

# One Heart



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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.

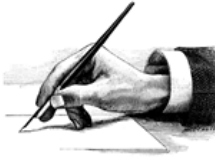
### Isaiah Prophesied of a New Name for God's People (Isa. 56:5 and 62:2)

*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

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## The Editorial Pen

Many people claim to be a friend of Jesus, many proclaim that they love Jesus, and some declare that they know Jesus. Have these folks ever asked, what does Jesus have to say about such? More than likely not; for if they would ask and allow Jesus and the “ambassadors for Christ,” (2 Cor. 5:20) to answer, they would not be so bold in their declarations! You see, it is not man that determines what it means to love Jesus, to be Jesus’ friend, and to know Jesus. Man is so presumptuous in his proclamations!

First, before going farther, let us understand that a teaching is either “from heaven,” or “of men.” On one occasion “the chief priests and the elders of the people came” unto Jesus with a question (Matt. 21:23); their question was: “By what authority doest thou these things? and who gave thee this authority?” As Jesus so often did, he turned the “tables” on them! Telling them, that if they would answer his question first, then, he would answer their question. Here is Jesus’ simple question: “The baptism of John, whence was it? from heaven, or of men?” (Matt. 21:25). What do you do when your answer will condemn you? You might, if you were with someone, maybe two or three; turn to them and talk it over! This is just what “the chief priests and the elders of the people” did. Read their conversion as

they reasoned among themselves:” “If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet” (verses 25 – 26). If any group of men have ever been in a predicament; these men were in one! Well, how do you handle a question that condemns you no matter which “leg” of the dilemma you take? These men were wise in the “wisdom of this world,” so here is their answer: “We cannot tell” (verse 27). Their response is nothing more than a “we will not tell!” Well, how would you have answered, being them?

Authority comes from “heaven” or from “man!” Friends, as much as you might like to have it, there is no third possibility! There is no “gray” area wherein you might desire to stand. This is also true of the three areas addressed in the open paragraph; what does Jesus and his inspired apostles have to say about: 1) being a friend of Jesus, 2) loving Jesus, and 3) knowing Jesus? Here we take up three passages. First, when Jesus is speaking to the apostles he said: “Ye are my friends, if ye do whatsoever I command you” (John 15:14). Here Jesus put two things together: 1) friendship and 2) obedience to his commandments. Second, Jesus said: “If ye love me, keep my commandments” (John 14:15.

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Here Jesus couples together “love” and keeping his “commandments,” like a train “couples” two boxcars together! In other words, where one boxcar goes, so does the other one! Where ever “loves” goes so must go keeping Jesus’ “commandments!” Third, John the apostle wrote: “And hereby we do know that we know him, if we keep his commandments” (1 John 2:3). It is important just here to notice the word “know.” It is the Greek “ginōskō” and Strong give this: A prolonged form of a primary verb; to know (absolutely), in a great variety of applications and with many implications ...” Here get hold of the idea of “to know absolutely!” But, how does a person “know absolutely?” John answers: “if we keep his (Jesus’) commandments!” John has tied the knot holding “to know” and keeping Jesus’ “commandments” together!

Friends, if ever two things have “been joined together” by God, through Jesus and his apostles, these three cases have “been joined together:” 1) friendship with Jesus and doing “whatsoever” he “commanded; “2) loving Jesus and keeping his commandments; and 3)

knowing Jesus in an “absolute” manner and keeping his commandments! Is there any way not to understand these three points? Not unless we are like “the chief priests and the elders of the people” who said to Jesus’ question: “We cannot tell,” in other words: We will not answer for to do so would condemn ourselves!

Just here it is most important to read the words of John, which he wrote following this declaration of truth: “And hereby we do know that we know him, if we keep his commandments.” So, what did John write following these words? He wrote: “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (1 John 2:4). Strong words indeed, but are you so brave to deny them? I trust not, as it is our, your, salvation that is at stake!

