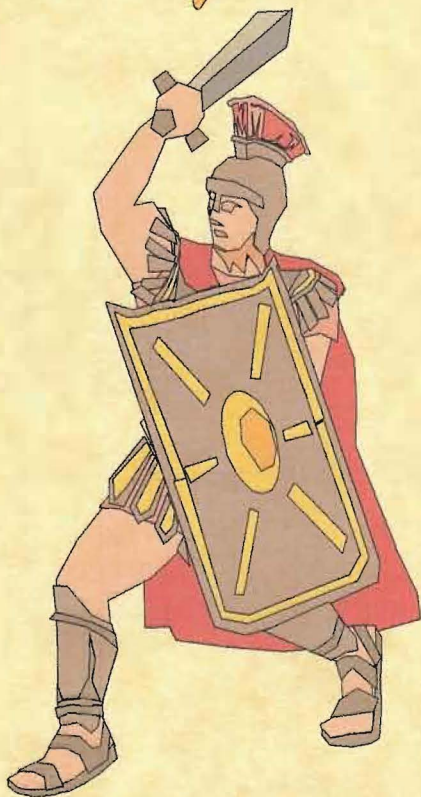


# Set To Defend The Gospel

"...knowing  
that I am set  
for the defense  
of the gospel"  
Philippians

1:17



## 2003 LECTURESHIP

Chapman Church of Christ  
250 CR 550  
Ripley, MS 38663  
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# **Annual Chapman Lectureship**

*Sunday Morning*

Set to Defend the Existence of God

*Nathan Segars*

*Sunday Worship*

Set to Defend the Biblical Account of Creation

*Nathan Segars*

*Sunday Night*

Set to Defend the Inspiration of the Scriptures

*Wayne Cox*

*Monday Night*

Set to Defend the Resurrection of Christ

*J.A. Thornton*

*Tuesday Night*

Set to Defend the Deity of the Christ

*Keith A. Mosher, Sr.*

*Wednesday Night*

Set to Defend God's Plan of Salvation

*Lennie Reagan*



# SET TO DEFEND THE EXISTENCE OF GOD

Nathan Segars

- I. On the motivation for and approach to this issue
  - A. God is the source of any further understanding (Prov. 9:10).
  - B. God demands that we believe in Him (Heb. 11:6).
    - Although God demands belief, is it like other kinds of belief?
    - Does God require us to have absolute proof of his existence?
  - C. Imagine the result of obtaining unassailable, propositional proof of God.
    - There would be no other possible response or answer.
    - What would happen to devotion? loyalty? obedience? faith? preaching?
    - God wants us to “diligently seek Him.”
  - D. There is a fundamental mistake in our quest for knowledge.
    - We identify knowledge with propositional certainty.
    - Notice Paul’s reasoning (Rm. 1:18-20 and 1 Cor. 15:12-32).
- II. Teleological support for the existence of God
  - A. This is the method of Paul and the Psalmist (Rm. 1:19-20, Ps. 19:1-4).
    - The world is a witness.
    - Jesus mentions the potential praise of the earth itself (Lk. 19:39-40).
  - B. There is a great amount of non-Biblical evidence toward a Creator.
    - biology
    - regularity
    - color
    - flavor
  - C. Atheistic responses

III. God as the source of life's meaning

- A. The book of Ecclesiastes comes to a hard conclusion: "Without God, life has no meaning."
  - Purpose is gone without God (Eccl. 6:7-11).
  - Value is gone without God (Eccl. 10:5-9).
- B. Human attempts at creating value are ultimately bankrupt (Eccl. 1:12-18).
- C. The result must be a humble submission if there is to be meaning (Eccl. 12:13).
- D. Atheistic responses

IV. Loving the Lord with your mind: How is that done? (Mt. 22:35-40)

- A. What is our criteria for believing something?
  - It's not mere fact.
  - It's not merely blind commitment.
  - It's a commitment to something as fact that rewards our commitment.
  - A history of "belief"
- B. Notice the language of scripture
  - 1 Cor. 8:2-3
  - Gal. 4:9
  - 1 John 4:7-8, 19

Knowledge requires love. Without it, there can be no belief in God.

