



# One Heart

Volume 1, Issue 2

Winter, 2006

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## Why Have A School Of Biblical Studies?

*by Marion R. Fox, director*

The Oklahoma City School of Biblical Studies exists to prepare Christians to serve God in all aspects of their lives. Our brotherhood has recognized that the church has three basic responsibilities. First, the church has the responsibility to teach/preach the gospel to those in the world. Second, the church has the responsibility to edify (build up) those who have been saved. Third, the church has the responsibility to engage in acts of benevolence.

The apostles serve as examples to us in their work of spreading the gospel and edifying the saints (1 Cor. 11:1, Acts 20:35, 2 Cor. 13:10, etc.). It is a mistake to think that we have the same responsibilities and abilities as the apostles. They were the ambassadors for Christ (2 Cor. 5:20) who spoke with authority. They had miraculous guidance in their preaching (Jn. 16:12-14 etc.). They even had miraculous abilities to speak in any language they encountered and to understand the speaking of any person they encountered (Mk. 16:17-20). In addition they had mi-

raculous guidance to inform them where to go in their preaching (Acts 16:6-11). Other miraculously guided men had these abilities as well.

### **How Can We Accomplish The Responsibilities of the Church Today?**

It is evident that we do not possess the same miraculous guidance the apostles were given, because miracles ceased near the end of the first century (1 Cor. 13:8-10). The apostles preached the gospel to the whole world in their lifetimes (Mk. 16:20, Lk. 24:37, Col. 1:5-6, 1:23, etc.). The apostles were witnesses in all the world (Acts 1:8). If we have the responsibility to teach our neighbors, how are we able without the miraculous abilities the apostles possessed? They went forth without having to study the Scriptures, without having to study languages, without having to study the cultures of the nation they were entering, and without having to discern which field of work might be the most fruitful.

*... continued on page 2*

## School News & Outlook

*by Benjamin J. Williams*

Like every semester, the Fall semester showed us some students gained and some lost. We were very happy to have a larger and more consistent turnout from the Barnes congregation enrolled this semester. It is this base of students that gives the school stability from year to year.

The Spring semester is underway with similar turnout as in the Fall, adding a student here and there. Allow me to encourage anyone interested in taking courses to come ahead. There is no disadvantage whatsoever in starting classes in

*... continued on page 6*

## Editorial, continued from page 1

We must study the Scriptures, learn the languages, learn the customs of the people to whom we are going to preach, and discern which field of work might be the most fruitful. All of these matters take both time and effort. The Oklahoma City School of Biblical Studies provides the opportunity to learn the Scriptures and through our classes to gain wisdom to be able to discern (Heb. 5:12-14). Our secular colleges provide opportunities to learn languages and customs of various nations to which we might preach the gospel.

### Is the Responsibility a Greater Burden Than We Are Able to Bear?

We are able to accomplish our responsibilities by working together as fellowservants of the Lord. The mathematics of evangelism is quite simple. If each person will teach and convert one person each year for 50 years (say he obeys the gospel at the age of 20 and dies at the age of 70), he would have directly converted

50 people. At the end of the first year there would be 2 Christians, the next year 4, then 8, then 16, 32, 64, 128, 256, 512, 1,024, etc. At this rate (assuming none of the converts died) everyone in the world would be a Christian in 33 years, and this is starting with only one Christian. Think what millions of Christians could do if they were dedicated to the task. Perhaps many in the church are like the Japanese kamikaze pilot who flew 50 missions as a kamikaze (he was not dedicated to the task).

*Think what millions of Christians could do if they were dedicated to the task.*

### Why Must We Preach/Teach the Gospel to the Lost?

First, let us look at the motives behind our preaching and teaching the gospel. All that we do must be done out of one basic motive (directed at three different persons or sets of persons). We must love God with all our heart, our neighbor, and ourselves (Mt. 22:35-40). Love will manifest itself in compassion for the lost (1 Pet. 3:8 etc.). Our knowledge that they are lost (Heb. 11:6), along with our compassion for them in their lost state, will cause us to teach them the gospel. We know that the gospel is God's power to save man (Rom. 1:16-17).

