

# One Heart



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## One Heart Journal -- Catching Up in 2010



*Attended the Oklahoma City School of Biblical Studies; B.S. in Astrophysics (OU); Minister for the Barnes church of Christ; instructor at OKCSBS; editor of One Heart Journal; Director of "Faith Week" at Frog Road Christian Camp*

*by Benjamin J. Williams*

Time waits for no man! That is the lesson we learned in 2009 when it came to publishing the *One Heart Journal*. We had been fairly regular in producing the paper on a quarterly basis. However, as all of us here at OKCSBS entered into a very busy 2009, we began to get behind. And as the ole' country boy said, "The harder I work, the 'behinder' I get!" Each of our regular writers had a very busy year, including myself as my wife, Selene, gave birth in October to our son, Lucas Alan.

Now, without delay, we begin 2010 by being more diligent in publishing this paper. The paper has some very important goals which I would like to set forth once again at this time.

### Reporting for OKCSBS

The primary goal of this journal is to keep all interested people informed as to the progress of the Oklahoma City School of Biblical Studies. It has never been our intent to merely add one more paper to the flood of printed material being produced by the churches of Christ

already. Instead, we wanted this journal to be an instrument for many tasks, including: advertising our current curriculum offerings (see p. 11), broadcasting information about upcoming events such as the quickly approaching annual spring lectureship (see p. 7), reporting on the progress of our students (see p. 2-3), and just generally letting our supporters and brethren know that this tremendous work still continues.

### Sound Bible Teaching

I suppose we could just send out a newsletter to accomplish most of those tasks, but we saw an opportunity to do something more. We wanted to publish a paper that would serve both as a report and as a demonstration of the kind of work we do at OKCSBS. When you read sound articles and detailed studies within this journal, you are seeing the kind of material presented to our students on a regular basis. Our capable faculty continues to bring both basic and advanced Bible instruction that rivals any curriculum of its kind anywhere. The result is a student body that is active in their local congregations. Some do regular preaching, while others teach Bible classes and home studies. All are making use of what they learn at OKCSBS in their service to the Lord. Read more about their progress on the next page!



## OKCSBS REPORT

### Serious Students Making Serious Progress!

*by Frank R. Williams*

The Fall-2009 semester was the best we have had in a number of years! The number of students was at the highest mark in years. Some of our students are now preaching, as they work with local congregations. The eagerness to learn on the part of the students is a delight to the teachers.

The Greek class has more students than we thought it would have, and we are grateful for such interest. This class is made up of some students who are refreshing themselves with Greek, having taken it before, while others are taking Greek for the first time. Having looked in on the class, it is apparent that Marion Fox is challenging them to learn more and to extend their abilities to use Greek in their studies and teaching. Marion is also teaching the "Minor Prophets." The other two classes this fall were "Fundamentals of the Faith," and taught by Mike Von-Tungeln; and the fourth class was "Issues facing the churches of Christ," co-taught by myself and my son, Benjamin Williams.

The Spring-2010 semester is off to a great start with an increase in number. At this point, we have more students taking classes for credit than ever before and this is something we have been working on. All the classes have continued from the Fall 2010

semester with but one change. The fourth class is "The Church of the New Testament" which I am teaching. The students came back after the break with the same enthusiasm as before.

One of the interesting events is that some of our students have arranged for Marion Fox to take part in a Bible study with a group of denominational folks. The results of these meetings are at this time unknown, but it shows that the students are taking what they are learning, and using it. This is one of the things we encourage our students to do -- reach out to the lost with the gospel of Christ.

My I take this opportunity to express, on behalf of the Oklahoma City School of Biblical Studies, our gratitude to all who help with the support of the school. We thank you for your fellowship in this work! The money is well spent for the advancement of the kingdom of Christ. The students are preparing themselves for greater service in the kingdom of Christ!

One final thought, our lady students (and some of the men) prepare food for break between the first and second period. They do a great job and all of us appreciate their willingness in this effort. It gives all of us a time to visit and to enjoy our friendship. Ladies, thank you!

