

# One Heart



A Scholarly Journal  
Produced by the  
Oklahoma City  
School of Biblical  
Studies

Volume 6, Issue 1

Winter 2013

## Inside this issue:

Local Elders-Local Evangelism	1,6-7
<i>Michael VonTungeln</i>	
A Word From the Dean	2
Who Speaks for the churches of Christ?	3,4, 13,16
<i>Frank R. Williams</i>	
In the Lord	5,16
<i>Marion R. Fox</i>	
Barak, A Reluctant Leader	8-9
<i>Benjamin J. Williams</i>	
A Voice from the Past	10-12
<i>J. D. Tant</i>	
A Voice from the Past	17
<i>Foy E. Wallace, jr.</i>	
Classes for SPRING 2013	19

## Local Elders-Local Evangelism

by *Michael VonTungeln*



Before we start talking about local evangelism, let's define it. For the purpose of this article, I will define local evangelism as the effort to reach the souls in the community(ies) adjacent to the congregation's meeting place with the gospel.

While the New Testament does not specifically address the role of the elders in local evangelism, it is clear that they have an important role to play.

1 Peter 5:2-3 states,

[2] Be shepherds of God's flock that is under your care, serving as overseers-- not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; [3] not lording it over those entrusted to you, but being examples to the flock. (NIV)

Two things are clear from this passage. First, the elders are to lead (shepherd) the flock in the direction Christ, the chief shepherd, would have it go. Second, the elders are to serve as examples to the flock. In other words, the elders should provide opportunities for the congregation to participate in local evangelism, and they should also participate in these efforts.

Studies have shown that the most effective evangelism is that we conduct with our families and friends. In a congregation with a large number of

*Continued on page 6*



## A Word From the Dean

*by Frank R. Williams*

The faculty is all busy preparing material for the "Spring – 2013" semester which starts: Monday night January 21<sup>st</sup>, for the "Greek for Beginners" and all other classes January 22<sup>nd</sup>. We rejoice in the fact that Mike VonTungeln will be returning to the class room! Mike, due to other activities in his work as an elder at the Ridgecrest church of Christ, took a "sabbatical" from teaching in the school. He was greatly missed by all.

We are looking forward to the students arriving reinvigorated and ready to study the Word of God! We trust the time off from class room work, allowed them to enjoy the holiday season with their families! Our students, many of them, have jobs to provide for their families, and with time given to the school, homework, and tests, does take them away from their families to some degree. So, the holiday season is important to them for this reason.

Our preacher students have been taking advantage of opportunities from area congregations to preach. Though the school does not keep up with their preaching, we do hear about it. At times, congregations call to get the names of students who may be called upon to preach. Therefore, we have

knowledge of part of their preaching. The fact that congregations use them more than once is good evidence that our students are doing a good job and conducting themselves in a "good light." We are grateful to the area congregations who use our students!

Elsewhere in this issue of "One Heart" will be a list of classes and teachers for this semester. Due to my continuing health problems, Mike VonTungeln will be teaching the "Fourfold Gospel" class, which I taught last semester. I will continue to teach the "Judges."

Also, you will find information about our "24<sup>th</sup> Annual Oklahoma City Lectures." Our theme this year is: "The CHURCH is IN the world, but is not OF the world." We believe it is a much needed subject. The twelve subjects cover areas which the church must deal with daily, as she struggles to live "in" this world, but not become "of" this world. It is a daily battle with outside forces, all desiring to change the nature and character of the Lord's church. We, the "Oklahoma City School of Biblical Studies," invite all our readers to come and take part in this series of lectures. The dates are: April 25 - 28, 2013!



# FIVE F PUBLISHING

The Published Works of Marion R. Fox

**WWW.FIVEFPUBLISHING.COM**

# Who Speaks for the Churches of Christ?

*by Frank R. Williams*



Today, it may be read in articles and seen in other works, something like: "This is a work of the churches of Christ." It is generally understood that the good brethren who write such, understand that not all the churches of Christ have any part in what they are doing; be it a work, an article written in a newspaper, a radio program, or television work. But, it is true that not all churches of Christ are part of any of these works. It is simply the truth, at no time have all the churches of Christ been part of any one work being overseen, or not overseen by a local church. It is also true, at times a large number of churches of Christ have been part of some work, but never all the churches of Christ. It may also be the case that a few churches of Christ do not agree with what is said/written, or the work being done, that is nevertheless announced as a work of "the churches of Christ." Just in case you might think this is a non-issue, please notice the following organizations: 1) National Women's Congress of Churches of Christ; 2) National Council of the Churches of Christ; 3) The Churches of Christ Disaster Relief, a non-profit corporation; and 4) National Conference on Youth Ministries (This organization has an executive board and has its own agenda, as revealed in these words: "We are really concentrating on family this year..." Here is the simple question: "Is any of these four organizations, 1) a local