Second, our gratitude for our salvation will compel us to take the gospel to the lost. We must show mercy on others (Mt. 18:33) in order to receive mercy from God. Thayer defines the word translated "mercy" as: "to feel sympathy with the misery of another,

esp. such sympathy as manifests itself in act, less freq. in word ... kindness or good will towards the miserable and afflicted, joined with a desire to relieve them" (Thayer, p. 203)

Third, if we would take on the divine nature (2 Pet. 1:4), we must love the lost (2 Pet. 3:9, Jn. 3:16, etc.). It is time for our love to be more than loving in word or with the tongue (1 Jn. 3:18) but to be manifested by our taking the gospel to the lost. A lawyer asked Jesus the question "And who is my neighbor?" (Lk. 10:29) Jesus did not answer this question but answered the question the lawyer should have asked (Lk. 10:30-37). Jesus showed that one must be a neighbor to others (Lk. 10:36). In being a neighbor, we will show mercy on anyone in need (Lk. 10:37). In the Greek, the word translated "neighbor" is an adverb, not a noun. Because the word "neighbor" is an adverb, there is action involved in being a neighbor. Greek adverbs were derived from adjectives and the ending of the adverb "neighbor" was derived from a superlative degree adjective. This is a lesson all in itself.

Many other reasons could be given for preaching/teaching the gospel but these are the most fundamental reasons we can give. The Oklahoma City School of Biblical Studies exists because of the love of the Barnes church of Christ, sister congregations, and concerned individuals for God, our neighbors, and a proper kind of love for self.

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## LESSONS FROM RESTORATION HISTORY

*by Frank R. Williams*

### Evangelism in The Early Church in America

It needs to be understood that as honest men opened the Bible in the late 1700's, their theme was, "Back to the Bible". These men intended to throw off the shackles of all denominational creeds and "speak where the Bible speaks and be silent where the Bible is silent". They did not know where they were going, like Abraham who "went out, not knowing whither he went", but also like Abraham, they knew one thing for sure: it is always pleasing to God to obey his word. In 1793, James O'Kelly left the Methodist Church and formed the "Republican Methodist", taking with him between 1,000 and 5,000 members. Elias Smith departed from the Baptist in 1802, and the third of these early seekers of truth, Abner Jones, having been raised as a Baptist, rejected the Calvinistic teaching of election and predestination and joined the Free-will Baptists. Smith and Jones were co-founders of the "Christian Connection" in New England.

The phrase, "Back to the Bible", provided the sparks of evangelism as men and women realized that Christianity was the religion of Christ and was revealed in the New Testament. In one early meeting, Rice Haggard stood with a Bible in his hand and said, "Brethren, this is a sufficient rule of faith and practice. By it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christian simply." With these words, the authority for Christianity was recognized and accepted. It may not be often thought of, but when we hold in our hand the authority for Christianity, we also hold in our hand the authority for evangelism. The "back to the Bible" spirit was the spark that built the fires of evangelism: God's established authority vs. human creeds. It was Elias Smith who in 1806 published the "Herald of Gospel Liberty" which was the first journal (paper) in an effort to evangelize the lost. On September 8, 1809, Thomas Campbell wrote his "Declaration and Address" which had four basic points: 1) the Holy Scriptures are the only rule of faith and practice, 2) sectarianism is evil, and the church is essentially and constitutionally one, 3) divisions result as the people reject the revealed word and introduce human innovations, and 4) human expedience must not be given a place of authority in the church. Alexander Campbell would add to the flames as he wrote the "Christian Baptist" which spread quickly as it was mailed and carried throughout the land. The printed page hit the honest heart like a hammer and pricked it like a sword. Walter Scott traveled from town to town holding up his "five figures", pointing out the five steps of salvation. The gospel crossed the valleys, climbed the hills, and forded the rivers as it filled the minds of these young Christians. They imbibed the

words of Christ into their spirit: "For the Son of man is come to seek and save that which was lost" (Luke 19:10). It was one person here, a family there, then, ten, one hundred, and finally, thousands that obeyed the gospel as churches of Christ sprang up in state after state. Their theme was, "In faith, unity; in opinion, liberty; and in all things, charity."

Yet, it was not to last. Strangely enough, it was the subject of evangelism that produced the first real problem. At first, if a man desired to preach, he went out and preached without seeking permission from anyone. Then, a local church would send a preacher out to evangelize in some area, but this also seemed to be too slow. Thus, there was a call for congregations to cooperate in efforts to evangelize the lost. Through these effective efforts, more preachers were sent out among the lost, and the church experienced rapid growth. Unity among the churches of Christ continued, but the human spirit grew impatient. Trouble was knocking at the door. In 1849, the first human "missionary society" was founded in Cincinnati, Ohio, by members of the churches of Christ. Human wisdom replaced that of God, and it was determined that the churches of Christ could not evangelize this nation and the world without some super-organization to collect the money and send the preachers out. The backlash was immediate! The question: was the church as God designed her sufficient to seek and save the lost? For the next fifty years congregation after congregation divided over the "missionary society". It was out of this division, this apostasy, that the Disciples of Christ were formed.