Finally, how do you stand on love and obeying the commandments of Jesus; where do you stand on being a friend with Jesus and keeping his commandments; and knowing Jesus and keeping his commandments? Our salvation stands in the balance!

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**<https://tinyurl.com/fox-mcdonalddebate>**



## “MORE ABOUT JESUS WOULD I KNOW” (4)

*Frank R. Williams*

The person who loves Jesus never loses the desire to learn more about him; thus, “more about Jesus would I know!” Someone has rightly said something like this: “To know him is to love him; to love him is to obey him; to obey him is gain salvation; and to gain salvation is to have the promise of eternal life.” If this cannot stir up your mind; then, you have a lot of soul searching to do. For though you are living: thou art dead while living!

Here I recall Peter’s words: “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance” (2 Pet. 1:13). No matter how much you know of Jesus, this knowledge should be increased; therefore, like Peter it is my aim “to stir” up your mind and by doing so; I trust to increase your appetite to read, study, and learn “more about Jesus!”

In this article, we will look at Jesus’ visit to Cana of Galilee. Only John, the apostle of Christ, covers the event and he does it in “The Gospel According to John” in the second chapter. It falls within his overall pursue for writing: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus

is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:30-31). John gives us more “miracles,” which in the verse is the word “signs,” than does any of the other inspired writers. Therefore, the event of this study is the starting point for John’s purpose for writing!

John wrote: “And the third day ...” which is to be identified with the calling of Nathanael which is at the end of chapter one. In the text, we learn that Jesus is going to a wedding in Cana. The reason for his going is not reveal, other than the wedding which his mother was at. However, as we have done in the earlier articles, we shall follow the same course; by looking at the physical location wherein the event took place and its location to other places nearby. Cana was a small village in Galilee, the home region where Jesus grew up in Nazareth. Cana is about four miles north of Nazareth. Nazareth, on the other hand is located about 15 miles southwest of the Sea of Galilee. Cana was located on what was called, “the road to Tiberias.” A second event takes place in Cana. There came to Jesus “... a certain nobleman, whose son was sick at Capernaum.” (John 4:46). The son “was at the point of death” (John 4:47). In fact, the “nobleman” came to Jesus and said: “... “Sir, come down

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ere my child die" (verse 49). It was no easy task traveling from Capernaum to Cana! Surprisingly, Jesus did not go to Capernaum, but said to the "nobleman:" *"Go thy way; thy son liveth"* (verse 50). The question comes to mind, what would the "nobleman" do upon hearing Jesus' words? John informs us: *"And the man believed the word that Jesus had spoken unto him, and he went his way."* However, before the "nobleman" could reach his home, one of his servants met him, saying: *"Thy son liveth"* (verse 51). Just think, what news this was to the ears of the "nobleman," the son who was near death is healed; he is well and in good health! It should be pointed out, that Jesus did not have to be present to heal!

The "nobleman," like many of us, *"Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house"* (John 4:52-53). John then informs: *"This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee"* (verse 54).

Now turning our attention back to the text, and the events that took place. We first notice that Mary, the mother of Jesus was at the wedding. Then, John writes: *"And both Jesus was called, and his disciples, to the marriage."* (verse

2). Jesus was not a "gate crasher" and neither were his disciples! The names of those for whom the wedding was for, is not found in the text. However, some things are not necessary to name, as it is understood by the context. In this case, we must have at least the two who were to be joined in marriage were present. A problem arises, and this gives us some possibilities; Mary said to Jesus: *"And when they wanted wine, the mother of Jesus saith unto him, They have no wine"* (verse 3). Just what does this mean? It appears that we have at least two possibilities: 1) The host of the wedding had failed to have "wine" on hand; or 2) The guests, being so large that they had drunk all the host had on hand. You may think of a third or even a fourth reason for Mary's words to Jesus. Tenney wrote of such occasions: "To fail in providing adequately for the guests would involve social disgrace. In the closely knit communities of Jesus' day such an error would never be forgotten, and would haunt the newly married couple all their lives." He might be a little over the top, but he has studied such events. With Tenney's words in mind, Mary's actions could be easy to understand; as she did not desire her host, who without any doubt she knew her well; therefore, did not want her host to suffer "social disgrace" in the eyes of the guests; but even large in the little town of Cana! Mary spoke to Jesus, what may sound like strange

