

One Heart



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Inside this issue:

Judging Righteous
Judgment—Part 4 1-2
Marion R. Fox

Restoration History: 3
Thomas Campbell
Frank R. Williams

And So All Israel Shall 4, 7
Be Saved
Scott Elliott

Word Studies 5
Wisdom and Prudence
Benjamin J. Williams

Excerpt from 6
Declaration & Address
Thomas Campbell

The Pillar and Ground 8-9
of Truth
Frank R. Williams

School News & 10
Outlook
Benjamin J. Williams

Course Offerings for 11
Fall 2007

Judging Righteous Judgment — Part 4



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by Marion R. Fox, director

Was Timothy Conducting Himself in an Unrighteous Manner?

Paul wrote to Timothy in 1 Tim. 5:19-21:

Against an elder receive not an accusation, except at the mouth of two or three witnesses. 20 Them that sin reprove in the sight of all, that the rest also may be in fear. 21 I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality.

The reader should remember that the requirement of having two or three witnesses is found in the Old Testament. It required adequate (sufficient) evidence to establish a matter. In addition, the Old Testament required that the evidence be evaluated correctly. These principles have been established in the three earlier articles on the subject of righteousness.

The one making a judgment must be unbiased and without partiality (otherwise he is not just [or righteous]). A righteous man will get sufficient evidence before he judges a matter (Pro. 18:17). A righteous man recognizes that it is a shame and a folly to judge before he has sufficient evidence (Pro. 18:13).

In the three prior articles I defined the words: righteous (just), righteousness (justice), and righteously (justly). These words were defined both by lexicons and by the context of the Scriptures. A righteous man only condemns a person when he has adequate (sufficient) evidence and he has evaluated the evidence properly. A righteous man will neither justify one who has sinned nor will he condemn one who has not sinned (Deut. 25:1, Pro. 17:26, 24:24, etc.). The judgment of a righteous man is righteous because he judges by the standard of the Scriptures (Jn. 5:30). Note the words of the Lord:

Jn. 5:30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.

In this article we will be considering examples of unrighteous men from the Scriptures. This will enable us to make application of the principles set forth in the three prior articles.

... continued on page 2

... continued from page 1

A Consideration of 1 Tim. 5:19-21

19 *Against an elder receive not* (The Greek syntax is in the form of a commandment to stop doing something. This indicates that Timothy was guilty of violating the principles set forth in this passage.) *an accusation* (Here Paul is instructing Timothy to judge elders by the same standard that he judged other people.), *except at* (The Greek literally reads: "If not upon ...") *the mouth of two or three witnesses* (The fact that this is a prohibition against continuing his actions proves that Timothy was guilty of being unrighteous in his dealings with this elder or these elders. Timothy may have been guilty of receiving an accusation from only one witness or of presuming evil without evidence of any kind [perhaps not even having one witness]. It is possible that Timothy saw something that looked like sin, but was totally innocent.)

20 *Them that sin* (The verb translated "sin" is in the Greek present tense [indicating that he is writing about one or ones who persist in their sin].) *reprove* (Trench defines this Greek word as: "Elencho, however, is a much more pregnant word. It means to rebuke another with the truth so that the person confesses, or at least is convicted, of his sin [Job 5:17; Prov. 19:25]. This is also the case in juristic Greek, where elencho is not merely to reply to but to refute an opponent." [p. 30] It is evident that Timothy was not only required to know of their sin, but he also was required to be able to prove that they were guilty of the sin.) *in the sight of all*, (Clearly, Timothy must not only know what sin they are guilty of committing, but he must be able to prove their guilt before all.) *that the rest also may be in fear*. (The purpose of his not only pointing out their sins, but proving that they were guilty, was to cause others to fear committing the same sin.)

21 *I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice*, (Prejudice was to judge without evidence and was to be unrighteous. "an opinion formed before the facts are known, a pre-judgment, a prejudice ..." [Thayer, p. 540]) *doing nothing by partiality*. ("an inclination or proclivity of mind, a joining the party of one ... partiality ..." [Thayer, p. 547] This word literally means: "To lean toward" a person. Partiality could work wrongly in two ways: [1] One could be partial

toward his friends and not expose their sin and [2] One could be partial against those with whom he was not friends and be harsh in judging them.)