# **SET TO DEFEND THE BIBLICAL ACCOUNT OF CREATION**

Nathan Segars

Introduction: The Genesis account of the world's origin (Gen. 1:1-26) is discounted as childish fantasy and naïve mythology. The findings of science are said to deliver the truth about our beginnings. The question is: Can the scientific alternative escape its own criticism of appeal to the fantastic? We will briefly develop some reasons for taking the evolutionary model to be subject to fantasy itself, and poor fantasy at that.

- I. Evolution and the problem of “abrupt appearances”
  - A. Paleontology leaves evident gaps in the fossil record.
    - Where are the links?
    - Why is there a sudden population explosion in the Cambrian period?
  - B. Evolutionary development depicts a kind of stasis, not change.
    - micro/macro-evolution
    - surviving organisms from eons before
  - C. Statistical models for evolution show science to be against science.
    - computer models don't compute
    - human information capacity and evolution
    - improbability on every level of evolutionary development
  - D. Genetic capacity for major change is pushed too far by evolution.
    - harmful mutation
    - the need for 2 of a species
  - E. The similarities supposed by evolution don't exist.
    - comparative discontinuity
    - the supposed evolutionary ancestor
- II. Evolution and the problem of life coming from non-life
  - A. Laboratory attempts at abiogenesis have failed.
    - producing proteins
    - the presence of a reductive atmosphere
  - B. The probabilities against abiogenesis are staggering.



- III. Evolution and the problem of the origin of matter itself
  - A. The Big Bang model starts after the Start.
  - B. The “oscillating universe” model avoids explanation.
  - C. Quantum theory finds it necessary to posit “imaginary” reasons.
- IV. Could God have used evolution?
  - A. Theistic evolution does not agree with the testimony of the Bible.
    - Genesis as allegory
    - New Testament confirmation
  - B. Theistic evolution would require a flaw in God’s nature.

# SET TO DEFEND

## THE INSPIRATION OF THE SCRIPTURES

Wayne Cox

### Introduction

1. One of the crucial questions of our day is: “From where did the Bible come?”
    - a. The question is not, “Is there a Bible?”
      1. All attest to that fact.
      2. It has been translated into most of the modern languages of all times.
      3. It continues to be one of the world’s best-selling books.
    - b. Either the Bible came from:
      1. God – as Christians contend and believe.
      2. Or man – as atheists and agnostics affirm.
    - c. Can we put implicit faith in Scripture as the revelation from God, or is the Bible just another “book among books”?
  2. The following will serve as our objectives in this study:
    - a. First, to note Scripture’s claim of inspiration.
    - b. Second, to consider evidences from within Scripture which defend its inspiration.
    - c. Third, to observe a few external evidences outside of Scripture which also uphold the veracity of the Bible’s inspiration.
- I. THE BIBLE’S CLAIM.
- A. A claim of inspiration.
    1. *2 Timothy 3:16: “All scripture is given by inspiration of God....”*
      - a. “*inspired*” – “God-breathed,” the “God-breathed writings.”
      - b. Paul states the Scriptures were created by the breath of God, and are filled with His very breath. As such, they are obviously divinely inspired.
    2. Inspiration was a supernatural act, being the influence of God exercised by the Holy Spirit over the minds of Biblical writers..

- a. *Ephesians 3:3-5; 2 Peter 1:20-21.*
  - b. Often we refer to Bible writers as being inspired, whereas it might be more technically accurate to say their writings were inspired, as their lives were not.
- B. A claim of plenary inspiration.
  - 1. *"Plenary"* – full and complete.
  - 2. When the last line of the Bible was written, this constituted God's final and complete revelation to man.
    - a. *John 16:13* – *"all truth"*. None would be left out!
    - b. *Jude 3* – the faith *"once for all delivered."*
  - 3. Since this is the case, there have been no "latter-day" revelations to anyone, no matter whom!
- C. A claim of verbal inspiration.
  - 1. Some argue "thought inspiration" vs. "verbal inspiration."
    - a. Some suggest that God simply gave Bible writers the idea or thought, and then let them write of their own choosing.
    - b. Would not such have allowed for human error?
  - 2. "Verbal" inspiration means God gave the writers the actual words they should write and speak, including the how and the what.
    - a. Not only were the thoughts inspired, but the words as well.
    - b. *Matthew 10:19; 13:11; 1 Corinthians 2:13.*
    - c. The ability of the Holy Spirit to inject each writer's personality into his writing, as well as to cause the writer to use his own vocabulary.
- D. A claim from the writers themselves (*1 Corinthians 14:37; 1 Thessalonians 2:13*).
- E. Attacks against these claims:
  - 1. "Bible writers had no idea they were writing Holy Scripture..."
  - 2. "The Bible is merely Jewish myths, fables, and/or superstition."
  - 3. "We have no inspired Bible today. Only the original writings were inspired, and they were lost."
- F. Thus far, we have only considered the Bible's claim.
  - 1. For those who accept God's Word without doubt, those claims are sufficient.
  - 2. However, critics reject such claims, and further proof is often necessary.

