

One Heart



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The Apostle Paul and His Support



Frank attended the Northside School of Preaching, Harrison, AR, receiving a Master's in Sacred Literature. He has taught in three schools and has preached for over forty years. He currently is Dean of Students for OKCSBS.

by Frank R. Williams

How was the apostle Paul supported in his preaching? The most known verse on the subject reads: "I robbed other churches, taking wages of them, to do you service" (2 Cor. 11:8). Another verse reads: "And because he was of the same craft, he abode with them [Aquila and Priscilla], and wrought: for by their occupation they were tentmakers" (Acts 18:3). It is the intent of this study to look deeper and go beyond these two verses. How were the apostle and his fellow-workers supported?

The church in Antioch of Syria serves as the starting place of our study. No congregation other than the church in Jerusalem was so connected with the preaching of the gospel of Christ and the growth of the churches of Christ as Antioch. This congregation served as Paul's home congregation, and to it he reported after his evangelistic journeys (Acts 14:26-28; 15:30-31; 18:22).

The church at Antioch has her beginning as a result of the "persecution that arose about Stephen" (Acts 11:19; 8:4); as those who were scattered "traveled as far as Phenice, and Cyprus, and Antioch,

preaching the word" (Acts 11:19). The church in Antioch would be the "gateway" of the gospel to the Gentiles. The evangelistic work of the apostle would start with these words: "the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). This work was directed by the Holy Spirit: "So they, being sent forth by the Holy Spirit, departed unto Seleucia: and from thence they sailed to Cyprus" (Acts 13:4). Not a word is written about how the apostle and Barnabas were to be supported in this work, but God knew full well that they needed support. Thus, it is right to conclude that the Antioch church would supply some of their support.

The first problem is one of logistics. It is totally incorrect to read the Bible through the eyes of the 21st century! It was not a case of just writing a check on the local bank. Paul's support from Antioch would be delivered by a personal courier who would travel using the means at hand; by foot, or animals, and ships. Each would take much time! In addition, Paul might have changed locations from time the carrier left Antioch to his arrival with the support. Paul and his company had to have other ways of support during this time.

The Corinthian passage gives us help just here: "I robbed other churches, tak-

... continued on page 6



OKCSBS REPORT

Summer 2011 School Report

by Frank R. Williams

The 2010-2011 school year has finally come to a conclusion. The reason I use the term “finally” is because the last week had to be changed three times. The reason for these changes was bad weather — really bad weather! — which included ice and tornados. The director has the responsibility of looking out for the safety of our students, then, the fact that when the weather is dangerous, our students need to be home with their families!

The Spring Semester has been a good one. However, some of our students had illnesses and deaths in the family which caused them to miss some classes. Also, some of our students have full time jobs, even having to work overtime, and at times this has come on Tuesday nights, causing some to miss classes. It is never good, as it relates to learning for a one to miss a class; however, it is understood by the director and faculty that it will happen. Our students have family and job responsibilities and we just have to work our way through these and make the best effort possible!

As for the students themselves, they have done a great job! Their love of learning is still challenging to the teachers. As teachers of God’s word, we have to given them “strong meat” (Heb. 5:14), a deeper look

into the inspired word. Our classes are not on the level of most “Bible classes” on Sunday morning and Wednesday night. It is the nature of the Oklahoma City School of Biblical Studies to provide the “strong meat” to our students, to challenge their thinking, and to allow the word to illuminate itself. Therefore, we supply the tools of greater learning.

Starting next fall the school will offer a new class on Monday night. This class will be a “Study of Islam,” and will be from 7:00-9:00 P.M. All are welcome! Marion R. Fox will teach this class. Please see elsewhere in this issue for a full schedule of classes offered in Fall 2011. We will be losing Mike VonTungeln for about one year as his responsibilities as an elder at the Ridgecrest church of Christ, Midwest City, OK, will require more of his time. The church is starting a new program and Mike also has a secular job. We will miss Mike and we look forward to his return. He will continue to write for the journal. Mike is the kind of person we look for to serve in the Oklahoma City School Of Biblical Studies.

May I take this opportunity to express, on behalf of the school, our appreciation to all who help with the support of the school. Your prayers are coveted!



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Making Bible-Based Decisions

by Mike VonTungeln



Thy word is a lamp unto my feet, and light unto my path.
Psalms 119:105 (ASV)

I doubt that anyone reading this article is not committed to doing God's will. I also doubt that there is anyone reading this article who would deny that God speaks to us through His word. This article will discuss how God speaks through His word and offer some practical suggestions for making decisions based on God's word.

How does the word speak to us today? I believe there are three main ways the word speaks to us today. The first is by direct command. An example is Acts 2:38. Peter, through the Holy Spirit commands the Jews to repent and be baptized. We know the command applies to men today as well because Acts 2:39 states that the promise is also to their children, to all that are "afar off" and to as many as the Lord our God shall call unto him. The next way the word speaks to us is by approved apostolic example. In Acts 11, the brethren in Antioch decided to send relief to the Christians in Judea. Saul, an apostle of Christ, and Barnabas carried this contribution to Judea. At this point we might also note that not all examples are approved. In Galatians 2, Paul states that Peter stood condemned because he had separated himself from the Gentile Christians. The third way scripture speaks to us is through necessary inference. We can infer from the fact we are commanded to assemble together that we are authorized to have a place to assemble. We must be very careful that we do not infer something the scripture does not imply. The fact we are commanded to sing does not give us the authority to use musical instruments. We cannot assemble without a place to assemble. We can, however, sing without musical instruments.