It is plain that while Timothy was a good man, he was guilty of being unrighteous in his dealing with an elder or some elders. I have seen this same thing occur when a preacher will tell other preachers something like: "The elders at church 'X' mistreated me" and the preachers who heard this would condemn the elders without hearing all of the evidence. I have seen and heard preachers who repeatedly have problems with the elders where they have preached (the elders were always at fault). I know of preachers who had problems almost everywhere they had preached.

The Mob Was Unrighteous

The mob that condemned the Lord to be crucified was unrighteous (Mt. 27:20-25). Most of the mob did not know the charge against Jesus (Mk. 15:12-14 and Lk. 23:13-23) and yet they condemned Him to be put to death. Of course Jesus was totally innocent of any wrongdoing (1 Pet. 2:22).

Clearly, the mob condemned Jesus without even knowing the specific charge against Him, but they did not have sufficient evidence to support any charge that might have been made. In doing this, they were certainly unrighteous.

Concluding Remarks

Let us all strive to be righteous in our dealings with everyone. Let us not condemn anyone without sufficient evidence. Let us not ignore evidence against our friends and manufacture evidence against those who are not our friends. Being righteous is not optional, it is mandatory for all Christians. Let us seek to be more like our God, who is righteous in all His dealings.

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LESSONS FROM RESTORATION HISTORY

by Frank R. Williams

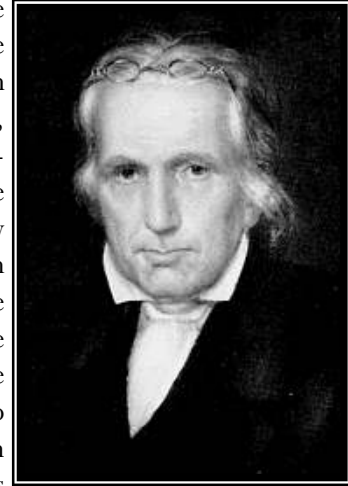
Thomas Campbell

Thomas Campbell came to America from Ireland in 1807, at the age of forty-five. He was of the Presbyterian faith and adhered to the doctrine known as Calvinism. Since the time of John Calvin (1509-1564) these doctrinal points had ruled in varying degrees the world of "Christendom." If the church Jesus built, the church of the New Testament, was to be established in America, then Americans would have to rid themselves of the doctrine of Calvinism. Thus, the first battles would be over Calvinism.

The early restorers had sounded the call of "Back to the Bible;" thus, a call for people to turn from their man made creeds to the inspired word of God. This would require a battle over nearly every denominational doctrine. People would not just give up their "beloved doctrines." Thomas Campbell was a man with religious unity deeply planted in his heart. He knew that unity could never be reached based upon the doctrines of men; therefore, one is not surprised that he coined the popular phrase: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." These words were heard at the home of Abraham Altars on August 17, 1809, where a group known as the Christian Association of Washington met. It is most important to understand, this was not a church but a group who advocated restoration. Not long after this meeting, Thomas Campbell would write what is called "the magna Charta of the Restoration." His work was called "Declaration and Address" and was issued on September 8, 1809. It was fifty-four pages in length and was divided into four parts: 1) The Holy Scriptures are the only rule of faith and practice; 2) Sectarianism is evil, as the church is essentially and constitutionally one; 3) Divisions result as the people neglect the revealed word and introduce human innovations; and 4) Human expedience must not be given a place of authority in the church (*Restoration Principles and Personalities*, Dabney Philips). Thus, with Campbell's Declaration and Address, the war on Calvinism and denominationalism in general was fully launched.