## II. INTERNAL PROOFS THAT DEFEND THE INSPIRATION OF THE SCRIPTURES.

### A. Scripture's amazing unity beyond man's power.

1. The Bible is one Book in one sense, but, in another, a collection of 66 books.
  - a. Written in three different languages.
  - b. Written over a span of approximately 1600 years.
  - c. Written by forty different men with different backgrounds.
  - d. Written in a wide variety of settings.
  - e. Written on almost every subject for mankind.
2. Yet, in spite of all these variables, the Bible is a book of marvelous unity!
  - a. Throughout is the golden thread of unity in the person of Jesus.
  - b. From Genesis to Revelation, the scheme of redemption progresses from "Someone is coming" to "Someone has come" to "Someone will come again."
3. Inspiration by God is the only way to account for the Bible's amazing unity.

### B. Prophetic accuracy.

1. Biblical prophecy and its fulfillment are convincing evidences of inspiration.
2. Biblical prophecy and its fulfillment were never lucky guesses or mere coincidences.
3. Some prophecies of Jesus considered:
  - a. His place of birth (*Micah 5:2; Matthew 2:1*).
  - b. His manner of birth (*Isaiah 7:14; Matthew 1:18*).
  - c. His manner of death (*Isaiah 53; Matthew 26-27*).
4. What are the odds of uninspired men predicting accurately 332 prophecies of Jesus by chance?

### C. Scientific accuracy (foreknowledge).

1. Many "discoveries" of science had already been revealed years earlier by Scripture.
2. Examples:
  - a. Void in the north (*Job 26:7*).
  - b. Use of quarantine for disease control (*Leviticus 13*).
  - c. Shipping lanes of the seas and oceans (*Psalms 8:8*).

# **SET TO DEFEND THE RESURRECTION OF CHRIST**

J.A. Thornton  
Romans 1:4

1. There has always been some who denied his resurrection.
  2. We need to look at the evidence.
- I. The Appearance of Jesus
1. To Mary Magdalene. Mk. 16:9; John 20:11-18
  2. The women. Mt. 28:9, 10
  3. Appeared to Peter. Lk. 24:34
  4. Two disciples on road to Emmaus. Lk. 24:13-31
  5. All the apostles but Thomas. John 20:19-25
  6. All the apostles including Thomas. John 20:26-29
  7. The seven while fishing. John 21:1-22
  8. The eleven at a mountain in Galilee. Mt. 28:16-20
  9. More than 500 at once. 1 Cor. 15:6
  10. To James probably in Jerusalem. 1 Cor. 15:7
  11. The eleven at his ascension. Lk. 14:50, 51; Acts 1:1-9
- II. After His Ascension
1. To Stephen at his stoning. Acts 7:54-60
  2. He appeared to Saul. Acts 9:1-9; 22:6-16; Acts 26:12-18; 1 Cor. 15:8 (last of all)
- III. The Resurrection Must Be Defended
1. Jesus is declared to be the Son of God by the resurrection. Rom. 1:4
  2. If Christ is not raised our preaching is vain. 1 Cor. 15:13, 14
  3. If Christ is not raised our faith is vain. 1 Cor. 15:14
  4. Then the apostles and 500 brethren were false witnesses. 1 Cor. 15:15, 6
  5. We are yet in our sins. 1 Cor. 15:16, 17

# SET TO DEFEND THE DEITY OF THE CHRIST

Keith A. Mosher, Sr.