The church of Christ is the only God appointed "missionary society", working under the oversight of her elders who must continually teach the church to be "the fullness of him that filleth all in all" (Eph. 1:23). The spirit of Christ must be imbibed by the spirit of each member, and his spirit says, "For the Son of man is come to seek and save that which was lost." The local church, the spiritual body of Christ, lives as his spirit indwells her, and she must seek out the honest heart and teach the gospel to the lost. Thus, with the cooperation of other congregations we can join our efforts to reach the lost in the state, in the nation, and in the world, but we must first prepare men who love the truth and who are compelled to teach the soul-saving gospel of Christ.

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## WORD STUDIES

by Benjamin J. Williams

### What Is Preaching?

“I preach”, from κηρύσσω, is given the basic definition of heralding, as a town crier. While the lexical definition is fine, it is always better to define a term from the text of the Bible itself.

#### Textual Usage

It is interesting to note the people who are said to have preached and consider what they did. The term is used for the work of John (Matt. 3:1; Mark 1:4, 7; Luke 3:3) and of the work of Jesus (Matt. 4:17, 23; 9:35; 11:1; Mark 1:14, 38, 39; Luke 4:18, 19, 44; 8:1). Concerning Matt. 4:17, *Robertson’s Word Pictures* states, “The same word for ‘preaching’ (kerussein) from kerux, herald, is used of Jesus as of John. Both proclaimed the good news of the kingdom. Jesus is more usually described as the Teacher, (ho didaskalos) who taught (edidasken) the people. He was both herald and teacher as every preacher should be.” Christ simply states that to preach is the reason that he came (Mark 1:38).

The Apostles were commanded to go preach in the Limited Commission (Matt. 10:7, 27; Luke 9:2; and possibly Luke 12:3) and so they did (Mark 6:12). They were commanded to preach in the Great Commission (Mark 16:15; Luke 24:47) and so they did preach (Mark 16:20). Paul states that this commission was fulfilled using both the words of Mark (Col. 1:23) and Matthew/Luke (Rom. 16:26). As with Christ (Mark 1:38), Mark states that preaching is one of the two purposes of the Apostleship (Mark 3:14). The apostles also claimed that they were commanded to preach (Acts 10:42; I Cor. 15:11 [see v. 9]). Paul is said to have preached on many occasions (Acts 9:20; 19:13; 20:25; 28:31; Rom. 10:8; I Cor. 1:23; 9:27; 15:11; II Cor. 1:19; 4:5; 11:4; Gal. 2:2; 5:11; Col. 1:23), and his preaching along with the preaching of the Apostles is part of the mystery of godliness (I Tim. 3:16).

Many others are said to have preached. Many preached after being healed (Mark 1:45; Mark 5:20; 7:36; Luke 8:39). Philip preached (Acts 8:5). The rabbis that read the law in the synagogue are said to have preached Moses (Acts 15:21). The Christians at Rome did some preaching (Rom. 2:21). Silvanus and Timothy preached (II Cor. 1:19) and Timothy specifically is commanded to preach (II Tim. 4:2). Some are said to have preached error (II Cor. 11:4) and some out of strife (Phi. 1:15). Noah is said to have preached (I Pet. 3:19), and John’s vision includes an angel that preached with a loud voice (Rev. 5:2).

In some passages it is unclear who specifically is said to have preached. Some are likely references to the Apostles using an apostolic “we” (Acts 10:37 [see v. 42]; Rom. 10:8; 14; 15; I Cor. 1:23; II Cor. 15:11 [see v. 9]), while others may be references to Paul and his helpers (II Cor. 1:19; 4:5; I Th. 3:16).

The preaching (presumably the Great Commission preaching) was to be finished prior to the fall of Jerusalem (Matt. 24:14; Mark 13:10). Christ prophesied that the gospel would be preached (Matt. 26:13; Mark 14:9), and the prophets clearly associated preaching with the New Covenant (Luke 4:18-19 Rom. 10:8-15).