An event of great interest took place when Andrew Munro heard the slogan, "Where the Bible speaks, we speak; and where the Bible is silent, we are

silent." He stated, "If we adopt that as a practice, then there is an end to infant baptism." The heart of Thomas Campbell is revealed by his reply: "If infant baptism is not found in the Scriptures, we can have nothing to do with it." At the same time, Thomas Acheson revealed his attitude, as he responded, "I hope I may never see the day when my heart will renounce that blessed saying of the Scripture, 'Suffer little children to come unto me and forbid them not'." To which James



Foster replied: "In the portion of Scripture you have just quoted there is no reference to infant baptism." In these remarks is a clear revelation of the unwillingness of some to give up their man made doctrines but they also reveal the willingness of others; thus, some did and some did not became part of the "Back to the Bible" effort. A second phrase coined by Campbell reveals his deep understanding of religious unity, and how it could be reached; he said: "In faith, unity; in opinion, liberty; and in all things, charity." In matters of faith and practice, there must be unity; "Speak where the Bible speaks, and be silent where the Bible is silent." At the same time, there must be liberty in the areas of opinion; freedom to think, to study and time to learn; yet, never divide the church over opinions no matter how deeply held. Thomas Campbell was a man who had a deep love for the Bible, a man of clear thinking and a man who was able to express his thoughts and to put them into print; thus, Dabney Philips called him, "the architect of the Restoration movement" (ibid, p. 19).

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And So All Israel Shall Be Saved

by Scott Elliott

Some passages of Scripture are harder to understand than others. These passages take more time and concentration in order for the student of the Bible to come to a correct understanding of the passage. In 2 Peter 3:16 Peter stated that some of the things Paul wrote were “hard to understand.” Sometimes this passage is misunderstood as well. Peter is not saying there are things which are impossible to understand, but there are some passages which require more study and patience on the part of the Bible student. There are also things in the Bible which are very easy to understand. God has made the subject of how one is to be saved very easy to understand. All one has to do is read through the NT and pay attention to the passages that state you must do _____ in order to be saved (John 3:16; Luke 13:3; Mark 16:16; Rom. 10:9-10; 1Pet. 3:21; Rev. 2:10). The passages which are harder to understand do not have anything to do with what one has to do in order to be saved, but they address more complicated issues in the Bible. One such passage that might be considered harder to understand by some is Romans 11:26.

"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:"

Some, when they first look at this verse might think the words of Paul are easily understood, but there are many who ignore the immediate context of verse 26. Therefore, they often come to a conclusion which is incorrect because they have not considered enough information about the verse. For example, some look at Romans 11:26 and come to the conclusion that spiritual Israel is going to be saved. Although the statement “all spiritual Israel shall be saved” is true, this conclusion in verse 26 is incorrect for several reasons. In verse 28 Paul writes, “As concerning the gospel, they are enemies for your sakes”. If Israel in verse 26 is spiritual Israel, as some believe, this would make them “enemies” of the gospel. Furthermore, in order for someone to come to the conclusion that Israel in verse 26 is spiritual Israel they would have to ignore the entire context of chapter 11. Israel in verse 26 cannot mean spiritual Israel; therefore, it must mean physical Israel.

Some people come to Romans 11:26 with preconceived ideas. This is just as wrong as ignoring the context. A person cannot let their preconceived ideas influence their interpretation of a verse. A good student of the Bible must try to look at the verse in its context as though they are looking at it for the first time. They must let the Bible speak for itself. Many religious people adhere to the false doctrine of premillennialism, and because of this, they allow a preconceived idea to influence their interpretation. They interpret the verse to mean that God will save the Jews just because they are Jews. If this is the correct interpretation, then God would be partial to the Jews, but we read in Acts 10:34 “Then Peter opened his mouth and said: ‘In truth I perceive that God shows no partiality.’” God is not partial to anyone, but He is fair and just and everyone should be thankful because of that. God will not look at the color of a person’s skin, the money they have, or what nationality they are because God is not partial. God “desires all men to be saved and to come to the knowledge of the truth” (1 Tim. 2:4). The idea that God will save Israel just because they are Israel is false because “God shows no partiality” (Acts 10:34).

