


One Heart



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Are You Offended?

Romans 14:21, KJV

"It is good neither to... [do] anything whereby thy brother stumbleth, or is offended, or is made weak."

Romans 15:1, KJV

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

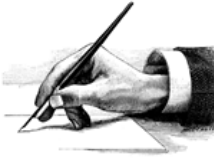
The claim of being "offended" is a classic trump card for the manipulator. This is a person who would never consider himself to be the weaker brother, let alone spiritually immature.

What this person does is a cultic tactic of psychological double bind. He appeals to, but misuses, an accepted authority. In this case it is an abuse of Scripture in order to get one's way.

This is not only a serious misuse of Scripture, but it is a form of extortion which is explicitly condemned in 1 Corinthians 6:10, "*such will not inherit the kingdom of heaven.*" Jesus describes such a person as a ravenous wolf (Matthew 7:15-23). As a matter of fact the two terms are related in the Greek. They both come from a root that means "to seize, or to carry off by force."

This person robs others of their freedom of opinion, etc. They seek to control others by feigning offense.

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The Editorial Pen

The first “editorial” appearing in “One Heart” will address those who have the most awesome responsibility of any set of men on the face of the earth today! Yes, you may think this is an overstatement, as we look at the world today and see so much going on in our physical world. One word from a few men who sit at the head of their national governments, may set in motion the destruction of an entire city; if not more! Here the subject is “the bomb!” Most of us have seen photos of the two cities in Japan, Hiroshima on which the bomb was dropped on August 6th and three days later, August 9th, a second bomb was dropped on Nagasaki . It is said at least 129,000 people were killed in these two bombings. Yes, men have within their hands power that is near unthinkable!

However, we must not forget the words of our Lord, when he said: “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (gehenna, eternal punishment) (Matt. 10:28). With all the power to destroy that man has, Jesus clearly taught there is a greater; and it rest with God who is able to deliver both soul and body into eternal punishment!! Understanding this, other words spoken by Jesus become

even more clear: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4). Bread has its limitations to this world, but the word of God does not! To this we add the words of Paul to Timothy: “For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Tim. 4:8). Once more we see the limitation, this time to “bodily exercise” that profitable for a little time, but “godliness unto all things, having promise of the life that now is,” the here and now; but also “of that which is to come!” Therefore, there is something greater than all the earthly power that man may use for good or evil.

God has put the most awesome responsibility of any set of men on the face of the earth in the hands of those he calls “overseers.” Paul uttered these words to such men when he said: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28). A brief look will reveal the point! The first words were directed at themselves: “take heed . . . unto yourselves.” First, make sure you are such a man as required by the qualifications (1

Tim. 3); second, make sure you desire to do the job: “if a man desire the office of an overseer;” third, “take heed . . . to all the flock;” and fourth, “to feed the church of God.” The word “feed” is the Greek “poimainō” and means: “to tend a flock” and refers to the responsibilities of a shepherd and is related to the word translated “pastor” (poimēn) in Ephesians (4:11). It would be good for those who are to be appointed to serve as elders to study the work of a shepherd before taking the responsibility of being a “shepherd!”

Elders, into your hands God has put the spiritual wellbeing of every member of the congregation who appointed

you to “take heed” unto them! Their souls must be fed the truth, and you must watch over their minds, as you guard what they are being fed; as you must know it is the truth and nothing but the truth!