#### Textual Definitions

Some passages may help us to understand a Bible word by offering a partial definition of the word or by offering synonyms. It should be noted that synonyms are defined as words that have the same or nearly the same meaning in some senses. If the two words were equal in all senses, there would be no need for having two words.

Preaching is used in sentences also containing the word teaching in several passages (Matt. 4:23; 9:35; 11:1; Rom. 2:21). Also, the words seem to be related in the various recordings of the Great Commission. However, in these passages, it is hard to say that “teach” and “preach” are parallel and synonymous. For example, “healing” is used in some of these passages (as well as Mark 1:39), and we would not say that the words “preaching” and “healing” are synonymous. However, the fact that “preach” and “teach” are used hand in hand should not be ignored.

“Speak” and “preach” are used in connection (Matt. 10:27), as well as “told” with “preach” (Matt. 26:13). It is used in connection with “showing the glad tidings” (εὐαγγελίζω) (Luke 8:1). The scripture readers were said to be preaching on one occasion (Acts 15:21). All of these associated terms help to define the term preach as it is used in the Bible.

Preachers today that faithfully herald the Word are following the pattern of John, the apostles, and our Lord in proclaiming the gospel of Christ.

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## Q & A: What About an Elder Whose Wife Has Died?

by Marion R. Fox, director

Recently there has been a prominent brother in the Lord's church who claims that a widower may serve as an elder. This question arose on an internet discussion list. Prior to answering this question some preliminary information must be considered. This background information will enable us to arrive at a logical and scriptural answer to this question.

The Scriptures say: 1 Tim. 3:2 (ASV) The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach;

What does the Holy Spirit mean when He says "must be" in 1 Tim. 3:2? The word translated "must" in this verse means "*to bind, tie, fasten*" (Thayer, p. 131). It is found in the imperative mood in this verse (indicating that it is a commandment or obligation). The word translated "be" in this verse "has the force of a predicate (i. e. is the substantive verb): *to be*, i. e. 1. *to exist* . . ." (Thayer, p. 175). Following the word "be" the Holy Spirit lists a number of things the bishop (or overseer) must be. The bishop must be "without reproach" (KJV — blameless), "the husband of one wife", etc. If we can set aside one of these qualifications, then we can set aside the other qualifications. This is plain in the English text (without consideration of the Greek grammar or Greek syntax of the passage). Actually the bishop "must be without reproach" (1 Tim. 3:2) and the following qualifications are explanatory of how he remains without reproach.

The word translated "must" in 1 Tim. 3:2 is in the present tense and imperative mood in the Greek language. "The present imperative has to do with action which is in progress . . . the aorist imperative has to do with action which has not yet started" (Summers, p. 112). Note that "the present imperative has to do with action which is in progress." This means that he must be in the progress of being these things.

The word translated "be" in 1 Tim. 3:2 is in the present tense in the Greek language. "Only in the indicative mode in Greek do the tenses show time absolutely. The main idea of tense is the '*kind of action*,' the state of action. Even in the indicative time is a secondary idea. Continued action, or a state of incompleteness, is denoted by the present tense, this kind of action is called *durative* or *linear*. The action of the verb is shown in progress, as *going on*." (Davis, p. 25) Note that the present tense (found in both the words "must" and "be" in 1 Tim. 3:2) indicates "continued action . . . this kind of action is called *durative* or *linear*." This means that he must continue to be the husband of one wife.

The Scriptures also say: Tit. 1:5-6 (ASV) For this cause left I thee in

Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; 6 if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.

The word translated "is" (ASV) or "be" (KJV) in Tit. 1:6 is the same word translated "be" in 1 Tim. 3:2. It is in the present tense (just like the word in 1 Tim. 3:2). This means that he must continue to be the husband of one wife.

With all of these points in mind I will now direct myself to the question "Can an elder whose wife has died continue to serve as an elder?" Before directly replying to the question we must consider a side issue that may divert our attention from the truth. It should be remembered that it is possible for a man to be a faithful Christian without being an elder. It is obvious that many faithful Christians will be in heaven that were not elders. Furthermore, it is not an admission of sin to resign from the eldership for the loss of this one qualification.