Although two of the more prominent interpretations of this verse have been proven to be incorrect there must be a correct interpretation of this verse. A person is able to come to a correct interpretation of a verse when they look at it in its context, properly define all of the words in the verse, do not let preconceived ideas influence their thinking, and use some common sense. The reason so many people might have a misunderstanding of Romans 11:26 is because the little word “so” makes all of the difference in the world. When a person looks at a verse, sometimes they want to come to a conclusion right away and oftentimes they might skip some steps that are necessary. One mistake people sometimes make is skipping over the little words in a verse. A good Bible student must remember that all the words in a verse are inspired and there for a purpose (2 Tim. 3:16). The little word in Romans 11:26 which sometimes gets skipped is “so”. Webster classifies this word as an adverb and defines it as “1a: in a manner or way indi-

... continued on page 7

WORD STUDIES

by Benjamin J. Williams

Wisdom and Prudence

In relating the eternal working of God in salvation, Paul records in Eph. 1:8:

Wherein he hath abounded toward us in all wisdom and prudence.

The word “wisdom” (σοφία, *sophia*) commonly refers in the Scriptures to divinely revealed truth. Wisdom pertains more to what is right and wrong than to what is better or best. The Old Testament conception of wisdom comes strongest from the book of Proverbs, where the Wise Man is pitted against the Fool. The Wise Man reverences God and heeds His will, whereas the Fool respects himself above all others and listens to no one (Pro. 1:7). Jesus carries this concept into the New Testament by portraying the same characters in the Sermon on the Mount (Matt. 7:24-27). The Wise Man in Jesus’ teaching both hears instruction and obeys. The Fool goes his own way. Clement of Alexandria refers to wisdom as “knowledge of divine and human matters”. Trench states: “In Scripture *sophia* is ascribed only to God or to good men, though it is used in an ironic sense by adding ‘of this world’ (I Cor. 1:20), ‘of this age’ (I Cor. 2:6), or similar words (II Cor. 1:12). None of the children of this world are called *sophoi* without this tacit or expressed irony (Luke 10:21).” (Trench, p. 298)

In mild contrast, the word “prudence” (φρόνησις, *phronesis*) is a term of practicality. Prudence pertains to completing a task in the best way. Instead of “ought” and “ought not”, prudence concerns itself with “should” and “should not”. Trench says: “Phronesis involves the skillful adaptation of means to achieve desired ends, though it does not indicate whether the ends themselves are good.” (Trench, p. 299) Cicero explained:

“The chief of all virtues is that wisdom which the Greeks call *sophian*; for we understand knowledge, which the Greeks term *phronesis*, as something else, as the science of what is to be sought

and what is to be shunned; that wisdom which I call ‘the chief’ is the science of divine and human causes.”

It is important to note that God is said to be both wise and prudent. He first considers what is right to do, then carries out the right action in the best way possible. Christians should act in the same manner. Certain actions, while not sinful in and of themselves, should still be abstained from because they are not prudent or beneficial to the cause of Christ (I Cor. 8:9). Even in doing things that are right, we should look for the most practical way of doing God’s will so that we may be more effective servants. In the early part of Acts 6, the Apostles realized that while it was right to care for the widows, their unique abilities would be better used in the teaching of gospel as the Lord intended (Acts 6:2). They were not saying that it was necessarily wrong for them to serve tables. They were saying that it was not the most prudent choice between two right (wise) options.

However, we must never allow a “should” to trump an “ought”. In other words, practicality does not make something right. I often hear various unscriptural practices justified with their effectiveness. “We use instruments and look at our results ...” God was not a pragmatist. He first chose what was wise, and then found a prudent way to carry out His choice. Likewise, God has told us what we must be doing. We must decide how we *should* carry out the work that we *must* do. We have no right as servants to alter our Lord’s commands. The Lord wants us to be obedient before we are practical. “Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” (I Sam. 15:22)

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Excerpt from “Declaration & Address”

by Thomas Campbell, Declaration and Address (First Edition, 1809)