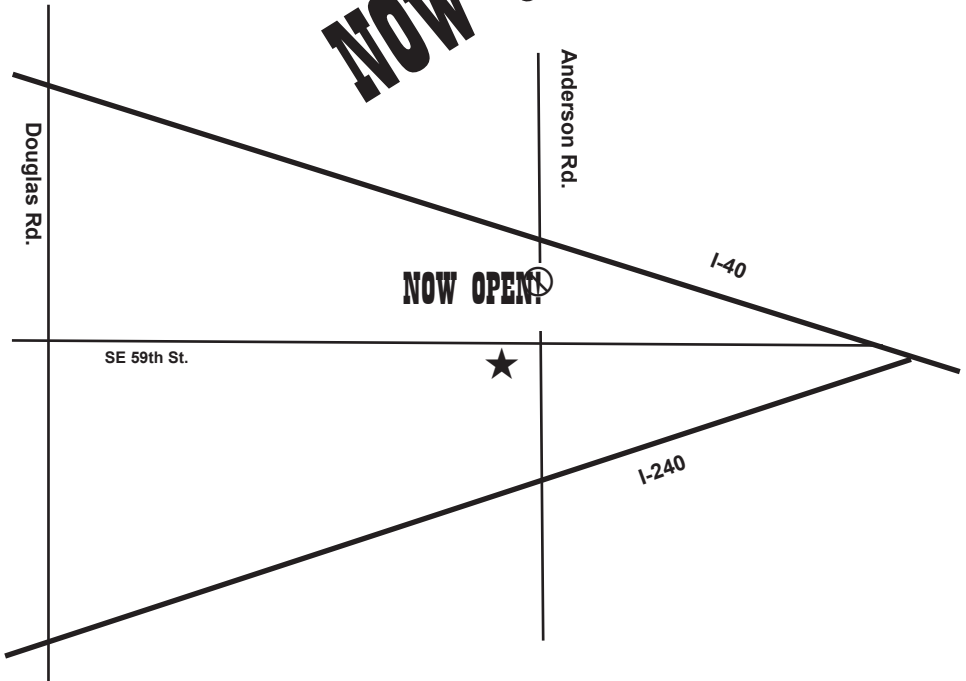
If the local churches of Christ are not what Jesus died for them to be, then, put that most awesome responsibility into the hands of those appointed as elders; there will be no one to answer for such failure but those charged to “Take heed therefore unto . . . to all the flock!”

Frank R. Williams

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THE NEW NAME OF GOD'S PEOPLE

Marion R. Fox

What name does God intend for His children to wear? Or is any name sufficient? In this study we shall consider what the Scriptures teach with regard to a new name being given to God's people in the New Testament. In addition we shall consider several names that have been given to various religious groups by men.

Isaiah Prophesied of a New Name for God's People (Isa. 56:5 and 62:2)

Isa. 56:5 Unto them will I give in my house and within my walls a memorial and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off.

Isa. 62:2 And the nations shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of Jehovah shall name.

Let us take notice of three factors relating to the giving of this new name. First, the new name was to be given to those in His (God's) house (Isa. 56:5). Paul revealed that the Lord's house is the church (1 Tim. 3:15). Second, the new name is an everlasting name (Isa. 56:5). We should remember that the church is an everlasting kingdom (Dan.

2:44). Third, the new name was to be better than sons and daughters (Isa. 56:5).

This New Name was to be Spoken by the Mouth of the Lord (Isa. 62:2)

The disciples were called (*χρηματίξω*) Christians first at Antioch (Acts 11:26).

*Acts 11:25 And he went forth to Tarsus to seek for Saul; 26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people, and that the disciples were called (*χρηματίξω*) Christians first in Antioch.*

The Greek word translated: "called" (*χρηματίξω*) is also found in: Lk. 2:26 (where it is translated: "revealed"). In this context it is clear that the revealing was by means of the Holy Spirit.

*Lk. 2:26 And it had been revealed (*χρηματίξω*) unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.*

The Greek word translated: "called" (*χρηματίξω*) is also found in: Mt. 2:12 and 22 (where it is translated: "called of God" [KJV] or "warned of God" [ASV]).

*Mt. 2:12 And being warned of God (*χρηματίξω*) in a dream that they should*

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not return to Herod, they departed into their own country another way.

Mt. 2:22 But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither; and being warned *of God* (χρηματίξω) in a dream, he withdrew into the parts of Galilee,

The Greek word translated: “called” (χρηματίξω) is also found in: Acts 10:22 and Heb. 11:7 (where it is translated: “was warned from God” and “being warned of God”).

Acts 10:22 And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* (χρηματίξω) by a holy angel to send for thee into his house, and to hear words from thee.

Heb. 11:7 By faith Noah, being warned *of God* (χρηματίξω) concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

The Greek word translated: “called” (χρηματίξω) is also found in: Rom. 7:3 (where it is translated: “shall be called”). Since God is the One who defines sin, this word (adulteress) is defined (called) by God.

Rom. 7:3 So then if, while the husband liveth, she be joined to another

man, she shall be called (χρηματίξω) an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man.

The Greek word translated: “called” (χρηματίξω) is also found in: Heb. 8:5 (where it is translated: “was warned of God” [ASV] or “was admonished of God” [KJV]). God spoke these words in Ex. 25:40.