**Frank R. Williams, dean of students**

## In Memoriam: Luther Wyatt (1926-2010)

In the first week of this year, our church family at the Barnes church of Christ and our students at the Oklahoma City School of Biblical Studies lost a dear friend and brother, as Luther Wyatt departed from this life (pictured on the adjacent page on front row with his cane).

Luther was a great supporter of the Lord's work! He came to class mostly to show support for the school. He would always come on whichever night was least attended and enroll in whichever class looked the smallest, including a semester when he surprised us all by auditing the Greek course. He loved to hear the teaching, and he diligently com-

pleted homework and took all the exams. He came for the fellowship with other believers, and "Catfish," as he was lovingly called, never met a stranger. He was our oldest student and is greatly missed by all!

Luther was a long time member of the Barnes church of Christ and, in his customary overalls, was an expected sight each and every service. He loved all our children and would always ask to hold the babies in his arms. He served in worship right up until the time of his death. His faithfulness was a tremendous example to us all.

*From the Staff and Students at OKCSBS  
Spring 2010*

## OKCSBS Students and Teachers, Fall 2009



OKCSBS Fall 2009 Photo. Back row: Gladys Patterson, Jerry Gore, Judy Gore, Tony Springer, Mike VonTungeln (instructor), Van Daggs, Jerry Simmons, John Summerlin. Middle row: Marion Fox (director/instructor), Howard Williams, Duranze Wade, Jeff Hendrix, John Bellah; Front row: Thomas Botehlo, Dorothy Mitchell, Sonya Still, Richie Martin, Luther Wyatt. Not Pictured: Ladonna Harris, Marilyn Sullivan, Richard Watt, Freddie Williams, Benjamin Williams (instructor), Frank Williams (dean/instructor ... holding camera)



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## Things That Are Impossible For God

by Marion R. Fox

While we believe that God is omnipotent, we recognize that the omnipotent nature of God must be understood. Certainly, contradictory views of the omnipotence of God cannot both be sound. If the omnipotence of God is not understood, we may draw conclusions that are unsound.

Calvinists frequently speak or write about “the sovereignty of God.” To a Calvinist, the sovereignty of God means that God always gets what He wants. This is the doctrine of Calvinistic predestination (everything that happens [including sinful things] is what God willed to occur).

### The Omnipotent (All Powerful) Nature of God

As we begin this study let us consider some Old Testament passages that speak of God being omnipotent. First, God spoke of Himself as being “God almighty” (Gen. 17:1). God is called “Almighty” in a number of Old Testament passages. We must remember that all biblical words are defined by the Bible itself. No Bible word should be interpreted to contradict any portion of Scripture. It is manifest that the Calvinistic doctrine of the sovereignty of God contradicts the Scriptures. Second, Job recognized that God has this nature (Job 42:1-2). The expression “all things” (Job 42:2) is limited by the context of the remainder of the Scriptures. God has just enumerated a list of things that Job did not understand. It is true that no one is powerful enough to defeat God (verse 2). No one can restrain God when it is the purpose (will) of God to do something. Third, Jeremiah stated that there is nothing too hard for God (Jer. 32:17). The immediate context relates to the restoration of Israel after the Babylonian captivity (Jer. 32:15). This passage must not be interpreted in a manner that is contradictory to the other Scriptures.

**“Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us:”**  
**Hebrews 6:18 (ASV)**

Let us now turn to the New Testament passages that speak of God having this nature. First, Jesus stated that all things are possible with God (Mk. 14:36). As with all other passages, this passage must be interpreted in light of the remainder of the Scriptures. Jesus is discussing God’s ability to save Him (Jesus) from death, in the immediate context. Note how the things that God will do are in accordance with His will. Second, God is spoken of as the “Lord Almighty” (2 Cor. 6:17-18). As with all other passages, this passage must be interpreted in light of the remainder of the Scriptures. The correct explanation of this passage is found in the context of the Scriptures.

### Things the Scriptures Say Are Impossible With God

Let us consider some things explicitly taught regarding one aspect of the nature of God, by the Scriptures. The Scriptures explicitly teach that God cannot do. First, it is impossible for God to lie (Tit. 1:2 and Heb. 6:17-18). The word translated “lie” in Tit. 1:2 is an adjective, not a verb. This is actually saying that God is totally without any deceit. The writer of Hebrews states that “it is impossible for God to lie.” (Heb. 6:18) Second, this is probably true because of the nature of Deity.