church of Christ, 2) all the churches of Christ, or 3) has no relationship with the churches of Christ as Paul used the phrase in Romans 16:16?" You might be surprised to know, one is made up of denominational churches (the second one); one is a super benevolent organization that has assumed the authority to act in behalf of all churches of Christ (the third one); one is a formal assembly of women representatives for the discussion, arrangement, or promotion of some matter of common interest (the first one); and one an organization, with its' own board (the fourth one). Friends, not one of these has any New Testament authority to act and make decisions for one local church of Christ! As each is either smaller, or bigger, than a local church of Christ and the New Testament reveals neither. So, how is it that good brethren write, this is a work of the churches of Christ? Here are good questions: Are youth ministers under local elders, or are they subject the "National Conference of Youth Ministries?" Who sets the agenda, for youth ministers, the "Conference," or the elders of a local church of Christ? Do local elders not know what the youth of the congregation need? One more question just here, do the elders know that the youth minister they have working is under the "National Conference of Youth Ministers?"

Friends, no one, no group, no local church of Christ, and no number

of churches of Christ, have the authority to speak for the churches of Christ. May it also be asserted, that no college or university among us has authority to speak for the churches of Christ. The question is often asked: "What do churches of Christ believe and teach?" Is there anyone, a group, or a university willing to answer this question? It is true, anyone may write, and it is generally true that churches of Christ believe and teach certain things, but no one, nor any numbers of some ones, has authority to answer the question. In preparing to write this article, the following article was found: "Who are the churches of Christ and what do they believe in? By: Batsell Barrett Baxter." What he wrote was generally true at the time Baxter wrote, but who was he to speak for the churches of Christ? It fact, what he wrote would be more true then, than now! Sadly there was in the time of Batsell Barrett Baxter more unity in what churches of Christ believed and taught than there is today. Also sadly, there was more fellowship among churches of Christ then, than there is now! It is not believed for a moment that Baxter was trying to usurp the authority of the churches of Christ in his time, nor in our time. He was addressing the subject in general and this may be done.

What is the distinctive plea of the church of Christ? As a matter of fact, Baxter wrote under the title: "What is the distinctive plea of the church of Christ?" the following: "It is primarily a plea for religious unity based upon the Bible. In a divided religious world it is believed that the Bible is the only

possible common denominator upon which most, if not all, of the God-fearing people of the land can unite. This is an appeal to go back to the Bible. It is a plea to speak where the Bible speaks and to remain silent where the Bible is silent in all matters that pertain to religion. It further emphasizes that in everything religious there must be a 'Thus saith the Lord' for all that is done. The objective is religious unity of all believers in Christ. The basis is the New Testament. The method is the restoration of New Testament Christianity." To every word, an "Amen" is here given! I would to God that today everywhere there is a sign that reads, "church of Christ," that the folks who meet to worship in the building, would believe, teach, and practice every word in the Baxter quote!

However, it remains true, that when anyone or any group, small or large, take upon themselves to speak for the churches of Christ, then, all the churches of Christ that yield to such have become denominational! It is generally understood among churches of Christ, that the churches of Christ have no earthly headquarters! This being true, no church of Christ, in any part of the United States of America, or upon the earth, has authority to speak for the churches of Christ. It is the responsibility of each local church of Christ, under the oversight of her elders, to let it be known what is taught in the one congregation they oversee. One may read through the New Testament without ever finding



## Introduction

The English expression: “In the Lord” is found several times in the New Testament. In this brief study we shall determine the meaning of this expression. We shall use the two New Testament passages where this expression is used from an Old Testament passage to define this expression. When Paul uses the expression: “(I)n the Lord” (ἐν κυρίῳ) to explain the words of Jeremiah, he by an inspired commentary on this expression, defines it for us.

## Consideration of the Meaning of This Expression

The expression: “(I)n the Lord” (ἐν κυρίῳ) is found in 1 Cor. 1:30-31 and 2 Cor. 10:17 (both passages are quotations of Jeremiah 9:23-24). In Jeremiah 9:23-24, Paul substitutes (by inspiration) the expression: “(I)n the Lord” for two expressions from Jer. 9:23-24. In both 1 Cor. 1:30-31 and 2 Cor. 10:17 the Holy Spirit inspired Paul to substitute the expression: “(I)n the Lord” in place of the expressions: “(H)e hath understanding, and knoweth me.” The expression: “(I)n the Lord” obviously means to have understanding (know the Scriptures and what they teach) and know (have an intimate relationship with) God. It is left to the reader to expand on these two words “understanding” and “know.”

