

#3086 – January 28, 2008 – Guest Speaker Voddie Baucham

[Baucham:] It almost seems like the text didn't answer the question. If you're starting with me, if you're starting with man, and my question is who am I, why does the text start with He is?

[Gauger:] His voice may be new to you, but his question is timeless; Voddie Baucham, a speaker at Moody Bible Institute's Founder's Week Conference next week, but today our guest teacher on *PROCLAIM!*. Michael, what do we know about Voddie Baucham?

[Easley:] Well, Voddie came up from the Texas area, from Houston Baptist University, and then Southwestern Seminary, and then he went on to Oxford. And, Voddie is a Conference Speaker, a former Pastor and Author, and we're thrilled to bring him to Moody Radio.

[Gauger:] He'll be speaking to us live next week during Founder's Week and a link at our *PROCLAIM!* website. But right now, let's enjoy a portion of his teaching today on *PROCLAIM!*.

[Baucham:] I remember when they asked the question of Lee Iacocca when Chrysler was at its apex and he was making money hand over fist. How much money would be enough? He was as honest as any man has ever been. His answer, a little bit more. Always a little bit more. Consume and enjoy, that's why you're here.

By the way, when you put these two things together you get terrible results. If I have no rhyme or reason for my existence, if I am no more than the result of random evolutionary processes, and I only exist to consume and enjoy the only thing that matters is if I'm more powerful than you and if you have something I need for my enjoyment. Because if you have something I need for my enjoyment and I am more powerful than you are, and there is no rhyme or reason to your existence, then it is incumbent upon me to take from you what I need for my own satisfaction.

Have we not seen this? Have we not seen this lived out in the world? Have we not seen the logical conclusion of this kind of social Darwinism? Have we not seen a culture that at one time said there is one race that is further evolved than all other races? And, because the Aryan race is further evolved than all other races, it is incumbent upon the Aryan race to dominant and/or exterminate other races in order to usher in the next level of our evolution. But don't look down on them. Don't look down on their scientists and their biologists who looked upon Jews as things and not people in order to justify their extermination because that's exactly what our scientists and biologists do to the baby in the womb. The same concept of eugenics, the same concept of all that is, is an inconvenient lump of flesh; or even more sinister, this child will be severely deformed and will, therefore, hinder your ability to consume and enjoy. Or worse, you are old and feeble. The end is near. You not only have a right to die, but you have a duty to die. We can give you this cocktail and your children won't have to take care of you anymore. Who am I? According to secular humanism, I'm nothing. Why am I here? To make the most of it. To consume and enjoy while I can.

What is wrong with the world? Well, if you ask secular humanism what is wrong with the world the answer is very simple; people are either insufficiently educated or insufficiently governed. That's what's wrong with the world. People either don't know enough or they're not being watched enough. That's what's wrong with the world. How can what is wrong be made right? More education. More government. That's the only answer our culture can come up with; teach people more stuff. The only problem with that is, if you take a sinful, murderous human being and educate that individual, they merely become more sophisticated in their ability to destroy. Well then, we need to govern them more. Really? Who's governing the governors?

The answers to these questions leave those who adhere to this philosophy wanting and empty and lacking. How then do we respond? I'm so glad you asked. Open your Bibles with me to Colossians, Chapter 1. Colossians, Chapter 1. And, let's see how the Bible responds to these same questions. Let's see how the Christian world here responds to these same issues. Let's see how the supremacy of Christ can be applied to life's ultimate questions. To the questions of who am I and why am I here, and what is wrong with the world, and how can what is wrong be made right? Colossians, Chapter 1. Begin with me Verse 15 as we take these questions in turn.

Question #1; who am I? Look beginning Verse 15. "He is the image of the invisible God, the first born of all creation, for by Him all things were created both in the heavens and on the earth, visible and invisible, where the thrones or dominions, or rulers or authorities; all things have been created through Him and for Him." He's the irony. The question is, who am I? It almost seems like the text didn't answer the question. If you're starting with me, if you're starting with man, and my question is who am I, why does the text start with He is? Because of the supremacy of Christ and truth. You see, the text begins with Christ as the Creator of all things, so the answer to the question, who am I, begins with who Jesus is. He is the image of the invisible God. He is the icon, if you will. He is the exact representation. He is the picture in human flesh of who God is. He is God on this earth. He is God with us, God among us. He is the Almighty. For by Him all things were created. He is the Creator of all things.

Well, which things? In Heaven? On earth? Thrones, dominions, rulers, authorities? All things were made by Him. All things were made through Him. This harkens back to John 1:1. In the beginning was the Word and the Word was "with God", and the Word "was God", which also harkens back to Genesis 1:1; "In the beginning God created the heavens and the earth." If we continue to read we find these marvelous words, "Let us make man in our image and in our likeness." So, who am I?

Secular humanism says that, "I am the result of random processes." Christian theism says, "I am the crowning glory of the creation of God." Christian theism says, "He knit me together in my mother's womb." Christian theism says, "I am no accident, I am no result of random processes." Christian theism says, "Whether I am tall and beautiful or whether I am small and not so handsome, whether my body functions perfectly, or I am deformed severely; I am the crowning glory of the creation of God. And, as a result I have inherent dignity, and inherent worth, and inherent value." Christian theism cannot comprehend ideas like racism, and classes, and eugenics. Christian theism looks at the black man and the not so black man. You categorize the world how you want to. I categorize the world how I want to. But it's okay that you're not black like me. God loves you just like you are.

And, the question always comes. Well, if that's the case, it's always hovering even when people don't ask it. The question hovers, it lingers. I don't like lingering and hovering questions. I say let's get it over with. Here's the lingering and hovering question; you say that in the context and confines of this Christian theism there is no room for this kind of racism, but we know for a fact that there have been cultures who claimed on the one hand this allegiance to Christian theism and on the other hand they embraced racism and slavery. What are you going to do with that? I don't have to do anything with that.

Narrative is not normative. Just because it happened doesn't mean it was right. Here's my issue. It stopped. What made it stop? What was the underlying world view that rose up and said this is inconsistent? What was the underlying world view that says we are an exercise in cognitive dissonance here? What was the underlying world view that rose up and said you cannot on the one hand claim allegiance to Christian theism and on the other hand despise men because of the color of their skin? Was it wrong? Yes, it was wrong, but by what standard? By the standard of the supremacy of Christ.

[Gauger:] Voddie Baucham today heard on *PROCLAIM!*. And, we look forward to hearing more from him next week at Moody Bible Institute's Founder's Week Conference.

[Easley:] Jon, we'll be hearing from Erwin Lutzer, Dennis Rainey, Tony Evans, and a great cast of wonderful Bible teachers next week at Founder's Week.

[Gauger:] Yeah, it's going to be a great week and we will link you to a special Founder's Week website when you visit our website at www.proclaim.mbn.org. Also at the website, ordering information on our Romans series. We've got two sets of compact discs, 7 CDs each, containing 14 messages each. The first CD set on Romans 1-4, the second covering Chapters 5-8. Ordering information there at the website, www.proclaim.mbn.org.

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Thanks for listening and hope to see you Tuesday here on *PROCLAIM!*.