FROM the series of events which have taken place in the churches for many years past, especially in this western country, as well as from what we know in general of the present state of things in the christian world; we are persuaded that it is high time for us not only to think, but also to act for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine Standard; to this alone we feel ourselves divinely bound to be conformed; as by this alone we must be judged. We are also persuaded that as no man can be judged for his brother, so no man can judge for his brother: but that every man must be allowed to judge for himself, as every man must bear his own judgment;--must give account of himself to God--We are also of opinion that as the divine word is equally binding upon all so all lie under an equal obligation to be bound by it, and it alone; and not by any human interpretation of it: and that therefore no man has a right to judge his brother, except in so far as he manifestly violates the express letter of the law. That every such judgment is an express violation of the law of Christ, a daring usurpation of his throne, and a gross intrusion upon the rights and liberties of his subjects. We are therefore of opinion that we should beware of such things; that we should keep at the utmost distance from every thing of this nature; and, that, knowing the judgment of God against them that commit such things; we should neither do the same ourselves, nor have pleasure in them

that do them. Moreover, being well aware, from sad experience, of the heinous nature, and pernicious tendency of religious controversy among christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, we would also desire to adopt and recommend such measures, as would give rest to our brethren throughout all the churches;-- as would restore unity, peace, and purity, to the whole church of God. This desirable rest, however, we utterly despair either to find for ourselves, or to be able to recommend to our brethren, by continuing amidst the diversity and rancour of party contentions, the veering uncertainty and clashing of human opinions: nor, indeed, can we reasonably expect to find it any where, but in Christ and his simple word; which is the same yesterday, and to day, and for ever. Our desire, therefore, for ourselves and our brethren would be, that rejecting human opinions and the inventions of men, as of any authority, or as having any place in the church of God, we might forever cease from farther contentions about such things; returning to, and holding fast by, the original standard; taking the divine word alone for our rule: The Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone as exhibited in the word for our salvation -- that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord.

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Next Quarter:

Christians & War
Special Issue!

“And So All Israel Shall Be Saved” ... continued from page 4

cated or suggested. b: in the same manner or way” (One must always be careful when they are using Webster. Webster was not inspired and can sometimes be wrong. However, I believe him to be correct here. The best way to define a word is by the Bible.) Bauer, Arndt, and Gingrich define the Greek word houtos which is translated “so” as “in this manner” (A Greek-English Lexicon of the New Testament and Other Early Christian Literature. p. 602). Harold Littrell, translator of the English Study Bible, translates verse 26 in this way, “And in this manner all Israel shall be saved.” Hugo McCord in The Everlasting Gospel translated verse 26 as “In this way all Israel will be saved.” The translators of the English Standard Version translate verse 26 as “And in this way all Israel will be saved.” Although James Macknight adds words that are not in the original Greek to his translation, he does so to try to make the verse more understandable. He translates verse 26 as “And so laying aside their prejudices, all Israel, by believing the gospel, shall enjoy the means of salvation”. (Sometimes translations like Macknight’s are helpful, but one must remember that neither Macknight nor the words he added to the text are inspired. One must look at his translation the same way one looks at a commentary.) When a person defines the words in a verse and looks at it in its context, the meaning becomes clearer and clearer.

If a person is still unable to determine the meaning

of a particular verse, the next step might be to ask questions about the verse and the words in a verse until it becomes clear. One question that might help a person looking at Romans 11:26 would be “In what manner or way shall Israel be saved?” To answer a question like this the Bible student would want to begin by looking at verse 26 and the verses prior to and after this verse. There are two verses which might help a person to answer this question. The first verse is verse 25. This verse states, “Brethren, I do not want you to be misinformed about this mystery, lest you think of yourselves as wise; that a hardness in part has come upon Israel, until the Gentiles fully enter.” The possible answer to the question posed could be “Israel shall be saved in the same manner or way the Gentiles shall be saved.” The other verse that might give some insight to the question is verse 23. There Paul writes “But if they do not continue in unbelief, they also shall be grafted in; for God is able to graft them in again.” Another possible answer to the question could be “Israel shall be saved if they do not continue in unbelief.” Either of these verses could answer the question, although it is this author’s personal conviction that verse 25 answers it. It really does not matter because both answers have the same result. Israel shall be saved by obeying the gospel. They will be saved just as everyone else is saved (John 3:16; Luke 13:3; Mark 16:16; Rom. 10:9-10; 1Pet. 3:21; Rev. 2:10).