Jer. 9:23 Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; 24 but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth loving-

kindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah.

1 Cor. 1:30 But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: 31 that, according as it is written, He that glorieth, let him glory in the Lord.

2 Cor. 10:17 But he that glorieth, let him glory in the Lord.

This definition will easily fit anywhere it is found in the New Testament. This Greek expression (ἐν κυρίῳ) is found in: Rom. 16:2, 16:8, 11, 12, 13, 22, 1 Cor. 1:31, 4:17, 7:22, 39, 9:1, 2, 11:11, 16:19, 2 Cor. 2:12, 10:17, Gal. 5:10, Eph. 2:21, 4:1, 17, 5:8, 6:1, 10, 21, Phil. 1:14, 2:19, 24, 29, 3:1, 4:1, 2, 4, 10, Col. 3:18, 20, 4:7, 17, 1 Thess. 3:8, 5:12, 2 Thess. 3:4, Phlm. 1:16, and 1:20.

## Application of This Meaning to Certain Passages

Any correct interpretation of either a word or an expression can be inserted into a passage of Scripture where that word or expression is found and it will make perfectly good sense. In this section we will insert the meaning: “He hath understanding, and knoweth me” in place of: “(I)n the Lord” in order to test the soundness of this interpretation.

The church in Rome was instructed to receive Phoebe: “(I)n the Lord” (Rom. 16:1-2). Rom. 16:2 reads: “2 that ye receive her in the Lord, worthily of the saints, ...” The word: “(W)orthily,” in both English

older members that sometimes becomes a problem because our circle of friends/family includes few, if any, non-Christians. When this is the case we need to find other groups to which we can reach out with the gospel.

At the Ridgecrest congregation we have done several things to reach out to the community around us. For years, we have provided support to The Old Landmarks radio program and the In Search of the Lord's Way television program. These programs have the potential for reaching tens of thousands of people in our area.

In the past we have attempted to host one or two events per year which would be of interest to people living close to our building. Topics have included parenting, financial management, Islam, and others. The

results were somewhat disappointing. Attendance, even by our own members was poor. In another effort, we passed out packets containing a light bulb and a CD containing a gospel sermon. We included a note with words to the effect that this light bulb will provide physical light for a while, but Jesus, the light of the world, will light your life forever. There were not large numbers of people converted through these efforts, but we felt they were successful nonetheless because our charge is to sow the seed. A part of this effort we felt was less than successful was participation by the congregation. Most of the people passing out the packets were those involved in leadership roles and their spouses.

Several years ago, we began to use the House to House Heart to Heart

#### **TO OUR READERS:**

With each mailing of "One Heart," a number of copies are returned by the Post Office due to wrong addresses. We need your help! It cost about fifty cents for each returned copy and this can add up over time; therefore, we are asking our readers to please send us a change of address. If you are planning to move, please send us a change of address at the earliest date. This will allow us to make the needed changes, so you will continue to receive the Journal, and we will save money.

If for some reason you have been receiving "One Heart," but do not desire to receive it, please let us know, and we will remove your name from the mailing list. We understand that someone may have given us your address, but did not ask you first; thus, you had no desire to receive the paper. We hope all who receive "One Heart," even if another requested in your behalf, have found the Journal to be worthy of your reading time.

It is the aim of "One Heart" to have articles that "dig" deep into subjects, so your knowledge may be increased; articles that challenge your thinking about the churches of Christ; articles that deal with evangelism as this must be the passion of the church of Christ; articles that look into Greek words that open up some of the hidden "nuggets;" finally, articles about preachers of by gone years and articles written by them.

– The Editor

publication as a part of our outreach effort. The publication is mailed to several thousand residences in the vicinity of our building. We have had several Bible studies and conversions as the result of this effort. The response from the community has been mostly positive with positive responses outnumbering negative responses by approximately ten to one.

Our most successful effort in getting members of the congregation involved in personal evangelism has been the **Whiz Kids** program. We made the commitment to participate in the Fall of 2010 and actually began in the Fall of 2011. **Whiz Kids** is a program which partners local churches with elementary schools. Children from the school are brought into the building, fed a snack, taught a Bible lesson, and then tutored on reading. We partner with the Eastside church of Christ in this effort. We currently tutor 23 students from Willowbrook Elementary. Now, in the second year of our involvement, some parents are allowing their children to attend our Bible classes and worship services. We have also had students and their families attend our fellowship meals. **Whiz Kids** is a long term program. We are sowing the seed now. I believe there will be a tremendous harvest in the future. We are already reaping the benefits of having more members of the congregation involved in this effort than any other in recent memory.

