the true God of heaven progressed to the practice of sodomy (homosexuality). Sadly, there are many who claim to be Christians who are practicing homosexuals. And some of these claim the right to pastor churches.

God destroyed the city of Sodom because of their wickedness, chiefly the sin of sodomy. The sodomites in that city were so vicious that they tried to take angels who appeared as men out of the house of Lot by force so that they could rape

them. **Genesis 19:4-11 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: 5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out at the door unto them, and shut the door after him, 7 And said, I pray you, brethren, do not so wickedly. 8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. 9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. 11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.** Even after the angels smote these men with blindness they wore themselves out trying to find the door to try to take the men and satisfy their unseemly, unnatural desires upon their bodies.

Good king Asa, when he came to power, followed the example of David, and did what was right in the eyes of the Lord when he removed the sodomites from the land. **1 Kings 15:11-12 And Asa did that which was right in the eyes of the LORD, as did David his father. 12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.** Yes, it was right in the eyes of God to drive out the homosexuals. As this is being written there are people in the legislature of the United States who are trying to pass laws to make what I am writing here a hate crime. In fact, I believe I heard only yesterday—Monday, May 15, 2007, that the House of Representatives had already passed the law and had sent it on to the Senate.

In Israel there were homosexuals who remained in the land but were found by Jehoshaphat when he followed his father, Asa, to the throne and he drove them out. **1 Kings 22:46** *And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.* Josiah, when he followed Jehoshaphat to the throne went even further in this matter and destroyed the houses of many of the homosexuals. **2 Kings 23:7** *And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.*

As mentioned earlier, when the Gentiles rejected God he gave them up to the sin of sodomy as punishment. **Romans 1:23-28** *And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.*

Notice God's estimation of the sin of the sodomites. God classified the sin of sodomy as vile affection. God classified the sin of sodomy as unnatural, that which is against nature. God classified the sin of sodomy as unseemly or shameful. God classified the sin of sodomy as dishonoring one's own body.

The end of this is that God gave them over to reprobate minds, beyond any hope of redemption.

In spite of these Divine denunciations against the evils of sodomy, I just read recently that some church has totally rejected the authority of the scriptures and has called a sodomite couple as co-pastors of their congregation.

These are two examples of how men deny the authority of the word of God. They have no respect for God or his word. Let them cry to high Heaven that they love God. But, if they did love God they would love and respect his word. If you love God you will love his word.

Let us reaffirm our stand on the solid rock of the inspiration and authority of the Word of God. Let us not waver from this foundation though all hell comes against us. **Ephesians 6:10-17** *Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.*

God's word will reveal the true attitude of men toward God by their reaction to it when it is preached and written. It is a very sharp sword and a powerful weapon in our warfare. **Hebrews 4:12** *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* Let us stand fast on the foundation of the word of God.

## *Bouquets and Brickbats*

**MISSOURI:** The sermon by brother Curry in the Proclamator was outstanding!

Where did you find that message? There are a lot of great messages like that preached by Southern Baptists in the past that are just buried in the dust bins of history. It would be interesting to find some more of them!

Thanks so very much for your excellent message at the recent conference at Grace Baptist Church in Claremore, Oklahoma. I thought that was one of the best conferences brother Dohrer has had.

**INDIANA:** As to Bro Pugh and the others I think they have been brought kicking and screaming into a field of facts on this subject which with all their ingenuity they cannot align with their position and they must therefore attempt some kind of irrelevant response.

**MISSISSIPPI:** Would you mind if I take the article by Bro. Curry that was in the last issue of the paper and publish it in another publication? It was an excellent article and needs to be read widely.

**ILLINOIS:** I want you to know that I really do appreciate the paper. It is always a blessing to read and study.

**ILLINOIS:** I was astounded at the article directed at you that was in the recent issue of the Berea Baptist Banner. Besides being filled with assumptions for which there was no foundation, the fact that the author had to go back to an article you published in January, 1999, shows how desperate the writer was to find something on which to take you to task. He also amazed me that he rebuked and castigated you because you failed to quote all one person wrote on a matter. He needs to go back and read some articles and books he has written and see that he did the same thing. I went to the internet and read your article and could not see where he got the idea that there were two authors. It appeared to me that you wrote it and had a letter from the pastor of the Welsh Tract Church which you quoted, as you did other writers.