Let us consider some things explicitly taught regarding temptation. First, God cannot be tempted (Jas. 1:13-14). Second, God cannot tempt man (Jas. 1:13). These things follow because of the nature of Deity.

Let us consider some things explicitly taught regarding the immutability of God. God does not change (Mal. 3:6 and Heb. 13:8), that is, God is immutable. From these passages it is determined that the nature of Deity is unchanging (immutable). Any change in perfection creates imperfection.

Let us consider some things that the Scriptures implicitly teach that God cannot do. First, it is impos-

sible for God to save one without faith (Heb. 11:6). Of course, faith comes from the Scriptures (Rom. 10:17). We must properly evaluate the evidence in order to have faith (Heb. 11:1-2). Second, it is impossible for God to save one without the blood of Jesus (Heb. 10:4). There is no remission without the shedding of blood (Heb. 9:22). The blood of Jesus was shed to bring us remission of sins (Mt. 26:27-28). Animal blood cannot bless us with remission because blessings flow from the greater to the lesser (Heb. 7:7).

Let us consider some other groups whom the Scriptures implicitly teach God cannot save. First, the Scriptures teach that God cannot save the disobedient (2 Thess. 1:8-9). Second, God cannot save those who do not love both God and their neighbor (Mt. 22:36-40 and 1 Cor. 13:2-3). Third, God cannot save those who do not repent (Lk. 13:3, Acts 17:30, etc.). There are at least three reasons these conclusions are true: (1) God cannot lie, (2) God is immutable, and (3) God has explicitly stated the things (above).

There are several things implicitly taught, by reasoning, that God cannot do. God cannot make a square circle. God cannot make a rock so big that He cannot lift it.

### Are Not All Things Possible With God?

But, one might reply, does not the Bible say that all things are possible with God (Mk. 10:24-27)? We must keep this passage in its context (it relates to the salvation of a person who loves his riches). God can save this person, but he must believe, repent, and obey God (cf. the passages above). Neither covetousness nor being a lover of money is the unpardonable sin. A man is able to cease to trust in his riches and trust in God, but he must be converted by the gospel (including giving up his covetousness and/or his love of money).

### CONCLUSION

It is clear that the Calvinistic doctrine of the sovereignty of God is not taught in the Scriptures. The will of God is affected by the nature of God (including His intended will that man should have free-will). God has the power to do anything that is in harmony with the nature of Deity.

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## Lessons for the 21st Century Church

*by Frank R. Williams*

Twenty centuries have come and gone since Peter rose with the other apostles of Christ, claimed “this is that which was spoken by the prophet Joel” (Acts 2:16), and concluded “with many other words” saying, “Save yourselves from this untoward generation.” (Acts 2:40) Following this, the church of Christ was born: “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousands souls.” (Acts 2:41) It was on the first day of the week, the day of Pentecost, and the first converts of the gospel of Christ moved from among the lost to the saved some time after nine o’clock. The book of Acts gives us the historical record of the activities of the apostles as they traveled from Jerusalem, Judea, Samaria, and to the utter most part of the earth, just as Jesus had commanded them (Acts 1:8) as he prepared to take his place at “the right hand of the Majesty on high” (Heb. 1:3).

Looking at the birth of the church in human wisdom, it was in the worse possible place. Jerusalem was the home of Judaism and those who cried out, “Crucify him!” It did not take long for those who led in the crucifixion of Jesus to stand against the gospel of Christ and the apostles of Christ who preached it. In what is the second recorded sermon following the healing of the lame man at the gate called Beautiful, the priests and the Sadducees, who were “grieved,” laid hands on Peter and John (Acts 3 & 4). This was followed by a second taking of Peter and John by the same Jewish leaders who “were filled with indignation” (Acts 4:17). These pseudo-spiritual leaders then “commanded them not to speak at all nor teach in the name of Jesus” (Acts 4:18). What was the reaction of the apostles? “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard” (Acts 4:19-20). Being let go, the apostles “spake the word of God with boldness” (Acts 4:31). It was not long until they found themselves before the Jewish council once more and faced the question: “Did not we straitly command you that ye should not teach in this name?” (Acts 5:28) What had the apostles done? The council said: “behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.” To which Peter an-