As we look to the future, social media provides a new means of reaching

out with the gospel. While we do have a web page which our church secretary diligently keeps updated, we do not have a presence on Facebook or Twitter. Both of these are heavily used by young adults and teens and should be fertile fields for sowing the word.

Another area we are investigating is the expansion of our physical facility to enable more activities that reach out to the lost around us. We have been studying the ways the Eastside church of Christ uses their outreach center to see if there are ministries we could be providing to those around us. We have a food pantry which could be moved into an outreach center, and we have also been studying the possibility of using such a facility as a disaster relief center.

As part of their role as shepherds, the local elders must continue to find ways for the congregation to spread God's word.

Heb 4:12 For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. (NIV)

God's word planted in an honest and sincere heart will produce fruit for the Master. The challenge, both for local elders and individual Christians, is to make contact with people so that the Word can be sown. The efforts described above are how we, at the Ridgecrest church of Christ are trying to accomplish this task.



# Barak, The Reluctant Leader

*by Benjamin J. Williams*

The book of Judges specializes in presenting flawed leaders. Essentially every character in the text has some shortcoming, some merely a social status issue like Ehud's left-handedness and some a glaring moral disaster like the entire life of Abimelech. Thus, we are predisposed to look at the character Barak in chapter four and to see the personal portrait of a flawed man. We are not disappointed.

Barak's name was probably pronounced like our president's first name, Barack, with emphasis on the last syllable. His name means "lightning" and is a word associated with the flashing of steel swords and arrowheads. He seems to be some sort of tribal leader at the time who resides at Kadesh-naphtali in the far north of Israel. While we are not told much about him, the following can be gleaned from the text. He is a respected leader. This comes from the fact that at his call to arms 10,000 men respond from Zebulun and Naphtali (4:10). Geographically, we also can see that he was positioned to be the most immediate defense against the invading army of Jabin king of Hazor and his general Sisera. In addition, the text tells us that Barak was spoken to by God. While the text does not record what measures God took to communicate to Barak, Deborah states, "Has not the LORD the God of Israel, commanded you, 'Go, gather your men at Mount Tabor, taking 10,000 from the people of Naphtali and the people of Zebulun. And I will draw out Sisera, the gen-

eral of Jabin's army, to meet you by the river Kishon with his chariots and his troops, and I will give him into your hand'" (4:6-7).

Barak's great shortcoming then seems to be his reluctance to lead. He seems perfectly capable to the task set before him. The Lord trusts him to carry it out, and the men will eventually prove their willingness to follow his cause. It is only Barak who hesitates at the brink of obedience. We do not know why he hesitates, though we may speculate a bit. It does not seem to be a complete lack of faith. Quite the opposite, he seems to believe that God will keep at least part of His promise – He will draw out Jabin to battle. When the day of battle finally arrives and God indeed draws out Jabin and his amassed forces, Deborah responds with glee, "Up! For this is the day in which the LORD has given Sisera into your hand. Does not the LORD go out before you" (4:14). Barak has no such cheerful response. The text shows him in silent obedience marching down Mount Tabor. Picking a fight with Jabin was the easy part. Winning it seemed another matter.

Even before the eve of battle, Barak shows a peculiar reluctance to lead. After Deborah's summons, Barak makes the following a condition to his obedience: "If you will go with me, I will go, but if you will not go with me, I will not go" (4:8). We could mark this up to his personal respect for Deborah and his reverence for her role as God's prophetess. She was after all the "mother of



Israel” (5:7). This explanation seems to fall short. A general requiring a woman to accompany him into battle – a battle that he has thus far avoided – is a strange fact indeed.

My conclusion is that Barak did not doubt that the Lord had spoken to him. He did not doubt that Deborah was His prophetess. He did not doubt that the people of Zebulun and Naph-tali would respond to his call. He did not doubt that Jabin would respond with a mustering of forces. He did not doubt that a decisive battle would then follow. What Barak seems to doubt was the outcome of that battle. Jabin marched with 900 chariots of iron (4:3,13), a considerable force in the way of ancient warfare. It was a force that crushed men and their faith, and it had been doing so successfully for 20 long years (4:3).

As every Bible reader will know, the outcome of the battle was not according to Barak’s fears but as Deborah’s faith. Sisera is routed and then slain by the hand of Jael. Jabin is subdued and “the land had rest for forty years” (5:31). The turning point in this story is marked by the opening stanza of the song of Deborah and Barak, recorded in the fifth chapter. “That the leaders took the lead in Israel” (5:2). Also, “My heart goes out to the commanders of Israel who offered themselves willingly among the people. Bless the LORD” (5:9). Just as the hesitance and reluctance of Israel’s leaders allowed twenty years of oppression, their turn to obedience and leadership began the long years of peace.