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THE ROLE OF WOMEN, VOL. I & II

THE WORK OF THE SPIRIT, VOL. I & II

The Pillar and Ground of Truth

by Frank R. Williams

The text from which the words that serve as our title come are readily identified. They are: “These things write I unto thee hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim. 3:14-16). It was Paul’s desire to come unto Timothy in short order, but in case he could not, he desired that Timothy know how to behave himself “in the house of God.” “The house of God” is the family of God and the family of God “is the church of the living God.” It is in this context that the words appear, under which we write: “the pillar and ground of the truth.”

In order to get the mind in a thinking mode, the following two questions are put before the reader: 1) “Does the church stand upon the truth?” or 2) “Does the truth stand upon the church?” Stop and read the two questions once more! In other words, is “the pillar and ground of the truth” under the church or standing a top the church? Another way of getting at it may be seen in these two questions: 1) “Does the church establish the truth?” or “Does the truth establish the church?” “Which came first, the truth or the church?” Now, if the reader is able to answer the last question, and it is a “no brainier”, it should be much easier to go back and answer the other questions. But someone may object, isn’t the church to support the truth; thus, the church is “the pillar and ground of the truth?” Yes and no! Yes, the church is to support, uphold and defend the truth. But no, that is not the apostle’s subject. Read the text: “the pillar and ground of the truth and without controversy great is the mystery of godliness.” Whatever is “the mystery of godliness,” it is also “the pillar and ground of the truth” and it is “without controversy.” The Holy Spirit does not leave us in doubt as to the facts. Paul wrote: “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” There is “the pillar and ground of the truth!” It is our task to answer two questions: 1) “To whom do these words re-

fer?” and 2) “What do these phrases mean?”

First, to whom do the words refer? The first phrase answers the question: “God was manifest in the flesh.” These words could not refer to any other than, “In the beginning was the Word, and the Word was with God, and the Word was God....And the Word was made flesh, and dwelt among us...” (John 1:1, 14). Paul put it this way, “Who, being in the form of God, ... took upon him the form of a servant, and was made in the likeness of men” (Phil. 2:6-7). The word translated “form” is from the Greek word, “morphe” and denotes nature and essence; or as Thayer says, “the form by which a person or thing strikes the vision” (p. 418). Seen by those in heaven, he is God in nature and essence. Thus, John’s words, “and the Word was God.” However, Paul uses the same word, “form,” and writes, he “took upon him the form of a servant, and was made in the likeness of men” (Phil. 2:7). Thus, he actually became the complete nature and essence of a servant; or as John wrote, “the Word was made flesh.” Paul expressed it this way: “and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:8). All of Paul’s following phrases (1 Tim. 3:16) stand upon this fact which is “without controversy” – Jesus was God with us!

Second, it now becomes our responsibility to bring understanding to Paul’s other phrases, noting that each phrase stands between “God manifest in the flesh” and his being “received up into glory.” Are these phrases to be taken in chronological order? Do the four phrases between “God was manifest in the flesh” and “received up into glory,” refer to the Lord’s time on the earth or do they refer to events outside of his time on the earth? Through the years the answer to this question has produced no end of difficulty. Therefore, we shall tread lightly as we deal with each phrase in chronological order. If they are not to be taken in chronological order, and I see no compelling reason for such, then the meaning of each phrase will be different, but the over all conclusion remains the same. First, “God was manifest in the flesh” and was “justified in the Spirit.” What do these words mean? Justification is the result of obeying all the commandments of God, or being forgiven of failing to obey all the commandments. Starting with Jesus’ words at the

... continued from previous page

age of twelve: "I must be about my Father's business" (Luke 2:49), to his statement to John the baptizer: "it becometh us to fulfil all righteousness" (Matt. 3:15), through his final words on the cross: "It is finished" (John 19:30); Jesus was without sin having fulfilled all righteousness. Therefore, God manifest in the flesh and "justified in the Spirit!"