swered: “We ought to obey God rather than men.” (Acts 5:29) This persecution continued through the early years of the church and is recorded throughout “Acts of the Apostles.” Truly in the wisdom of men, Jerusalem was no place for the birth of the church of Christ, but God’s wisdom is always superior. In God’s wisdom great lessons were being given to the 21st century church! The gospel can and must be preached in times of great persecution, and if we do, the church will grow!

The church of the first century hold’s for the church of the 21st century another great lesson revealing the wisdom of God as superior to that of man. Not only was the birth of the church of Christ in Jerusalem, the heart of Judaism, but there was paganism of all kinds throughout the “utter most part of the earth.” This paganism had to be overcome by the power of the gospel of Christ. (Rom. 1:16) Most Bible students are aware of the “goddess Diana” as covered in Acts chapter nineteen, but Corinth was the home of the Aphrodite (Roman: Venus) known as the Greek goddess of love, desire, beauty, fertility, the sea, and vegetation. There was much immorality related to many of these pagan idols. One writer describes religion in the Roman Empire: “In so far as the Romans had a religion of their own, it was not based on any central belief, but on a mixture of fragmented rituals, taboos, superstitions, and traditions which they collected over the years from a number of sources.” Is there a relationship with the so-called “pluralism” of today? “One god is as good as another; one religion is as good as another.” “The God of the Bible is not ‘the God,’ just a god.” Rome itself became through the years a most immoral empire. A study of the Caesars would reveal the debauchery of the times. Yet in the first century, under the oversight and the preaching of the apostles, churches of Christ (Rom. 16:16) were established in city after city throughout the Roman Empire. The power of the gospel is seen by the manner described as the apostle and his company came into Thessalonica: “These that have turned the world upside down are come hither also” (Acts 17:6). If only the 21st century church was so convicted, what a power could be sent into the world of today!

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### APRIL 1, THURSDAY

7:00 PM	Can the 1 <sup>st</sup> Century Church Exist in the 21 <sup>st</sup> Century?	Benjamin J. Williams, OKC, OK
8:00 PM	The 21 <sup>st</sup> Century Family	Dwight Brown, Maysville, OK

### APRIL 2, FRIDAY

7:00 PM	Does Culture Change Doctrine?	Bennie Henson, Lawton, OK
8:00 PM	Can the Church "Out Worldly" the World?	Dan Fredman, Broken Bow, OK

### APRIL 3, SATURDAY

9:30 AM	Twenty Centuries of Human Tradition	Marion R. Fox, OKC, OK
10:30 AM	Do "the Times" Change Worship?	Jim Foster, Willow, OK
11:30 AM	Q & A: Open Forum	OKCSBS Faculty

### NOON MEAL PROVIDED

1:00 PM	New Age Religions & Paganism	Chris Stinnett, Seminole, OK
2:00 PM	Trends Toward Mergers & Pluralism	Scott Elliott, La Grange, TX
3:00 PM	Maintaining the Message	John Bellah, Midwest City, OK

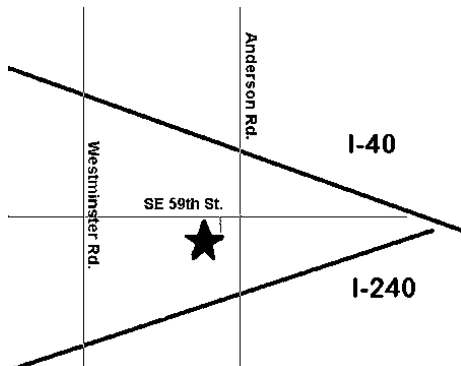
### APRIL 4, SUNDAY

9:30 AM	Christianity in the Modern Workplace	Jeff Hendrix, OKC, OK
10:30 AM	The Church Triumphant	D. Norman Easter, OKC, OK

### NOON MEAL PROVIDED

1:00 PM	The Timeless Truth	Frank R. Williams, Seminole, OK
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## WORD STUDIES

### The Greek Article “Par Excellence”

by Benjamin J. Williams

In English, we have two types of articles. The definite article, “the”, indicates a high degree of specificity, whereas the indefinite article, “a” or “an”, indicates a lower degree of specificity.