The Lord’s church also has leaders, and many of them reluctant. They do not doubt that the Lord has spoken. They do not doubt that He has spoken to us through His Son (Hebrews 1:1-2). They do not doubt that the church

will respond to leadership with enthusiasm. They do not doubt that the world will respond to a bold body of believers with fierce opposition. What they seem to doubt is that the church will come away victorious from such an encounter. Instead, they suffer the years of numerical decay and spiritual stagnation that mark so many of our congregations. They endure this shame on God’s people because the slow death of faithlessness is an easier burden for some than whatever fate awaits us at the bottom of Mount Tabor.

Leaders, know that this is not the way of faith. It is not the way of Christ, “who for the joy that was set before him endured the cross, despising the shame ... Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood.” (Hebrews 12:2-4). The reluctance of leaders does nothing to end the darkness. It only prolongs it. Pandering to the least common denominator and placating the world will never fill the need for leadership, for strong preaching, and for challenging calls to action. So rise up, Barak! Remember that the church is called to imitate you: “Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith” (Hebrews 13:7). Our congregations will never grow beyond your leadership. What will they become by following you?

Hear Benjamin’s Audio Sermons:  
<http://glenpoolchurchofchrist.com/>

# A Voice From the Past

---

*by J. D. Tant (1861-1941)*

Jefferson Davis Tant was born June 28, 1861, at Cartersville, Georgia. His parents were William and Mattie (Lloyd) Tant. At the age of 14, Tant joined the Methodist Church. At the age of 15 he moved with his parents from Georgia to Texas. About this time, he became interested in an education and, fortunately, he lived near a high school. Unfortunately, he had only one dollar to supply all of his earthly needs. He invested his dollar in three yards of cloth from which his mother made him a pair of pants. He started to school without a single school book and one pair of pants. At school, he would dodge around the children and study his lessons on their books with them, until one day a schoolmate cursed him and told him if his old daddy could not get him some books that he had better quit. Discouraged, he told his troubles to his teacher, who agreed that he would leave one window unfastened each night so his pupil could come and get the books for his lesson the next day, learn his lessons, and put the books back next morning before school. This he did for two years, and many times three o'clock in the morning found him after his lessons with a little brass lamp to study by.

Jefferson Davis Tant was in the



school room each day but never looked at a book, yet at time for recitation he seldom failed to answer all the questions. The children begged him to tell them how he knew his lessons without studying. This he kept as a profound secret. The news spread that he was an "idiot" and people often visited the school to see "Old man Tant's 'idiot' son that learned his lessons without studying." After two years, a lady learned of his desire for an education and loaned him \$20 to buy his books. The last two years he was in school, he was in a class alone. He had passed all the other students, not because he had more ability but because he used what he had.

The Reverend Jefferson Davis Tant, duly ordained in the Methodist

ministry, became a circuit-rider in North Texas in the year 1880. His work as a Methodist minister was destined to be a short one. In 1881, he moved to Buda, Texas, where in August of that year, he heard W. H. D. Carrington, a minister of the church of Christ, preach the gospel. He liked what he learned. In those days, the church was often referred to as "Campbellites." The meeting ran from two weeks to a month. Tant decided to go back and hear what the "Campbellite" preacher had to say further. Carrington took the Bible, read the passages and explained them clearly, especially the verses that told what one must do to be a Christian or to be saved.

On August 14, 1881, Tant came forward in Carrington's meeting and gave the preacher his hand. He was openly weeping as he did so, weeping from fear, from gratitude. It was only one week later that young Jefferson Davis Tant received a written statement from the Buda Church of Christ, commending him to the brotherhood to preach the gospel of Christ and baptize any that he was instrumental in converting to Christ. The statement was signed by two elders and two preachers.

1883 was a milestone in Tant's life. It was then that he received his very first compensation as a preacher of God's word. He checked his records and found that he received \$9.75 for the year. \$5.00 of this amount came from performing a wedding ceremony.

J. D. Tant married Laura Warren on March 26, 1890, at Georgetown, Texas. E. Hansborough performed the ceremony. To this union, two children were born: Ira, a son who lived to be 10 years old, and Davis, a daughter. The Tants lived at Hamilton, Texas. On January 4, 1894, after a hard fight with pneumonia, Laura died. Her body was laid to rest in the old Hamilton Cemetery. Hamilton was the home of J. D. Tant for nearly 15 years, his longest residence in any one place during the 80 years of his life.