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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 (κληματιζω) 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 (κληματιζω) Christians first in Antioch.*

The Greek word translated: “called” (κληματιζω) 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 (κληματιζω) 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” (κληματιζω) 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 (κληματιζω) in a dream that they should 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 (κληματιζω) in a dream, he withdrew into the parts of Galilee,*

The Greek word translated: “called” (κληματιζω) 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 (κληματιζω) 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 (κληματιζω) 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” (κληματιζω) 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 (κληματιζω) an adulteress: but if the husband die, she*

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is free from the law, so that she is no adulteress, though she be joined to another man.

The Greek word translated: “called” (χρηματίζω) 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 (χρηματίζω) 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” (χρηματίζω) 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 (χρηματίζω) from heaven:

#### Definition of the Greek Word (χρηματίζω) From Various Sources

χρηματίζω (pronounced *chrēmatisō*):  
“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 *χρηματίζεσθαι*, 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 (spokesman for) 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).

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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 (χρηματίζω) 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 (χρηματίζω) 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,

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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 *christianos*) 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 congregation ...)”

(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 wrongly claim that the church has authority to make laws for God.

Some members of the Lord’s church refer to themselves as: “church of Christers.” 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.*” (Troyka,

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words to us; but she is expressing total confidence, as she spoke to the servants: "..., *Whatsoever he saith unto you, do it*" (verse 5).

It is here that John gives us information about the containers, as he writes: "*And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece*" (verse 6). A "firkin" is a measure of liquid, and was approximately nine gallons. The pots were said to be in the size of two or three firkins, or 18 and 27 gallons, respectively. Even with this information, it is impossible to determine how many gallons of water the six "waterpots" would hold. The reason for this conclusion is that there is no way of knowing how many of the "waterpots" were two "firkins," or 18 gallons, and how many were three "firkins," or 27 gallons. However, we can know the maximum volume, the highest possibility, of gallons. This is done this way: if there was one "waterpot" of two "firkins" (eighteen gallons) and five "waterpots" of three "firkins" (135 gallons), then there would have been 153 gallons. Alternatively, if there were five "waterpots" of two "firkins," (90 gallons), and one "waterpot" of three "firkins" (27 gallons), then the lowest possible volume would have been 117 gallons! Neither of these possibilities is most likely the right number of gallons, as there is this unknown combination of two and three "firkin...waterpots!" In verse four, Jesus speaks to his mother:

"*Woman, what have I to do with thee? mine hour is not yet come.*" However, he does not call her mother; no not even Mary. He said: "*Woman, what have I to do with thee? mine hour is not yet come.*" The word "woman" is does not carry the same coldness and unconcern as it may have in English. Guy N. Woods wrote this: "The word so translated is one of great respect, akin to our word lady, and is a term of distinction and honor." (Woods Commentary on John, page 50). This is the same word Jesus used from the cross when he put his mother into the hands of John. Clearly we should see the love a son has for his mother in the words of Jesus to the his mother!

It is now time to see what happened at the wedding in Cana of Galilee! Jesus now addresses the servants two times; the first with these words: "*Fill the waterpots with water. And they filled them up to the brim;*" and second he follows with these: "*Draw out now, and bear unto the governor of the feast*" (verse 8). Each time the servants do as Jesus says! This brings us to the "governor" ("ruler") and his reaction to the "wine;" when water is turned into "wine:" "*When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: ...*" John puts in parenthesis: "*(but the servants which drew the water knew;)*." One might say, the servants had a joke on the "ruler!" The reaction of the "ruler" is now revealed: "*the governor of the*

feast called the bridegroom" (verse 9); and says to him: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now (verse 10). Notice the words "well drunk," which is the Greek, "methuō" and means: "to be drunken." However, it is clear enough, the "ruler" was not drunken! He could taste the superiority of this wine! There we have in short order, Jesus' visit to Cana of Galilee and his first miracle.