The third phrase, "seen of angels," is a little more difficult to arrive at a clear understanding. Every time the word "angel" appears in a text, our first obligation is to determine to whom it refers. The Greek word, "angelos," means messenger and only the context can determine if it identifies a heavenly or earthly messenger. In the case of Jesus, he was seen of heavenly angels and they ministered to him. Following the temptations in the wilderness, Matthew informs us: "Then the devil leaveth him, and, behold, angels came and ministered unto him" (Matt. 4:11). When he prayed in Gethsemane, Luke tells us: "And there appeared an angel unto him from heaven, strengthening him" (Luke 22:43). Finally, an angel testified of his resurrection as he spoke to the women at the tomb: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:5-6). Thus, God in the flesh was "seen of angels," heavenly messengers. If the phrase is to be taken out of chronological order, then the phrase may refer the apostles as they viewed with their own eyes the resurrected Christ. Therefore, it is possible that the phrase before us, "seen of angels," may refer to the apostles of Christ, his messengers and their seeing him following his resurrection. If that is the case, then we must also take the following phrases out of chronological order. In taking the phrases out of chronological order, we have created a major problem, and we must have good reason for doing so. Paul was inspired to conclude these phrases with the words: "received up into glory." The apostle has taken the reader into heaven and we are allowed to see Christ at "the right hand of the Majesty on high" (Heb. 1:3).

The fourth phrase, "preached unto the Gentiles," is another difficult phrase. However, if we are to continue in a chronological order, we must remain between "God was manifest in the flesh" and "received up into glory." Remember, the apostle is writing to reveal "the pillar and ground of the truth" which is: "God was manifest in the flesh. The phrases are taking us to events in his life in the flesh. Therefore, the

question: "When was Jesus preached unto the Gentiles before he was "received up into glory? In John chapter four, Jesus himself preaches to a woman of Samaria (a Gentile). Then, following her telling the people of her village about Jesus, "the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word" (John 4:40-41). Thus, God in the flesh was preached unto the Gentiles.

The fifth phrase, "believed on in the world," also gives us no little difficulty. However, staying true to our course, that the four phrases between "God was manifest in the flesh" and "received up into glory" are to be understood in chronological order, the phrase is taken to refer to events in the life of God in the flesh; we must find the answer within this time period. First, it is well understood that some Jews believed on Jesus; therefore, attention is called to the words of the Samaritans (Gentiles) as they "said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:42). Therefore, God in the flesh was "believed on in the world," both the Jewish world and the Roman world.

Finally, the sixth phrase: "received up into glory." Here the apostle has reached his conclusion. He has taken the reader from heaven, to earth, and back to heaven. The Word "being in the form of God" – heaven; to his thirty-three years when he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" – earth; thus, "God also hath highly exalted him" (Phil. 2:6-9) – the Word back in heaven. Thus, from heaven, to earth, and back to heaven again!

There is "the pillar and ground of the truth." There is Mathew, Mark, Luke and John. As John wrote: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30-31). Here our faith stands: "And the Word was made flesh, and dwelt among us, (and we behold his glory, the glory of the only begotten of the Father,) full of grace and truth" (John 1:14).

School News & Outlook

by Benjamin J. Williams

Classes have begun again this fall. It is good to see our students return with a renewed enthusiasm to study the Bible. While we only picked up one new student this semester, we did have several of our serious students return to begin on their upper division coursework. We have students this semester from the Garden Oaks congregation, the Grand Boulevard congregation, the Nicoma Park congregation, and of course the Barnes congregation.

In addition, we have picked up one more financial supporter for the school. The Wilburton church of Christ has begun to be involved with the work this Fall. We came in contact with this congregation

through Scott Elliott, a former student and instructor at OKCSBS. We are very pleased to add another congregation to those who are already participating in this important work.

Is your congregation working on its 2008 budget? If so, please keep the Oklahoma City School of Biblical Studies in mind. It is only through the efforts of our brothers and sisters in Christ that this important work continues to serve this region. Also, check your own budget for 2008 and see if there is a way **you** can help us to train preachers and teachers in Central Oklahoma!