After two years, Tant married Nannie Green Yater on Wednesday, December 30, 1896. It was a double wedding with Nannie marrying J. D. and her sister, Fannie Mills marrying Albert Gebhart. Felix C. Sowell performed the wedding ceremony. He continued to preach all over the nation. Gospel preachers were few and far between. He was in great demand, ordinarily receiving more than 200 invitations per year for gospel meetings. His record was 269 invitations in a single year. Obviously, he could not hold more than 20 or 25 of these, since most of them were of two weeks' duration.

After living in Hamilton, Texas, for 15 years, Tant moved to Victoria, Texas, and then to Quanah, Texas. He moved to Macon, Tennessee, in 1904. Then the Tants moved to Alamogordo, New Mexico, in 1912, to Cleburne, Texas in 1916, then to Menard, Texas, Rogers, Arkansas, Greenville, Mississippi, DeQueen,

Arkansas, Brownsville, Texas, and then to Los Fresnos, Texas, where he spent his remaining days. One day, sitting quietly in his chair, he said, "There remaineth therefore a rest to the people of God . . . and I long for that rest! " This was the last scripture that he was heard to quote. He wanted to see his children once more and sister Tant wrote to all of them requesting that they come as soon as possible. The last two Lord's Days he was not able to attend services. H. D. Jeffcoat, preacher for the Brownsville Church, brought the Lord's Supper to him May 24. Those assembled sang, prayed, and broke bread together. But on the last Lord's Day of his life, June 1, 1941, he did not partake of the Supper. Knowing his weak condition, friends came to encourage him. They visited, stood up to leave and Tant stood up with them and walked into another room. He sat down in a chair, turned his eyes for a last long searching look into Nannie's face, and without speaking a word, quietly died. It was 4:30 P.M., Sunday, June 1, 1941.

Two funeral services were held. The first was at the Brownsville Church of Christ with H. D. Jeffcoat and James W. Adams officiating. Tant had requested that the service be conducted like any normal preaching service with congregational singing. Jeffcoat read the scripture and led the prayer. Adams spoke on 1 Timothy 4:1-8 paying tribute to the great work of J. D. Tant.

The second funeral service was held at the Central Church of Christ, Cleburne, Texas, Wednesday morning, June 4. The principal address was given by W. K. Rose with whom Tant had held a long time agreement that whichever of them survived would speak at the funeral of the other. Scripture was read by G. H. P. Showalter, prayer was led by Cled E. Wallace, and a short address preceding Rose's talk, was made by Foy E. Wallace, Jr.

*Gussie Lambert, Shreveport, LA, c.1988, pp.266-269 (This article has been edited) (Editor note: Every Christian should read the book: J.D. Tant, Texas Preacher. )*

**Apologetics • Historical Research • Greek Studies**  
**Articles Written by Benjamin J. Williams**

[www.darkcanopy.com](http://www.darkcanopy.com)

one congregation having authority over another. It is clear from a study of the New Testament that each congregation was autonomous; self-governing under her own elders, with the authority of Christ being supreme! It was the divine "tradition" of the apostle Paul, as he returned to visit the congregations established in his evangelic efforts, to act as Luke wrote: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). Yes, it is true the apostles of Christ had authority over the churches of Christ! These men served the Lord Jesus Christ as his personal "ambassadors," as Paul wrote: "Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). No man, or group of men, has such authority today! It is also important to our subject, that it be understood, the apostles taught the same thing in every church (1 Cor. 4:17). Paul, understanding that the time would come, when all the apostles of Christ would be dead, his parting words to the elders of the church in Ephesus were: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). It was not to any human authority that Paul "commended" them, but "to God, and to the word of his grace!"

It is the responsibility of each individual Christian, and to every

local eldership, to heed the words of Paul to the church at Colossae: "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). The phrase, "in the name of the Lord," means by his authority! Peter expressed the same thought: "If any man speak, *let him speak* as the oracles of God; ..." (1 Pet. 4:11). In the history of the early churches of Christ in America, there was a phrase heard throughout the land, "We speak where the scriptures speaks; and we are silent where the scriptures are silent." Human words expressing divine truth! Yet, as in the history of the early churches of Christ recorded in the New Testament, each congregation had her battles with those who taught false doctrine, so have the churches of Christ in America!