Having now learned of Jesus first miracle; we turn our attention to what some seem determined to do. In the minds of some a question of importance comes forth: Was the wine Jesus produces by the miracle, like the wine which some drink today and which had the power to make one "drunken?" Or, did Jesus by his miraculous power make an alcohol drink? This affords us with a great opportunity to do a little study on the subject.

First, let it be fully understood that Jesus lived and died under the Law of Moses! The Law of Moses, without any doubt condemned, forbade the drinking of intoxicating liquor whatever the nature. Please notice the following passages: 1) "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Pro. 20:1); 2) "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright" (Pro. 23:31); 3) "And in that day did the Lord

GOD of hosts call to weeping, and to mourning, and to baldness (The plucking off the hair, or shaving the head - one of the emblems of grief among the ancients Job 1:20; Micah 1:16), and to girding with sackcloth:" (Isa. 22:12). Is there any doubt in anyone's mind, that these passages were well fix in Jesus mind? The last verse above is a call for repentance! Question: So why did God speak such words? Read the next verse: "And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine:..." It is here that God reveals their thinking, then, their actions! As he continued with: "... let us eat and drink; for to morrow we shall die" (verse 13). Notice among other things, the "drinking wine." Their thinking was, we are going to die, so let us make the most of this world! Now look at verse 13: "And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts." (verse 14). It does appear that they were not going to repent; therefore, God continued: "Surely this iniquity (And "drinking of wine" is one of the "iniquities" identified by God.) shall not be purged from you till ye die, saith the Lord GOD of hosts." Now, give some thought to the following: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: And that

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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 (10<sup>th</sup> edition) defines the word Christian: “n., fr. Gk *christianos*, fr. *Christos* ... **1. a** : one who professes be-

lief 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).

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*ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses*” (Lev. 10:9-11). These are the laws which Jesus lived and died under! Therefore, the thought that Jesus would use his miraculous power to make water into an alcoholic drink is totally untenable! Remember what Peter wrote of Jesus: “*Who did no sin; ... but committed himself to him that judgeth righteously*” (1 Pet. 2:22-23).

This naturally brings us to the Greek word Jesus spoke and John wrote! The Greek word translated “wine” is “oinos” and does not of its self, mean alcoholic drink! First, it is good to notice that it appears at least twenty-five times and overall maybe thirty-three times in the New Testament. Here may we notice that “the word is used five times in John 2:1-11, twice by John the writer of the gospel, once by the mother of Jesus, and twice by the governor or master

of the wedding in Cana.” (Leon Goff). Leon Goff wrote this: “This one word in the New Testament and the Greek includes different Old Testament Hebrew words for wine. Thayer says the Greek word oinos translates, in the Septuagint Version, not only the Hebrew word yayin, but also the Hebrew words tiyrosch and hemer (p. 442). Tiyrosch is the word in Isa. 65:8: ‘As the new wine is found in the cluster... ‘ In the Greek translation this is the same word (oinos) as is used all five times in John 2:1-11” (Truth Magazine). If a person never understood the Greek word “oinos,” there is enough evidence to understand, if we “*rightly divided the word of truth*” (2 Tim. 2:15); that Jesus would never turn water into wine, an intoxicating wine of an alcoholic nature, is beyond rational thinking!

There we have it! In the words of the song: “More about Jesus would I know, More of His grace to others show; More of His saving fullness see, More of His love who died for me!”