## **William Dean, D. D. Early Baptist Missionary to the Chinese in Siam (Thailand)**

William Dean, D. D. was born in Morrisville, N.Y., June 21, 1807. He was a graduate of the Hamilton Literary and Theological Institution, and was ordained in his native town, Morrisville, in June, 1834. He received an appointment to the foreign mission field, and sailed from Boston, July 3, 1834. His destination was Siam; he was to be associated with Rev. J. T. Jones in Bangkok, and to direct his special attention to the Chinese in that city. He had so far learned the dialect—the Tie Chin—that he was able to preach in Chinese the last Sabbath in August, 1835, to a congregation of 30 persons. Dr. Dean had the usual experiences of missionary life for several years. The Word was preached; converts made from time to time; labor interrupted occasionally by sickness, and then resumed after a time; and thus the Chinese department of the Siam mission could show signs of progress from year to year. In 1842, ill health compelled him to retire from the field for a season. When he resumed missionary work, with special reference to teaching the Chinese, he commenced his labors in Hong-Kong, in October, 1842. In the spring of 1845 he returned to the United States, after an absence of eleven years. Having spent a year in this country, he resumed his work in Hong-Kong in the fall of 1847, and remained abroad until 1854, when he again visited America, remaining here until 1865, when he once more took up the work in Bangkok. At the end of his first year's work he writes, "I expect not to be happier in the present world than I have been during the present year." His labors had been nobly blessed, and have continued to be up to the present time. His record, up to the report of 1876, was six Chinese churches gathered, the superintendence of the building of four Chinese chapels, the ordination of three Chinese pastors, and the training of two others, and the baptism of 339 Chinese disciples, twelve of whom became preachers of the gospel. In April, 1876, Dr. Dean left Bangkok and again visited

his native land, and spent six months in it, embarking at San Francisco the following November for his home in Siam. Forty-four years ago he consecrated himself to his work. No missionary has more thoroughly won the respect and affection of his brethren than the now venerable and beloved missionary of Bangkok, whom God has so honored as a faithful ambassador of the Lord Jesus Christ.

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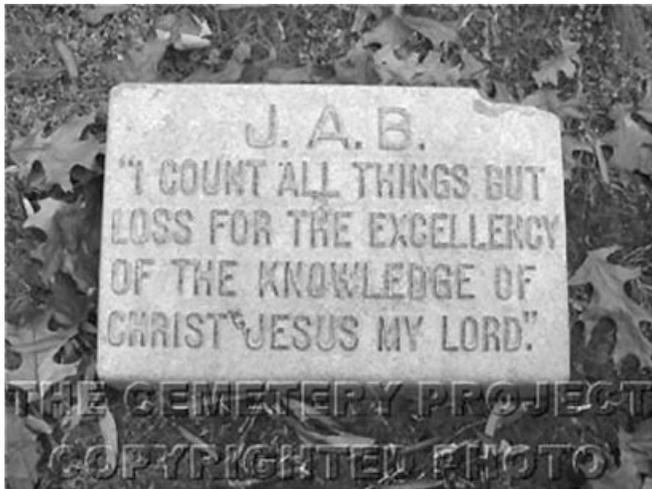
[From William Cathcart, editor, *The Baptist Encyclopedia*, 1881; rpt. 1988, 320-321. - jrd]

[Editor's Note: The article by John Broadus on *The Paramount and Permanent Authority of the Bible* and the article *William Dean, D. D. Early Baptist Missionary to the Chinese in Siam (Thailand)* were taken from the Web Site of the First Baptist Church of Independence, KY, that has as its able Webmaster, Eld. James Duvall. Email: [jrduvall@fastmail.fm](mailto:jrduvall@fastmail.fm)

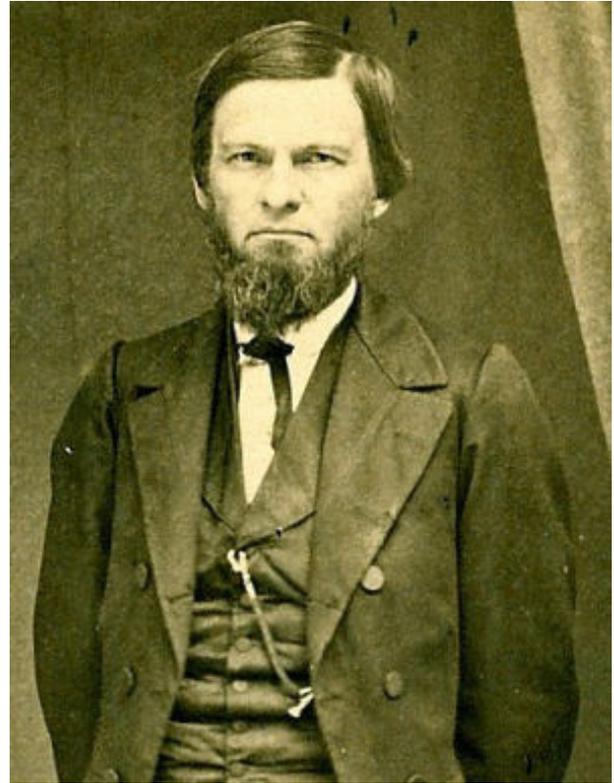
Bro. Duvall has specialized in Baptist History and I would advise any who love Baptist History to go to this Web Site and see what Bro. Jim has made available.

[http://www.geocities.com/baptist\\_documents/index.html](http://www.geocities.com/baptist_documents/index.html)

BELOW: The inscription on the grave marker of John A. Broadus



On the top of the next column is a picture of John A. Broadus. He was a great Baptist and wrote the wonderful article on *The Paramount and Permanent Authority of the Bible*



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