Now, how do we use God's word to make decisions? Suppose we are considering whether or not to do something. First, we must ask ourselves two questions. Is it commanded in scripture? Is it prohibited by scripture? If it is commanded, we must do it. If it is not commanded, we must not do it. If neither of these is the case, the next question is, "What are we trying to accomplish?" Is there command or scriptural

example that accomplishes the same thing? One congregation settled the question whether or not to clap after a baptism by asking these questions. The purpose for clapping was to show approval for the person's decision to put on Christ in baptism and to express joy that a soul had been added to the kingdom. 1st Corinthians 14:16 gives us a way to show approval. James 5:13 gives us a way to express joy. The next question to ask is "Does this action show I love the Lord God with all my heart and that I love my neighbor as my self?" If we can answer in the affirmative, we may proceed with confidence. There are many other questions we might ask to help us determine whether or not a proposed action should be taken, but from the questions stated above you have a general idea of how the process works.

An additional problem arises when a decision is being made by a group. That problem is that one or more of those making the decision might believe it is dealt with in scripture while others in the group may believe it is not. In most cases, I believe those who believe it is not a scriptural issue should yield to those who believe it is. In the congregation mentioned previously, a minority of the elders believed clapping after a baptism was dealt with in scripture. The other elders yielded to those who believed the issue was dealt with in scripture. The exception is where a member or members of the group are clearly taking a scripture out of context for the purpose of getting their own way.

I pray that the suggestions made in this article will be useful to you as you strive to do God's will.

We must be very careful that we do not infer something the scripture does not imply.

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Using Old Testament Words to Define New Testament Words

by Marion R. Fox

The Rosetta Stone was used to decipher Egyptian hieroglyphics. Before this stone was found Egyptian hieroglyphics could not be deciphered. This stone has a lengthy message in two different languages: Greek and Egyptian (demotic and hieroglyphics [two forms of the Egyptian language]). At the time of the writing on this stone there were two written forms of the Egyptian language and a language spoken by the rulers: First, hieroglyphics was used for important and religious documents. Second, demotic was used for the common script of Egypt. Third, Greek was used by the rulers of Egypt (the Ptolemies). This stone has an extensive message in these two languages carved on it. A language expert (Jean Francois Champollion) was able to decipher demotic and hieroglyphics and from this to read many Egyptian documents.

This same technique should be used by those who study the Scriptures. The Scriptures were written in three different languages: Hebrew (most of the Old Testament), Aramaic (parts of the Old Testament and occasional words and phrases in the New Testament), and Greek (most of the New Testament). In a secondary sense translations of the Scriptures into other languages can be helpful in determining the meaning of Bible words. (These translations should never carry the same weight that the Scriptures carry because they are not translated by the direction of the Holy Spirit.)

What is the Meaning of the Word “Confess?”

I suspect that some people fail to realize that the commandment to confess our Lord is more than speaking some words. Paul quotes Isa. 45:23 in Rom. 14:11 and equates the Greek word *εξομολογεω* (pronounced *exomologeō*, Strong’s #G1843) to the Hebrew word *שבַּע* (pronounced *shaw-bah*’, Strong’s #H7650).

Rom. 4:11 For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God.

Isa. 45:23 By myself have I sworn, the word is gone forth from my mouth *in* righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

The Greek word *exomologeō* is found in Rom. 15:9 where it is a quote of the Hebrew *יָדָה* (pronounced *yaw-daw*’, Strong’s #H3034) from Ps. 18:49.

Rom. 15:9 and that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the Gentiles, And sing unto thy name.

Ps. 18:49 Therefore I will give thanks unto thee, O Jehovah, among the nations, And will sing praises unto thy name.

Note also that the Greek word *exomologeō* is translated “thank” in Mt. 11:25. From these passages where the Holy Spirit translated the Hebrew words *shaw-bah*’ and *yaw-daw*’ as *exomologeō* we learn that there are at least two aspects of the word *exomologeō*: First, there is the serious aspect of it being an oath (or swearing) and second, there is the aspect of the attitude of the one confessing (thankfulness).

Lexical Definitions of the Words

εξομολογεω “either forth from the heart, freely, or publicly, openly ... to confess, to profess; 1. to confess ... 2. to profess i.e. to acknowledge openly and joyfully ... to profess that one will do something, to promise, agree, engage” [Thayer, p. 224]

שבַּע “swear (prob., so to say, seven oneself, or bind oneself by seven things ...) ...” [BDBG, p. 989]

יָדָה “throw, cast on or in ... give thanks, confess (orig. acknowledge?) is commonly derived perhaps from gestures accompanying the act ...”