Each generation of new converts to Christ, must have a deep abiding love of the truth, for without truth no salvation will dwell among them. Each generation must fight her own battles with false teaching, or the churches of Christ will be overcome with such. Paul wrote to the church at Corinth: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). No more timely words could be uttered to the churches of Christ of today! Yet, it may be the case that the most fearful words that some elders may hear, are: "Where is the New Testament authority for

# **The 24<sup>th</sup> Oklahoma City Lectures**

**April 25 – 28, 2013**

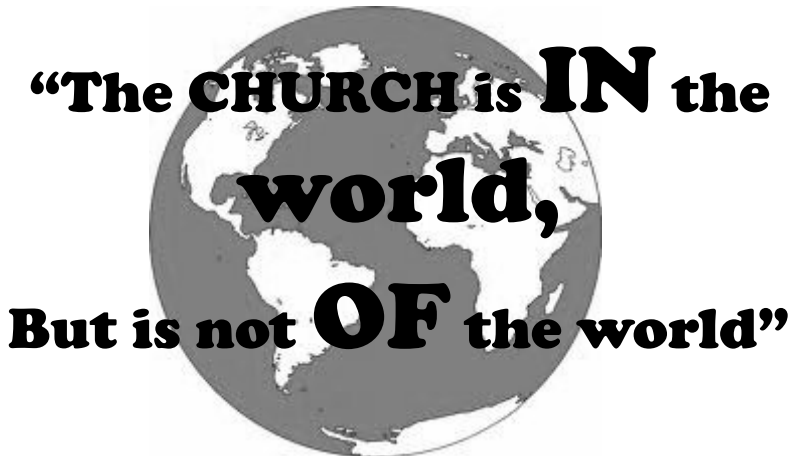
**Barnes church of Christ**

6001 Gardner Drive

(Located on 59<sup>th</sup> street, just west of Anderson Road)

Oklahoma City, OK 73150

(For information, call—Frank Williams –405-382-1828)



**Thursday – April 25 – 7:00 P.M.**

The CHURCH and her Heavenly Citizenship

*David Brassfield – Newalla, OK*

The CHURCH and Science

*Benjamin J. Williams – Glenpool, OK*

**Friday – April 26 – 7:00 P.M.**

The CHURCH and “Christian” Education

*Johnny Hinton – Tulsa, OK*

The CHURCH and Same Sex-Marriage

*Dan Fredman – Wagner, OK*

**Saturday – April 27 – 9:30 A.M.**

The CHURCH and the Home

*Nathan Honeycutt - Joplin, MO*

The CHURCH and Immorality

*James Foster – Willow, OK*

**11:30 - Question and Answer Forum**

**Dinner provided by the members of the Barnes church**

**Saturday – April 27 – 1:30 P.M.**

The CHURCH and Abortion

*Marion R. Fox – Oklahoma City, OK*

The CHURCH and Local Evangelism

*Mike VonTungeln - Choctaw, OK*

The CHURCH and Evolution

*Kim Wall – Choctaw, OK*

**Sunday – April 28 – 9:30 A.M.**

The CHURCH and Civil Government

*Frank R. Williams – Seminole, OK*

The CHURCH a City Set on a Hill

*Willard Cox – Big Cabin, OK*

**Sunday – April 28 – 1:30 P.M.**

The CHURCH Delivered Up to the Father

*Jeff Hendrix – Oklahoma City, OK*

and Greek, is an adverb of manner. The expression: "(I)n the Lord" is therefore explained as: "(I)n the manner one receives a saint (a Christian)." How are we to receive a saint (a fellow-Christian)? We are most certainly to receive them in the manner set forth in the Scriptures with the same holy intimacy that we have toward God.

Many have interpreted this expression: "(I)n the Lord" to mean: "In the church." It is true that one who has understanding and knows God will be a member of the church. However, if we make the expression: "In the Lord" mean: "In the church" we make certain passages to be obscure. For example, does 1 Cor. 11:11 only apply in the church or to those who are Christians? Paul was a prisoner, not in the church, but he was a prisoner because he understood the Scriptures and knew God (Eph. 4:1). Are children to

only obey their parents who are Christians, or are they to obey their parents because of their understanding of the Scriptures and their intimacy with God (Eph. 6:1)? Are the wives only to be in subjection to their Christian husbands (Col. 3:18)?

There are four more Greek expressions: ἐπὶ τῷ κυρίῳ (Acts 14:3), τῷ κυρίῳ (Acts 18:8), ἐν κυρίῳ Ἰησοῦ (Rom. 14:14), and ἐν τῷ κυρίῳ (Eph. 1:15 and 1 Thess. 4:1). We have not considered these passages in this study.

### **Summary**

The expression: "(I)n the Lord" (ἐν κυρίῳ) means: "To have understanding of God's word and to be intimate with (know) God." Only the Scriptures reveal how one can become intimate with (know) God. This is the essence of Christianity.

### *Continued from page 13*

such?" Are the elders where you worship able to answer this question, as it relates to every activity of the local church they oversee?