1. “We need light.” Here, the word “light” has no article, so it is used in the broadest sense. It is inclusive of any type of light.
2. “We need a light.” By adding the indefinite article, you are probably stating a need for an individual light, but any will do (candle, flashlight, etc.).
3. “We need the light.” The definite article says that you are referring to a specific light, such as the flashlight you handed to a friend earlier. You have one light in mind, as opposed to others.

In Greek, only one type of article exists, but it may be used in many of the various usages of the English article. The trick is to figure out the particular usage intended in a given context.

In many passages, the New Testament writers used the article to indicate a term specific to Christianity. No explanation is required to identify “the Spirit like a dove descending upon him” (**το πνευμα** ως ωσει περιστεραν καταβαινον εις επ αυτο, Mark 1:10) as the Holy Spirit, as opposed to a demonic or human spirit. This use of the article is sometimes called the “*par excellence*” usage of the article. It is the article distinguishing the subject, not just as being specific, but as being in a class by itself (Wallace, p. 222).

Another example of this exceptional usage of the article can be found in reference to the specific prophet of Deuteronomy 18:15. At the feeding of the five thousand, the people state, “... This is of a truth that prophet that should come into the world” (**ουτος εστιν αληθως ο προφητης ο ερχομενος εις τον κοσμον**, John 6:14). The King James translators felt that merely translating this as “the prophet,” which would have been a literal equivalent, was insufficient to catch the usage of the article. Instead, to demonstrate that this was a prophet *par excellence*, they translate the phrase as “that prophet,” using a demonstrative pronoun to catch the thrust of the statement. The

English Standard Version maintains the simple translation of the article, but capitalizes the word prophet to make up for it (“the Prophet”). Here, the prophet is not just another prophet, nor is it one of many great prophets. They were claiming Jesus to be “that Prophet” referenced in Deuteronomy 18:15, a Prophet who is in fact the long awaited Messiah.

This distinctive usage becomes significant to us today as the article is used in relationship to the word “faith.” Jude writes that we must earnestly contend for “the faith which was once delivered unto the saints” (**τη απαξ παραδοθειση τοις αγιοις πιστει** Jude 3). Literally, we might render this, “the once has been delivered to the saints faith.” We are not left to guess to what faith the phrase refers. Jude specifically identifies this faith as the revealed New Testament system of faith, as opposed to a person’s individual beliefs or to some other system of faith.

What about passages without so much clarity? Paul writes, “For by grace are ye saved through faith ...” (**τη γαρ χαριτι εστε σεσωσμενοι δια της πιστεως**, Eph. 2:8). Whereas in other passages translators will go out of their way to capture the force of the article, here they remain strangely silent, omitting the article altogether in every version I checked. This faith was never intended to be understood as a generic faith of personal opinions. This faith is the faith *par excellence*. No Ephesian would have ever doubted the role of faith in religion. Their city hosted worship to all the gods of Greece and Rome, especially Artemis. Paul’s statement is not to encourage devotion to a faith in a god, but to remind the Ephesian Christians that it is the Faith of the God of the New Testament that saves by His Grace. No amount of works, feasts, or sacrifices could atone for devotion to the wrong faith. Only in the New Testament Faith could the True God’s grace and salvation be found.

#### References

1. Wallace, Daniel. *Greek Grammar: Beyond the Basics*. Grand Rapids: Zondervan, 1996.
2. *The Greek New Testament: Byzantine Textform*. Ed. Robinson & Pierpont. eSword.