Heb. 8:4 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; 5 who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* (χρηματίξω) when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount.

The Greek word translated: “called” (χρηματίξω) is also found in: Heb. 12:25 (where it is translated: “that warneth” [ASV] or “that spake” [KJV]). Note that this warning is from heaven.

Heb. 12:25 See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned *them* on earth, much more *shall not* we *escape* who turn away from him that *warneth* (χρηματίξω) from heaven:

Definition of the Greek Word (χρηματίξω) From Various Sources
χρηματίξω (pronounced *chrēmatisō*):

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"1. to transact business, esp. to manage public affairs; to advise or consult with one about public affairs; to make answer to those who ask advice, present inquiries or requests, etc.; ... 2. to give a response to those consulting an oracle ... to give a divine command or admonition, to teach from heaven ... to be the mouthpiece of divine revelations, to promulge the commands of God, ... 3. to assume or take to one's self a name from one's public business ... univ. to receive a name or title, be called" (Thayer, p. 671) "In A. x. 22 the verb *χρηματιζεσθαι*, which is used almost regularly of a directing oracle, a divine injunction." (Winer, 1882, p. 406)

Note that the noun form of this verb (*χρηματισμός*) – pronounced *chrēmatismos*) is found in Rom. 11:4 where it is translated "answer of God."

Rom. 11:4 *But what saith the answer of God (χρηματισμός) unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.*

The "mouth of the Lord" (Isa. 62:2) probably refers to God speaking through a prophet. This expression is defined in the book of Exodus. God told Moses that Aaron would be his mouth (Ex. 4:15-16). When Aaron was Moses' mouth, Aaron was a prophet of Moses (Ex. 7:1-2).

No doubt Paul was a prophet and he probably revealed the "new name" in Acts 11:26. This new name was not given until after the Gentiles obeyed the gospel. This name was to be given when the nations (Gentiles) see God's

righteousness and glory (Isa. 62:2).

Acts 11:25 *And he went forth to Tarsus to seek for Saul; 26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people, and that the disciples were called (χρηματιζω) Christians first in Antioch.*

If the new name prophesied by Isaiah (Isa 56:5 and 62:2) is not "Christian," then what is the new name?

Other Places Where the Word (χρηματιζω) is Found

It is found in the LXX in: 1 Kgs. 18:27, Job 40:3, Jer. 32:16 (twice), 33:2 (twice), 36:23, 37:2, 43:2, and 4 (there are some textual variants in the Jer. 43 passages). It is also found in: Josephus Ant. 3, 8, 8; 5, 1, 14; 8, 6, 2; 10, 1, 3; 11, 8, 4; and 13, 11, and 3. In many of these references it refers to a communication with God or with a god.

Various Names Given to God's People

The members of the Lord's church were called by other names, but these names were all used in the Old Testament (to refer to God's people). First, the designation: "disciple" is used of members of the church. Members of the church were called: "disciples" (Acts 6:7). Jews under the Law of Moses were also called: "disciples" (Jn. 9:28).

Second, the designation: "saints"

was used of members of the church. Members of the church were called: “saints” (1 Cor. 1:2). Jews, under the Law of Moses, were also called: “saints” (Deut. 33:3).

Third, the designation: “beloved of God” was used of members of the church. Members of the church were: “beloved of God” (Rom. 1:7). Jews, under the Law of Moses, were also called: “beloved” of God (Isa. 5:1).

Fourth, the designation: “brethren” was used of members of the church. Members of the church are called: “brethren” (1 Cor. 15:6). Jews, under the Law of Moses, were also called: “brethren” (Deut. 18:2).

Fifth, the equivalent designations: “sons of God” and “children of God” were used of members of the church. Members of the church are called: “sons of God” (Gal. 3:26 and 1 Jn. 3:1). Servants of God (prior to the cross) were also called: “Sons of God” (Gen. 6:2). Some interpreters misinterpret this to be a reference to angels marrying women. It is evident that angels neither marry nor are given in marriage (Mt. 22:30, Mk. 12:25, and Lk. 20:34-36). Isaiah had prophesied that the new name would be better than sons and daughters (Isa. 56:5).

What of the Name “Christian?”

Paul desired to make all men into Christians (Acts 26:28-29). Paul does not say: “I would to God that all men were: Roman Catholics, Baptists,

Methodists, etc.” Paul was certainly not a heretic (Tit. 3:10) or one who divided the church.