Oklahoma City School of Biblical Studies

The Oklahoma City School of Biblical Studies is a tuition free, flexible, four-year night school designed to meet the needs of every Bible student. Whether you are interested in preaching the gospel, being an elder or deacon, or just learning more about the Bible, we have the courses you need to accomplish your goals. Our night schedule allows you to continue your normal daily routine with minimal interference. Our staff is qualified and experienced, offering many years of combined preaching experience from which the student may learn.

OKCSBS is hosted at the Barnes church of Christ and is a work that congregation. The school is also supported by sister congregations and individuals who share an interest in the truth.

If you are interested in becoming a student or helping out in this great work, please contact us with the information below. For more details and a full curriculum, visit our website!

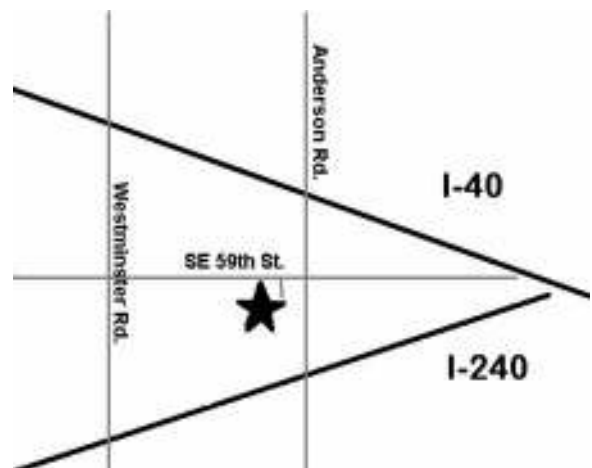
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Barnes church of Christ
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 Oklahoma City, OK 73150
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Advantages

- No tuition
- Flexible curriculum
- 4-year basic program or 4 1/2-year advanced program
- Qualified faculty

Full-Time Faculty:

- Marion R. Fox, director
- Frank R. Williams
- Benjamin J. Williams





Course Schedule for Fall '07

First Quarter: August 21 & 23 — October 9 & 11
 Second Quarter: October 16 & 18 — December 11 & 13
 (No Classes, November 20 & 22)

First Year Courses: Required prerequisites for second year courses except by special arrangement

1st Quarter	Tuesday Night	Thursday Night	2nd Quarter	Tuesday Night	Thursday Night
1st Hour 6:15-7:00 PM	Fundamentals of the Faith Course #102	New Testament Church Course #112	1st Hour 6:15-7:00 PM	Fundamentals of the Faith Course #102	New Testament Church Course #102
2nd Hour 7:30-9:00 PM	General Biblical Introduction Course #122	Hermeneutics Course #132	2nd Hour 7:30-9:00 PM	Applied English Grammar Course #142	Logic & the Bible Course #152

Upper Division Courses

1st Quarter	Tuesday Night	Thursday Night	2nd Quarter	Tuesday Night	Thursday Night
1st Hour 6:15-7:00 PM	OT Survey: Post-Exilic Course #402	Minor Prophets Course #412	1st Hour 6:15-7:00 PM	OT Survey: Post-Exilic Course #402	Minor Prophets Course #412
2nd Hour 7:30-9:00 PM	I Corinthians Course #404	Jeremiah Course #414	2nd Hour 7:30-9:00 PM	I Corinthians Course #404	Jeremiah Course #414

SCHEDULE NOTES:

- A meal will be offered on Tuesday nights from 7:00-7:30 PM.
- A short snack break will be held on Thursday nights from 7:00-7:30 PM.

Oklahoma City School of Biblical Studies

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Oklahoma City, OK 73150
Office Phone: 405-736-1001

One Heart & OKCSBS are works of the Barnes church of Christ and supported by individual Christians and sister congregations

FALL SEMESTER

First Quarter:

August 21 & 23 - October 9 & 11

Second Quarter:

October 16 & 18 - December 11 & 13

(No Classes, November 20 & 22)

Visit us online: www.okcsbs.com

- View the full curriculum
- Read past issues of *One Heart*
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