## Introduction

1. The Word of God existed (is) from all eternity (John 1:1-14).
2. Yet, the Watchtower “witnesses,” for example, insist that “the word was a god” and not eternal in essence (New World Translation of the Christian Greek Scriptures, found in “Let God Be True,” Watchtower Bible and Tract Society, Inc., 1952, pp. 33-34).
3. The purpose of this sermon, therefore, will be to set forth the biblical position that the Word was not “a god” (i.e. a created being) but eternal Deity who is from everlasting to everlasting (Micah 5:2).
  - I. Biblical Consideration
    - A. In this “evolutionary” age, it may seem daft to some to speak of an eternal being. (Evolutionists label those who believe in God as superstitious Neanderthals who follow “myths.”)
      1. But, for those who know that the Bible is God’s Word, what the scriptural record is about the Christ’s Deity is all important (cf. John 1:1-14; 8:38; 17:5; 1 Cor. 8:6-9; Phil. 2:6-11; Col. 1:15-17; Heb. 1:2; Rev. 22:13, et al.)
      2. Note John 16:28 and Jesus’ own words: “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.” The Christ existed with the Father before He came to the world to be born of the virgin in Bethlehem.
    - B. One unusual confirmation of the Christ’s divine nature is at John 12:41 where the apostle John writes: “These things said Esaias (Isaiah, K.M.) when he saw his glory and spake of him.”
      1. When did Isaiah see the glory of the Christ and whom did the prophet view?
        - a. Note Isaiah 6:1 ff. Isaiah saw “Jehovah” or Deity at the time of the prophet’s commission.
        - b. That “Jehovah” would come to earth to find a prepared “way” (Isa. 40:3).

2. Since no man has seen the Father “at any time,” the only Deity Isaiah could possibly have seen was the Second Person of the Godhead (John 1:18; 1 John 4:12).
  - c. There is a Godhead (Rom. 1:20; Acts 17:29).
  - d. The Christ revealed the Godhead (Col. 2:9).
- C. The Christ and the scriptures claim Him to be God or Deity.
  1. John 8:24, 58. He is the “I Am.”
  2. Revelation 22:12-13. He is the Alpha and Omega.
  3. Hebrews 5:9. He is the progenitor (author) of salvation.
  4. Colossians 1:15-17. He created all things, and therefore did not create Himself.
  5. Hebrews 1:3. He is the image or effulgence of God.
  6. John 5:19-23. He is God’s Son. (Explain.)
  7. John 3:16. He is the special “only begotten” Son of God.
  8. John 20:28. He is confessed as Lord by Thomas. (cf. the shema, Deut. 6:4).
- II. A Discussion By Brethren
  - A. Barton W. Stone (“To James Blythe,” Christian Messenger, Sept. 1829, pp. 269-77) taught that the Christ was not eternal, but was created.
    1. Stone wrote: “But how and when he became the Son of God before creation, we are not informed” (Ibid.)
    2. At that time Stone did not feel that “opinions” about Christ’s Deity should be made a test of fellowship (Ibid.)
  - B. However, a rather reluctant Alexander Campbell was persuaded to respond to Stone (“To Timothy,” The Christian Baptist, March 1: 1827, pp. 333-34).

1. Campbell used John 1:1 as his text and wrote that, “There was no Jesus, no Messiah, no Christ, no Son of God, no Only Begotten, before the reign of Augustus Caesar. The relation (in the Godhead, K.M.) that was before the Christian era, was not that of a son and father, terms (in English, K.M.) which always imply disparity, but it was that expressed by John in the sentence under consideration. The relation was that of God and ‘the word of God.’ This phraseology unfolds a relation quite different from that of a father and a son, a relation perfectly intimate, equal, and glorious” (Ibid.)
2. Campbell postulated that the Holy Spirit chose a term most suitable to express the premier relationship of Deity – logos or word; which relationship existed in eternity. What about the Word and God and what ideas are presented? Campbell noted five.
  - a. A word is a sign or representative of a thought or an idea in an audible or visible form.
  - b. All men think or form ideas by means of words or images, so that no man can think without words or symbols of some sort.
  - c. Hence it follows that the word and the idea which it represents are co-etaneous or of the same age of antiquity.
  - d. The word and the idea are nevertheless distinct from each other, though the relation between them is the nearest known on earth. An idea cannot exist without a word, nor a word without an idea.
  - e. He that is acquainted with the word is acquainted with the idea, for the idea is wholly in the word.
3. Campbell concluded (as do I, K.M.): “as a word is an exact image of an idea, so is ‘The Word’ an exact image of the invisible God. As a word cannot exist without an idea, nor an idea without a word, so God was never without ‘The Word’ nor was The Word without God... ‘The Word’ and God are co-eternals” (Ibid.)