Peter was willing to suffer as a Christian (1 Pet. 4:16). There is no shame in suffering as a Christian. We must glorify God in (ἐν) this name.

Many incorrectly think that the name “Christian” (χριστιανός - pronounced christianios) was given to the Lord’s disciples by enemies of God’s people (given in derision).

χριστιανός (pronounced *christianos*)
“*a Christian, a follower of Christ ...*”

The name was first given to the worshippers of Jesus by the Gentiles, but from the second century ... onward accepted by them as a title of honor.” (Thayer, p. 672) Vine agrees with Thayer, but TDNT and BAG do not make this claim that the Gentiles gave this name.

Note that Thayer and Vine are wrong about the name “Christian” being given by the enemies of the church. Thayer’s definitions are in italics and his commentary is in normal print. He is giving his commentary when he claims it was given by the Gentiles.

Other Names that Some Claim are the Proper Name for God’s People in our Time.

The Roman Catholic Church argues that the church should be called: “The Catholic Church.” The word: “Catholic” is derived from the Greek word: “καθολικός” (pronounced *katholikos*) which means: “*general, universal, catholic*” ἡ κ. ἐκκλησία the universal church (in contrast to a single congre-



WHAT IS DENOMINATIONALISM?

Frank R. Williams

The apostle Paul wrote about a great apostasy, though the King James translators did not use

the word: *“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition”* (2 Thess. 2:3). The word “apostasy” comes from the Greek “apostasia,” and is the King James’ “a falling away.” However, as we look at the Greek meaning, there are others words which express the meaning even better: “defection from truth!” This is more to the point, more revealing, and more expressive; as all it takes to have an apostasy is to have a defection from the truth!

As we look at history, and what Paul wrote as few things become clear. First) in order to have a “defection from truth, it is necessary that one first be in the truth; therefore, the King James words “a falling away first.” Second, this means that Paul is writing of those who were once in the truth, those who were once faithful members of the Lord’s church, but there was a “defection from truth;” therefore, they became unfaithful members. Third, defecting from the truth, they became loyal to another teaching, they became another body, and no longer worshiped God “in spirit and in

truth!” And fourth, as a matter of fact, they no longer worship God, for God cannot be worshipped but “in spirit and in truth!” Now, with these things in mind, let us give attention to Paul’s words.

Without printing the whole text, notice these words: *“... that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God”* (2 Thess. 2:3-3-4). It is true that through the years, men writing about these words and differed as to their meaning. Question, such as: 1) Who is the man of sin, the son of perdition? 2) Who opposeth and exalteth himself above all that is called God? 3) Who is worshipped? 4) Who sitteth in the temple of God, shewing himself that he is God? In order to answer these question, the first thing one must do is start at the right place in time. So, what is the right place in time? It is generally believed that Paul wrote Second Thessalonians between 53 and 56 A.D. Therefore, whatever the “defection from truth” had to take place afterwards! Paul is not writing about a single “defection from truth,” but a mass “defection from truth” that would result in on “who sitteth in the temple of God,” and who had time to “show himself that he is God.” In other words,

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it would take time to complete the “apostasy!” Yet, it must be kept in mind, that a major “apostasy” starts with one defection from the truth!

How does this help us understand, “What is denominationalism?” Years ago while teaching, what is generally called “Church History,” which in truth has nothing to do with church history, as it has little to nothing to do with the Lord’s church; I used the book, “The Eternal Kingdom” by F.W. Mattox. At one point in this book he asked the question: “What is denominational?” Not being able to locate the book, I am unable to quote his words, but they were something like this, any departure from the truth is denominational. Did someone say, well, that is one man’s opinion? To which I reply, “Yes it is!” We are not dealing with a New Testament word, so men must defend words, and Mattox is looking at it from “the teaching of Christ” point of view! Just how do you get to be denominational? It is by stepping out of “the teaching of Christ” and this is a departure from “the teaching of Christ.” It matters not, if the departure is to the left, or to the right; it is a departure; thus, it is denominational. Still having trouble? Answer this question: “How do you get to be a denomination?” “The teaching of Christ” is not denominational; therefore, it must be outside of the “teaching of Christ!”