## Where Does the Blood of Christ Save?

*by D. Norman Easter*



The Son of God, Jesus the Christ, effected for us the remission of sins by means of his blood shed in His death on the cross when we accept the conditions of pardon. While He died for all mankind, it is only those who participate in the redemption of the cross by the terms of the Gospel that enjoy its benefits. "In whom we have redemption through His blood, even the forgiveness of sins." (Col. 1:14) "For this is my blood of the New Testament, which is shed for many for the remission of sins." (Matt. 26:28) The apostle Peter affirms that we were redeemed "with the precious blood of Christ, as a Lamb without spot" and then adds, "Seeing you have purified your souls in obeying the truth." The Hebrew writer declares that by the suffering death of Christ, "He became unto them that obey Him the author of eternal salvation." (Heb. 5:8-9) Therefore we joyfully exclaim, "The blood of Christ saves!"

The question that remains however, is, "Where does the sinner reach the blood of Christ for his salvation?" It is obvious that redemption is found only in the blood of Christ. (Eph. 1:7; Col. 1:14) Hence: no one can be saved apart from the blood of Christ. It must also be noted that "redemption through His blood" is gained "in Christ." The Bible clearly states that as redemption is in Christ so, salvation, justification, all spiritual blessings, and all promises are in Christ. (2 Tim. 2:10; Eph. 1:3; 2 Cor. 1:20) It is therefore obvious that no one can be saved by the blood of Christ out of Christ.

We must not only tell people that the blood of Christ saves. We must with equal clarity tell them where the blood of Christ saves and how to reach that place. To get into Christ, where the blood of Christ saves, one must be baptized into Christ. The apostle

Paul is explicit regarding how we get into Christ and where we contact the blood of Christ. "For so many of you as have been baptized into Christ did put on Christ." (Gal. 3:27) "Know ye not that so many of us as were baptized into Christ were baptized into His death. Therefore, we are buried with Him by baptism into death: That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3-4) One cannot reach the benefits of the death of Christ until he is baptized into His death. Baptism puts one into the death of Christ (where He shed His blood). Of course one must be a penitent believer in order to be baptized into Christ. Peter told the believers in Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38) This is exactly why we urge all to obey the Author of eternal salvation, as penitent believers, by being baptized into Christ for the remission of their sins.

Baptism into the death of Christ is also into Christ (or the body of Christ which is His church). (Eph. 1:22-23; I Cor. 12:13; Col. 1:18,24) The same obedience therefore that makes one a Christian in terms of redemption through His blood, makes him a member of the body (church) of Christ. Since the Lord adds the saved to the church, the church is built of redeemed souls who have been baptized into Christ and His death. This is why Paul referred to "...the church of the Lord, which He purchased with His own blood." (Acts 20:28) Biblical baptism will not make one a member of a denomination, but it will put one into the body of Christ where flows the saving blood of Christ.



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## Preachers' Methods: Study of the Scriptures (1)

by J. W. McGarvey (1829-1911) taken from lectures on "Preachers' Methods"

*{Editor's Note: This is the first in a multiple-part series which will feature the candid advice of J.W. McGarvey on the work of preaching. We hope you find it beneficial.}*

It is a common thought among the masses of the people that preachers pass their lives in studying the Bible. This appears to be their supreme work, requiring that they be freed from business cares and manual labor. It is doubtless true that they do study the Scriptures more than any other class of men, but no men know so well as preachers themselves, how woefully this duty is neglected. If I were to point out what I believe to be the greatest defect, not call it the greatest sin, in the lives of preachers, I think I would say it is their neglect of the word of God. The common thought of the people just mentioned is that which ought to be. They have a right to demand of every preacher, after he shall have spent some years in his calling, that he be well acquainted with all of God's word, and that he be able to give an intelligent answer to the questions commonly arising on every part. In order to do this it is necessary that he shall have studied the Scriptures laboriously and systematically.

There are four methods of studying the Scriptures, all having their respective advantages and all necessary to the highest attainments. We may study them historically, by books, by topics and devotionally. We will speak of these methods separately and in the order named.