Yes, it is true that no one may speak for the churches of Christ, but it is also true that every member of every local church of Christ has the responsibility to do all things according to the supreme authority of Christ (Col. 3:17). After all, as Paul wrote of Christ: "And he is the head of the body, the church: ... that in all *things* he might have the preeminence" (Col. 1:18). When a church of Christ overreaches her authority, then, the eldership which oversees her, has usurped the "preeminence" of Christ! This is also true, when a group of people think

they have the authority to attach the words, "churches of Christ," to the work they are doing, as though all churches of Christ are part of it! Christ works through the local church; through some of these local churches working together; but individual Christians, be they a large or small group, never speak, nor work, for the churches of Christ!

Are local churches of Christ losing their identity to manmade works, larger and smaller than a local church of Christ? Some churches of Christ appear to be "handing" off their Christ authorized responsibilities to these manmade organization? Elders need to study and answer these questions!

So, who speaks for the churches of Christ, no one on this earth!



# A Voice From the Past

*by Foy E. Wallace, jr. (1896-1979)*

## Truth Makes Christians

A perverted gospel cannot save. Jesus declared that it is the knowledge of truth, not the belief of error, that makes men free. (**John 8:32**). Though a perverted gospel may have in it all the elements of the true gospel, its power to save is lost in perversion. Bread is God's power to quell the hunger, but the admixture of a poisonous element — a spoonful of arsenic, for instance, in a loaf of bread — would destroy its power. Water is God's power to quench the thirst, but the admixture of salt will destroy the quenching power of water.

The gospel is God's power to save the soul, but its admixture with error — the doctrines and commandments of men, when heard and believed — destroys its saving power. Hence, Paul's alarm concerning the perverters at Galatia: **"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and**



Foy E. Wallace, Jr.  
1896-1979

**would pervert the gospel of Christ." (Gal. 1:6-7)**

Error preached, error heard, and error believed cannot result in the truth obeyed. No man can accidentally obey God. The truth preached, the truth believed, and the truth obeyed makes a Christian. Nothing else does. How careful then men should be in their handling of it!

FrogRoadChristianCamp



# Eat This Book

[www.glenpoolchurchofchrist.com/eatthisbook/](http://www.glenpoolchurchofchrist.com/eatthisbook/)

## Subscribe a Friend!

**Send an address to us and we will  
add it to our list free of charge!**

Oklahoma City School of Biblical Studies  
6001 Gardner Dr. / Oklahoma City, OK 73150

[www.okcsbs.com](http://www.okcsbs.com)



OKLAHOMA CITY SCHOOL  
*of Biblical Studies*

The Oklahoma City School of Biblical Studies is a tuition free, flexible 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. For more details and a full curriculum, visit our website!

[www.okcsbs.com](http://www.okcsbs.com)

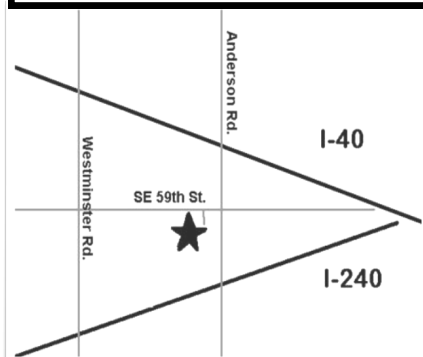
### Faculty:

**Marion R. Fox, director**

**Frank R. Williams, dean**

**Jerry Gore, instructor**

**Mike VonTungeln, instructor**



**Teaching  
Others To  
Teach Others**



## Course Schedule for Spring '13

---

**January 22 - May 14**

	Class One	Class Two
1st Period 6:30-7:15 PM	<b>Judges</b> Frank R. Williams	<b>The Gist of the Bible</b> Marion R. Fox
2nd Period 7:45-8:30 PM	<b>Life of Jesus</b> Mike VonTungeln	<b>Advanced Greek</b> Marion R. Fox
3rd Period 8:30-9:15 PM	<b>Captivity, Return, Silent Years</b> Jerry Gore	<b>Biblical Flood (III)</b> Marion R. Fox

**[www.okcsbs.com](http://www.okcsbs.com)**

---

**SPECIAL CLASS: "Greek for Beginners" with Marion R. Fox**  
**Monday Nights, 7:00-9:00 PM (Starting January 21)**



What Can You Do to  
Help Us "Teach Others  
To Teach Others"?

**2 Timothy 2:2**



**OKLAHOMA CITY SCHOOL**  
*of Biblical Studies*

6001 Gardner Dr.

Oklahoma City, OK 73150-1001

**Address Service Requested**

NONPROFIT ORG  
US POSTAGE PAID  
OKLAHOMA CITY OK  
PERMIT NO. 930