- C. Further, logos (word) to the Greeks was a reference to flux or the cause of movement in the universe. However, John insists by inspiration that the Logos was/is a Person!
1. Luke corroborates John's insight (and Campbell's exegesis): "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).
  2. The Hebrews writer further insisted that the Second Person of the Godhead had to be prepared a body in which to be visible (and to die) while on earth (Heb. 10:5; 2:9).
  3. Therefore an exegesis of John 1:1 might well read: "In the beginning was (a verb of continuous eternal existence) the Word, and the Word was with (co-existed) God, and (in the Greek) God was the Word." No clearer statement of the Deity of Christ could be made.

### III. A Study of Philippians 2:6-11

- A. The Second Person of the Godhead is said by Paul to have accomplished six things in order to come to earth.
1. The Word did not hold onto equality with God (2:6).  
(This Divine prerogative given up is much debated as to its duration.)
  2. The Word gave up the environment of glory (2:7). Liberals argue that for the Word to give up "reputation" means He lost His divine nature. This is not so (John 10:30; 8:58).
  3. The Word voluntarily took another form (27).
  4. The Word was then in the "likeness" of man (2:7). The reason Paul is careful to say "likeness" is that the Christ never sinned (2 Cor. 9:21; Rom. 8:3).

5. The Word, as man, fulfilled His mission (2:8). Since He had to be “found” as man, He was something else prior to having a human body.
6. The Word died but was exalted (2:8-11). He is Perfect God, perfect Man (1 Tim. 2:5).

#### Conclusion

1. The Word which “became” flesh is co-etaneous with the Father (and Holy Spirit, Heb. 9:14).
2. He is not “a god.”
3. He is the “I Am” (John 8:58).
4. Therefore, He is now glorified (John 17:4).

# **SET TO DEFEND GOD'S PLAN OF SALVATION**

Lennie Reagan

## Introduction.

1. It is an honor to be a part of this gospel effort and I appreciate this congregation for her willingness and wisdom in focusing our attention on these tremendous truths. I have loved your evangelist from the time I met him at the Memphis School of Preaching. His defense of the gospel stands second to none and we are grateful for him and his sweet family.
2. It should not surprise faithful members of the Lord's church that there is a contrast between God's perspective and man's perspective in spiritual matters.
3. This is true about God's existence, in the creation account, inspiration of the Scriptures, the resurrection and Deity of Christ, and God's plan of salvation.
4. Men will contend there is not a divinely approved scheme of salvation as they have denied from the beginning (Romans 10:3).
5. The denominational arena will accept the need to hear the gospel, to believe, repent, and confess; however, men will argue and deny the necessity of baptism in order to receive the remission of sins.
6. Our purpose is to examine God's plan of salvation and expose the ideas of men in the light of the gospel. Hence, we will examine three main observations:
  - a. Administrations Advocating Baptism
  - b. Arguments Against Baptism
  - c. Admonitions Advancing Baptism
- I. The authors of the Bible detailed inspired administrations advocating baptism.
  - A. The hearers of the gospel on Pentecost well understood baptism was for the remission of sins (Acts 2:37-38).
  - B. The disciples in Ephesus understood the parameters of the baptism of the Christ (Acts 19:3-5).