By the historical study of the Scripture we mean the study of its various events and records in the order of time. It aims at obtaining a knowledge of all the events recorded in it, including the composition of its various books, in the order of their occurrence. There are but few books in the Bible in which all the events which it mentions are arranged in chronological order, and

there are many which cover the same period of time with other books. In all these instances the facts recorded must not only be known, but we must learn to know them as far as possible in the order of their occurrence. The books of Kings and Chronicles, for example, must be interwoven with one another on the warp of chronology, and all the events recorded as referred to in the contemporary writings of prophets and poets, must be assigned their proper places amid the events of the historical books. In this way alone can we know in full the history of ancient Israel. In like manner, we must not only become acquainted with the four Gospels separately, but we must know the recorded events in the life of Jesus in the order of time if we would understand them; and so of Acts and the Epistles. Those Epistles which are contemporaneous with Acts, fill up in a good degree the historical gaps in that book, while the later Epistles continue the history of the apostolic church beyond the close of Acts.

Such a study of the whole Bible is absolutely necessary to the attainment of general Scripture knowledge. It lies at the very beginning of a course of Scripture study, and it lays the only broad foundation for all subsequent study of Scripture topics. It is by this means alone that the gradual progress of revelation, and the consequent gradual elevation of mankind can be understood; and it may be doubted whether any one important event, or the composition of any one book of the Bible can be properly understood until it is viewed, as this method of study alone enables us to view it in the light of the events and the writings which precede it, and of those which follow it. I would advise every preacher, both old and young, who has never pursued such a course of study, to undertake it at once, and to prosecute it with vigor.



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**What Can You Do to  
Help Us "Teach Others  
To Teach Others"  
(2 Timothy 2:2)?**

# Teaching Others To Teach Others



## Course Schedule for Spring '10

**January 19 - May 11**

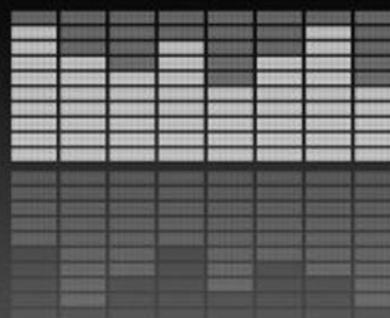
*No classes March 30 for Spring Lectures*

	Introductory Courses	Upper Division Courses
1st Period 6:30-7:15 PM	<b>New Testament Church</b> Frank R. Williams	<b>Greek 2</b> Marion R. Fox
2nd Period 7:45-9:15 PM	<b>Fundamentals of the Faith 2</b> Mike VonTungeln	<b>Minor Prophets 2</b> Marion R. Fox

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The audio files for the 2009 Lectures will remain online for download for a limited time only, prior to our upcoming 2010 Lectures.



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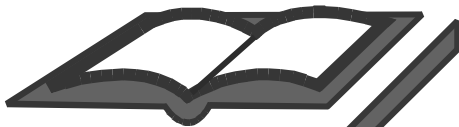
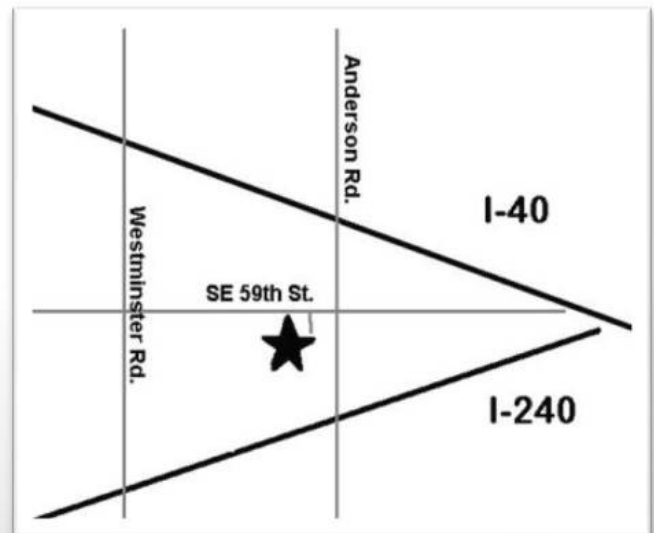
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**Faculty:**

Marion R. Fox, director  
Frank R. Williams, dean  
Mike VonTungeln  
Benjamin J. Williams



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6001 Gardner Dr.

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