But some have made the claim that a man whose wife has died is still "the husband of one wife." Is this true? In Mt. 22:23-33 Jesus informs us that there is no marriage after we die (cf. verse 30). If a man is the "husband of one wife" after his wife dies, then he cannot marry for marriage ceases at the death of one or both the husband and wife (Rom. 7:1-3). If a man (whose wife has died) is still the husband of one wife and he remarries, then does he become the husband of two wives when he remarries? Is polygamy sinful? What makes him no longer be the husband of one wife when he chooses to remarry (in order that he may not be the husband of two wives)? What Scripture can one give to prove that he ceases to be the husband of the first wife in order that he not become the husband of two wives when he remarries?

It is obvious that marriage ends at the death of one or both of the persons involved in the marriage (the husband and wife). The widow or widower may remarry, if it is a person that God allows one to marry. Widows and widowers are single people and a widower may not serve as an elder.

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## School News & Outlook, continued from page 1

the Spring semester. New classes have begun, but it is not too late to attend, especially if you intend to audit the class.

This summer, we are planning a larger enrollment campaign than ever before. We are making arrangements to visit several area congregations over the break and introduce them to the school. We would be very grateful if you could help to arrange such an appointment with your home congregation. We hope that this recruiting push will result in all-time highs in enrollment and course completion.

Other good news coming out of the school is the printing of our director's long awaited second volume on the Holy Spirit. *The Work of the Holy Spirit, Vol. II* by Marion Fox is a comprehensive look into many subjects only lightly touched upon in the first volume. It leaves no stone unturned in examining the various pas-

sages related to the work of the Holy Spirit. Also, it contains some extremely helpful guides to pertinent Greek grammar, such as the Middle Voice.

The book is now available just in time for our class on the Holy Spirit, being taught by Marion Fox this Spring. It is always one of our most popular courses. Take advantage of this significant class by making plans to attend and by bringing as many as will come with you. The church as a whole needs to be better educated regarding this controversial subject.

Don't miss out on this opportunity to expand your Bible knowledge! Attend Spring courses at the Oklahoma City School of Biblical Studies.

Be sure to pass this issue along to anyone you know that might be interested and help spread the word about OKCSBS!

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## 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 overseen by that congregation's elders, Marion Fox and Frank Williams. 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!

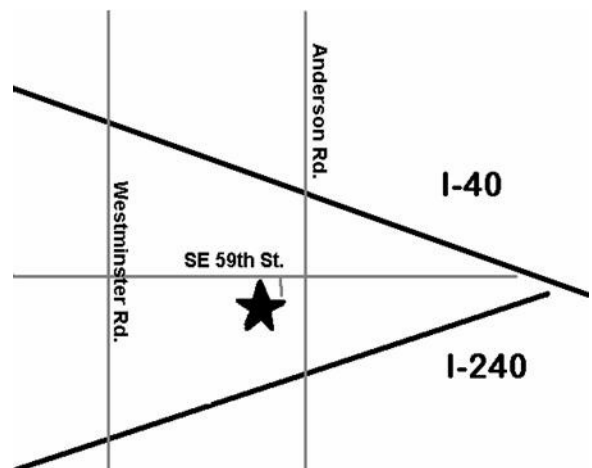
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### Faculty:

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





OKLAHOMA CITY SCHOOL  
of *Biblical Studies*

## Course Offerings for Spring 2006

- First Quarter: January 10 & 12 — March 7 & 9
- Second Quarter: March 14 & 16 — May 16 & 18 (No Classes, April 4 & 6)

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		Greek II Course #252 Marion Fox	1st Hour 6:15-7:00 PM		Greek II Course #252 Marion Fox
2nd Hour 7:30-9:00 PM	Calvinism Course #192 Benjamin Williams	Apologetics Course #182 Marion Fox	2nd Hour 7:30-9:00 PM	Fourfold Gospel Course #172 Benjamin Williams	Genesis Course #262 Marion Fox

Second Year Courses

1st Quarter	Tuesday Night	Thursday Night	2nd Quarter	Tuesday Night	Thursday Night
1st Hour 6:15-7:00 PM	OT Survey: Judges— Samuel Course #202 Frank Williams		1st Hour 6:15-7:00 PM	OT Survey: Judges-Samuel Course #202 Frank Williams	
2nd Hour 7:30-9:00 PM	The Holy Spirit Course #224 Marion Fox		2nd Hour 7:30-9:00 PM	The Holy Spirit Course #224 Marion Fox	

### 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.

*Make Plans to Attend!*

**17th Annual Oklahoma City  
School of Biblical Studies Lectures**

Hosted by the Barnes church of Christ

**April 6 - 9, 2006**

Theme:

**“Increasing Our Faith  
By the Word of God”**

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