- C. These two accounts proffer a profitable pattern of baptism.
  - 1. Guilty men must be baptized for the remission of sins.
  - 2. We must understand the importance and necessity of baptism prior to being Scripturally baptized.
  - 3. It is possible to have the proper action (water immersion) and the proper attitude (obedience) without accomplishing the proper aftermath (salvation) and this evidenced in the disciples in Ephesus being baptized unto John's baptism (Acts 19:1-6).
- II. Men, as they reject the plan of God, offer their various arguments against baptism.
  - A. One argument advanced against baptism is the "Plural-Singular Argument".
    - 1. It is suggested that remission of sins depends on repentance rather than baptism.
    - 2. This argument is based upon the words of Peter: *"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"* (Acts 2:38).
    - 3. Advocates will suggest the "...repent..." and "...for the remission of sins..." is plural and the phrase "...be baptized every one of you..." is singular.
      - a. Hence, because "...repent..." and "...for the remission of sins..." are plural the two phrases belong together.
      - b. Thus, remission of sins is found in repentance.
    - 4. If that were true, the verse would read, "Repent ye for the remission of sins and be baptized every one of you in the name of Jesus Christ."
    - 5. This argument is built upon a forced conclusion in grammar; but, it also falls upon the grammatical construction of the sentence.
      - a. The conjunction "...and..." combines words, clauses and phrases of equal rank and in this sentence "...repent..." and "...be baptized..." are coupled by "...and..."
      - b. The construction of this command demands both repentance and baptism, not one or the other, to obtain the promised blessing of remission of sins.

- B. The words of Christ, *“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”* (John 3:5), are often times misunderstood and misapplied against baptism.
1. Nicodemus misunderstood the teachings of Christ and wondered how a man could enter again into his mother’s womb to be born again; but, Christ was talking about the new birth and that new birth came about of the water and the Spirit.
  2. We are begotten again of the Spirit by believing and obeying the Word which the Spirit inspired men to write (2 Peter 1:20-21).
  3. The effort against baptism is to suggest that the water in John 3:5 is the Word of God.
  4. This would have the Christ proclaiming that men must be born again of the Word of God and the Word of God.
  5. The words of Paul are used to build their case: *“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word”* (Ephesians 5:25-26).
    - a. The text does not say, as it is suggested, “...with the washing of water WHICH IS THE WORD.”
    - b. The text declares: “...the washing of water BY the Word” (emp. mine, JLR).
  6. The “...word...” is the instrument of regeneration (Luke 8:11; 1 Peter 1:23,25).
  7. The washing of water is baptism unto the remission of sins.
- III. The Bible authors advert admonitions advancing baptism.
- A. Paul reminds the Roman Christians how and when they were saved (Romans 6:17-18).
1. There was (and still is) a form of doctrine (a plan of salvation) which was obeyed to secure the remission of sins.
  2. Paul illustrates the pattern and their obedience to it (Romans 6:2-4).
- B. The book of Acts is very clear that every one heard the same message, believed the same thing and did the same thing to get the same thing... the remission of sins.
- C. The examples of the early church furnish a pattern in which baptism unto the remission of sins is an essential element.

1. The word "baptize" is not merely by immersion, it is immersion.
  2. When we are faithfully and obediently baptized, we are immersed into a vital and essential relationship with Christ (Titus 2:14).
  3. If a person is not obedient to the gospel of Christ, he does not become the possession of the Lord.
- D. Mark's account of the Great Commission sets forth the relationship between baptism and salvation (Mark 16:15-16).
1. The "...believeth..." and "...is baptized..." are both aorist participles and "...shall be saved..." is the main verb, future passive, indicative.
  2. Because the aorist principle never indicates action which is subsequent to the main verb, neither believing nor being baptized occurs after one is saved; rather, before one is saved. (Note: It is not being suggested that we must understand the Greek language to understand Mark 16:16 or any other part of the Bible; but, it is helpful to be able to answer the Bible critics with their own medicine.)
- E. Is there a contradiction as to that in which we are to be washed (John 3:5; Revelation 1:5)?
1. The advocates of a "baptismless" salvation charge that if baptism saves men, then the blood of Christ is useless.
  2. Paul joins baptism and the blood of Christ (Romans 6:2-4).
    - a. Christ shed His blood in His death on the cross (John 19:34).
    - b. We are baptized into His death (Romans 6:3).
    - c. Hence, baptism is the only place to access the blood of Christ.
  3. Men who incorrectly suggest that salvation is secured without baptism are the ones who negate the blood of Christ.

#### Conclusion.

1. Obedience to God involves doing what God commands, the way God said to do it, for the reason God said to do it.
2. Baptism is defined in New Testament teaching in both design and purpose.
3. The baptism of the New Testament has a distinct identity.
4. Anything different than New Testament baptism will not bring about the salvation which we read about in the New Testament.