True, it generally takes more than one teaching outside “the teaching of Christ” to form a denomination, but one de-

parture from “the teaching of Christ” is the first step in that direction. If we take the first step, what is to keep us from taking the second, the third, the fourth, until we have completely established a new set of teachings all together? John points out the seriousness of our subject when he wrote: *“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son”* (2 John 9). The word “transgresseth,” is the Greek “parabainō” and means: “to go past, to overstep (among other things). View a circle, square, or rectangle (any shape you like) and have “the teaching of Christ” within it. Any teaching not “the teaching of Christ,” is outside the circle; thus, in order to get in it, you must step over the line marking the limit of “the teaching of Christ;” therefore, you have stepped outside “the teaching of Christ!” So, what happens when you step outside “the teaching of Christ?” John said: he “hath not God!” On the positive side, that when one remains in “the teaching of Christ,” John wrote: “He that abideth in the doctrine of Christ, he hath both the Father and the Son.” There is no fellowship with God the Father and the Lord Jesus Christ, the Son, outside “the teaching of Christ!” It then must be clearly understood, that denominationalism being a departure from “the teaching of Christ,” has no fellowship with God, nor the Son.

That John took this subject seriously,

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is seen in his next words: *“If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds”* (2 John 10-11). Teaching something not “the teaching of Christ” is spiritual poison and may lead to spiritual death! Therefore, John wrote: “receive him not into your house, neither bid him God speed.” This “God speed” (the Greek, *chairō*) expresses “to rejoice, be glad, to rejoice exceedingly;” and in so doing John says such a one “is partaker of his evil deeds!” In other words, it is as though he did the false teaching himself! Here we have denominationalism; a departure from “the teaching of Christ” and not only is the one who so teaches guilty, but so is he that rejoices in his teaching!

There my friends is denominationalism! It is any and all teaching that turns to the right, or to the left of “the teaching of Christ!” It does not have to be a complete set of doctrines, of teachings, but any teaching not “the teaching of Christ!” As the old preachers use to say in spirit, “If it is not of the Book, it is not of Christ;” and I will add, it is denominational.

Yes, it does come down to authority! “The teaching of Christ” is authoritative; it authorizes and it forbids; it approves and it disapproves. If we do not know the Book, then, our salvation stands in darkness and doubt! If we do not know the principles and percepts, then there is no security in our salvation! Is this the way you desire to live; is this the way you choose to die?

Course Schedule for Fall ‘16 August 23 - December 13

	Class One	Class Two
1 st Period 6:30-7:15 PM	1, 2, and 3 rd John	The Gist of the Bible
	Jerry Gore	Marion R. Fox
2 nd Period 7:45-8:30 PM	Galatians	Romans in Greek
	Chris Hill	Marion R. Fox
3 rd Period 8:30-9:15 PM	none	II Corinthians
		Marion R. Fox

When Paul used the term “offended” in Romans 14:21 he is not talking about an individual’s personal preferences. He is not talking likes or dislikes. He is not talking mere opinions.

The Old English use of “offend” or “offense” is not the same as it is most widely used today. It is the ambiguous or equivocating use of the term that is the problem.

Today one may say that he is offended by someone’s body odor. He is merely saying that he is displeased. This has no moral or spiritual implication upon him however.

When Paul says, “offend,” he means that one has had a snare or stumbling block placed in his way. It comes from the term “*skandalizo*” (Eng: scandalize).

Oddly this is a textual variant not found in the oldest manuscripts. Because of this it is not found in most

modern versions. The KJV, NKJV, and the MEV have it. But none of these do: ASV, NASB, ESV, RSV, NRSV, NIV, etc.

The primary definition of offend is consistent with the biblical usage.

1. to transgress the moral or divine law; sin.

It is the secondary usage when appealed to which brings about the ambiguity.

2. to cause dislike, . . . ; displease.

(Merriam-Webster New Collegiate Dictionary, 2nd Ed.)

Personal sense of what is proper or fitting is mere opinion. One can sin by the divisive insistence of his opinion upon others. No one should be allowed veto power simply because he does not like something.

Jesus is the Head of the Church. Jesus is Lord. Only He has all authority.

-- Johnny D. Hinton

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gation ...)” (BAG, p. 391) This word is not found in the Greek New Testament; therefore it is not applied to the church in the Scriptures.

It is true that there are two different designations for the church: (1) The local congregation or perhaps a number of congregations in a locality (churches in Galatia etc.), and (2) The universal church (in this sense, the Roman Catholics are right, but this is not a name for the church).