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## A FEW WORDS FROM THE DEAN

The Oklahoma City School of Biblical Studies got off to great start for the school year: 2017 – 2018. We had more students that we thought, with new students and some old students returning. As I looked through the new student “Enrollment” form, right on top was with the name: Richard Watt and this brought great joy to my heart! Richard has been battling illness for the last few years and he has not been able to take part in the school; therefore, to see his name, meant first, that he is healthier and that he still has within him that same desire to study and learn the word of God, which he demonstrated by being in class that night!

No effort here will be made to identify the other students who have returned, but to say, “as dean of students,” I am most happy to know they are back in class! Each one has been greatly missed! It has been said, and here I say it once more, our students are the best recruiters the school has! You see, the students know what the school offers, as they have personally enjoyed it themselves!

At the same time, we still lost a few students due to their jobs, family needs, and time the school requires! Our students support their own families and have no outside help. They must balance their family needs, their jobs, the time it takes for them to drive to classes, and

the time they spend in class. At times, problems arise in each of these areas; and they must use their wisdom as they work through each one! We appreciate their thoughtfulness, as they weight the best way to handle these matters!

As the school helps our students with their time problems, the ladies, who are also students, prepare a meal which is served between the first and second hour classes! This enables students to come straight from work to the school, without having to be concerned about a meal. Our ladies do a fantastic job each week with these meals! They, also, take advantage of the Barnes congregation, which has a monthly “pot-luck,” as the ladies save part of the leftovers for the school meal. This is wisdom in action! And these ladies are most appreciated!

This semester the students have six classes to examine and determine which one’s meet their spiritual needs. The first semester classes which they choose from are: Philippians, Beginning Greek, The Minor prophets, Romans in Greek, The United Kingdom, and 2 Corinthians. It is easy to see, that each semester, our students have a variety of subjects to choose from. This is true each semester.

Allow me to point out again, that the school is open to all, men, women, and young folks! If you desire to study, learn, and have great fellowship in doing so, the Oklahoma City School of Biblical Studies is for you!

*Frank R. Williams*

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, f<sup>35</sup>, (p), the Middle Egyptian Text, and all the Syriac manuscripts.

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. Many Baptist doctrines and practices do not conform to the New Testament.

The Methodist Church derived its name from the fact that they teach that there is a method involved in one’s salvation (μεθοδεΐα – pronounced *method-eia*). μεθοδεΐα “(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. Many 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 - πρεσβύτεριον – pronounced *presbyterion*). πρεσβύτεριον “(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 bib-

lical name for the Lord's church. Many 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. Many 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. Many Jehovah's Witnesses doctrines and practices do not conform to the New Testament.

The Pentecostal churches derive their name from a feast of the Old Testament (Pentecost). πεντηκοστή (pronounced *pentēkostē*) “(sc. ἡμέρα; fem of πεντηκοστός fiftieth), (fr. Plat. down.), *Pentecost* (prop. the fiftieth day

after the Passover ...) the second of the three great Jewish festivals; celebrated at Jerusalem yearly, the seventh week after the Passover, in grateful recognition of the completed harvest (Ex. xxiii. 16; Lev. xxiii. 15 sq; Deut. xvi. 9) ...” (Thayer, p. 500) Pentecostal churches usually incorrectly claim that the miracles worked on the Day of Pentecost (Acts 2) are continuing at this present time. Pentecostal churches teach doctrines that are contradictory 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, Pentecostal-Christians, etc.).

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## August 22 to December 12, 2017

	Class One	Class Two
1 <sup>st</sup> Period 6:30-7:15 PM	<b>Philippians</b>	<b>Beginning Greek or the Biblical Flood</b>
	Jerry Gore	Marion R. Fox
2 <sup>nd</sup> Period 7:45-8:30 PM	<b>The Minor Prophets</b>	<b>Romans in Greek</b>
	Chris Hill	Marion R. Fox
3 <sup>rd</sup> Period 8:30-9:15 PM	<b>The United Kingdom</b>	<b>II Corinthians</b>
	Howard Williams	Marion R. Fox

### 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.

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-- The Editor