We should not speak of: “The Catholic Church,” but we should say: “The Roman Catholic Church” to designate it as an apostate church. The church known of as: “The Roman Catholic Church” does not teach or practice what God requires (in the New Testament) for the church to teach and practice.

They have a separate priesthood, whereas the Scriptures teach that all Christians are priests. They practice infant baptism, whereas the Scriptures teach that one is not a candidate for baptism until he has believed, repented, and confessed. Their worship is not in harmony with the New Testament. They claim that the church has authority to make laws for God.

Some members of the Lord’s church refer to themselves as: “church of Christ.” The expression “churches of Christ” (Rom. 16:16) is not a name.

In English a proper name is always capitalized. “Capitalize **proper nouns** (nouns that name specific people, places, and things): *Mexico, Rome.*” (Troika,

p. 534) Note that the word “church” is never capitalized in the New Testament. The translators realized that this is not a proper name.

The English dictionary is frequently wrong on the definition of Bible words. However it is partly right on the usage of the word “Christian.” Merriam-Webster (10th edition) defines the word Christian: “n., fr. Gk *christianos*, fr. *Christos* ... **1. a** : one who professes belief in the teaching of Jesus Christ **b** (1) : DISCIPLE 2 (2) : a member of one of the Churches of Christ separating from the Disciples of Christ in 1906. ...” (p. 203)

Note that this dictionary claims that anyone who “professes belief in the teaching of Jesus Christ” is a Christian. This is not biblically true (cf. Mt. 7:21).

Mt. 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

Note that this dictionary incorrectly capitalizes the word “church” thus treating it like a proper noun (a name). This dictionary is correct in stating that a member of one of the churches of Christ is a Christian. (This is true if we are speaking of a faithful member of the Lord’s church.)

The Lord adds those who are saved to His church (Acts 2:47- note there is a textual variant in this verse).

Acts 2:47 (NKJV) *Praising God, and having favor with all the people. And the Lord added to the church daily those that were being saved*

The following manuscripts support the KJV & NKJV reading “to the church” (τῆ ἐκκλησίᾳ): The Majority Text, D, E, Ψ, 33, 323, 614, 945, 1241, 1505, 1739, f³⁵, (p), the Middle Egyptian Text, and all the Syriac MSS.

A Christian is a faithful member of the Lord’s church. Members of the Lord’s church who have sinned and fallen away from the Lord’s way are no longer Christians (Christ-like persons), although they are still children of God.

Churches named after actions or concepts.

The Baptist Churches (of all stripes) are named after an act (baptism). The word translated “baptist” is βαπτιστής (pronounced *baptistēs*) “(βαπτίζω), a baptizer; one who administers the rite of baptism ...” (Thayer, p. 95) The suffix της depicts the agent: “The agent is usually – της ...” (Robertson, pp. 150-151) The word translated “baptist” merely denotes one who (the agent who) baptizes. The word “baptist” is incorrectly capitalized in most translations as if it were a proper name.

The Methodist Church derived its name from the fact that they teach that there is a method involved in one’s salvation (μεθοδεία – pronounced *method-eia*). μεθοδεία “(fr. μεζοδεύω, i. e. 1. to

follow up or investigate by method and settled plan; 2. to follow craftily, frame devices, deceive ...) ... *cunning arts, deceit, craft, trickery*” (Thayer, pp. 395-396) The Methodists are correct in that there is a method or plan by which man is saved, but the term “Methodist” is not a biblical name for the Lord’s church. The Methodist doctrines and practices do not conform to the New Testament.

The Presbyterian Church derived its name from the fact that they have elders (presbyters - πρεσβυτέριον – pronounced *presbyterion*). πρεσβυτέριον “(πρεσβύτερος, q. v.), *body of elders, presbytery, senate, council*: of the Jewish elders (see συνέδριον, 2) ...” (Thayer, p. 535) The Presbyterians are correct that the church is to have a body of elders (two or more elders for each congregation), but the term “Presbyterian” is not a biblical name for the Lord’s church. Presbyterian doctrines and practices do not conform to the New Testament.

The Episcopalian Church has overseers (ἐπίσκοπος - pronounced *episkopos*) or bishops. ἐπίσκοπος “(ἐπισκέπτομαι), *an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent*.” (Thayer, p. 243) The Episcopalians are correct that the church is to have overseers (bishops), but the term “Episcopalian” is not a biblical name for the Lord’s church. Episcopalian doctrines and practices do not conform to the New Testament.

The Jehovah's Witnesses Church has some things that are right, but much of their doctrine is false. The Jehovah's Witnesses obtain their name from a misinterpretation of Isa. 43:10, 12, and 44:8. It is manifest that this was uttered before God promised to give His servants a new name (Isa. 56:5 and 62:2). Since Isa. 43:10, 12, and 44:8 were uttered before Isa. 56:5 and 62:2, the name "Jehovah's Witnesses" cannot be the new name. The witnessing of Isaiah 43-44 was with regard to what God had done for Israel. Jehovah's Witnesses doctrines and practices do not conform to the New Testament.

Summary

The new name that was given to God's people is Christian. We should never be ashamed of wearing this name. We should not think of ourselves as hyphenated Christians (Catholic-Christians,

Baptist-Christians, Methodist-Christians, etc.).

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Coming Attractions:

We are planning to replace our subscription to *Skype* (which no longer allows groups to live-video) with *Hangouts on Air* in the near future. Not only will this allow our invited shut-ins to watch worship services live, but also make the recorded video automatically post to our current *YouTube* channel for FREE. There will be announcements in our bulletin when this has been accomplished.

WORDS FROM THE DEAN:

We are glad to announce in this issue of "One Heart" that the "Oklahoma School of Biblical Studies" has a new faculty member! Christopher Hill is our new member! He comes to us having been a student for the last few years, but has served the church of Christ in Luther, OK for the last thirteen years. He is a graduate of Oklahoma Christian University where he received a Bachelor's degree in Bible and Ministry in 1997. He is married to Joanna, who is also a graduate of Oklahoma Christian University. They have two children.

It is with sadness that we also have to announce that due to continued health problems, Frank R. Williams will not be able to teach! The health issue which has been a problem most of his life, but no doctor was ever willing to search long enough to find an answer; that is until this this spring. When finally, his neurologist following a number of tests identified the problem. It is Neuropathy and is called: Charcot-Marie-Tooth Disease. Keep in mind, Frank also suffers with a major heart issue, having double by-pass surgery in March of 1988, following at least two heart attacks. Finally he has reached the time this action is necessary. However, Frank will continue to serve as: Dean of students, Editor of our Journal, "One Heart," and hopes to put out four issues each year and plans are at this writing, for him to continue to direct the "Annual Oklahoma City Lectures." He is not retiring from the Lord's work!

The school year, 2016 – 2017, therefore, will have three teachers: Marion R. Fox, Jerry L. Gore, and Christopher

Hill. Elsewhere in this issue you can see the schedule of the classes being offered. Our readers within driving distance are encouraged to make plans to take part in this great opportunity of true spiritual fellowship: studying and learning the word of God! Keep in mind, our ladies prepare a meal that is served between the first and second class periods. This means the students do not have to spend time, between work and classes preparing a meal.

The "Oklahoma City School of Biblical Studies" is open to all; both men and women! We are prepared to serve: elders, preachers, deacons, Bible school teachers, those who are or who desire to teach home Bible studies, and those who desire to increase their Bible knowledge. We are here to serve the churches of Christ within driving distance of our building.

Just a few words on the history of the school. It was started in 1991, with Marion R. Fox as Director and who continues to serve in this role. It has been a work of the Barnes church of Christ and under the oversight of her elders; with the support of sister congregations and individual Christians. We have men who are serving as elders and preachers who have attended the school. Last year we had three who graduated, with a "Diploma in Bible," for the first time. You may be asking, why we have never over all these years, had more graduates? We simply have given our time to teaching and little thought to having a formal graduation! Our students have come and gone as they desired; and we have seen our role to serve in teaching the word of God!

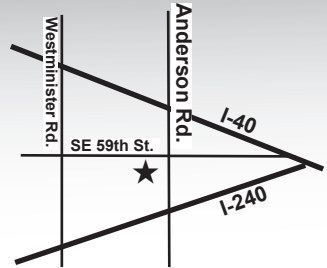
-- Frank R. Williams



Marion R. Fox, director
Frank R. Williams, dean
Jerry Gore, instructor
Chris Hill, instructor

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:

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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 costs 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” deeply 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