What Is Entailed In Confessing That Jesus Is the Christ?

There are two aspects (of confession) that we learn from the Hebrew and Greek words: First, confession of Jesus as the Christ is serious and it implies that we are binding ourselves by what we have confessed. Second, confession of Jesus as the Christ implies that we are thankful to be able to confess Him. There are a number of warnings about swearing falsely, in the New Testament (Mt. 5:33-37 etc.).

The eunuch confessed: Acts 8:37 “And Philip said,

If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. ... 39 ... and the eunuch saw him no more, for he went on his way rejoicing.” It is manifest that the eunuch acknowledged that Jesus is the Christ (the Messiah) and that He is the Son of God (deity). It is also manifest that he was thankful for the forgiveness of his sins (vs. 39).

What Is Implied By This Oath?

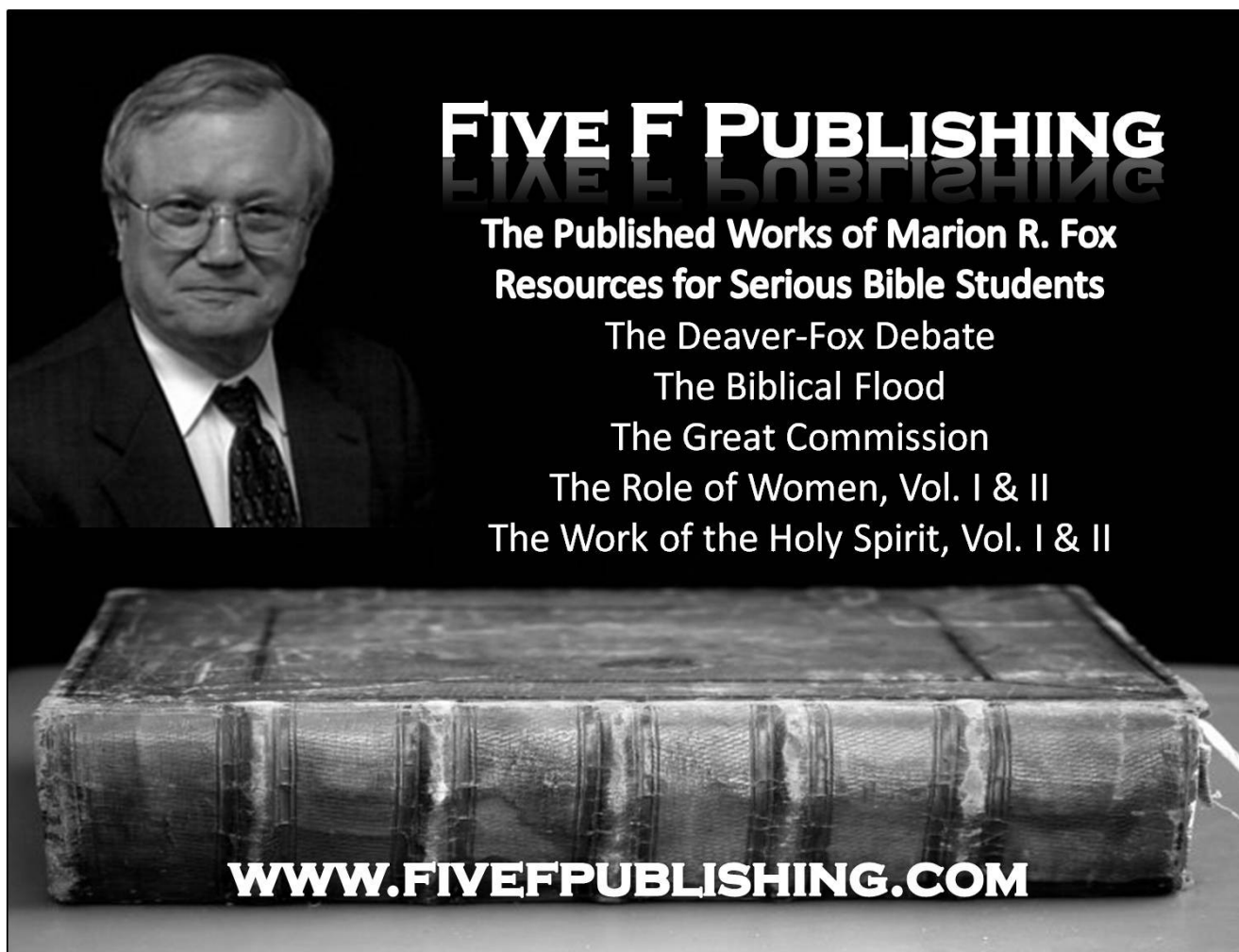
Since the confession that one makes prior to baptism is an oath (freely given by one who is thankful to be permitted to become a servant of God), what is implied by that oath? The eunuch confessed: “I believe that Jesus Christ is the Son of God.” What is the meaning of saying that Jesus is the Christ? The word “Christ” *χριστος* pronounced “*christos*” “(χρῖω) ... *anointed*” (Thayer, p. 672). In the Old Testament prophets, priests, and kings were anointed. I cannot find explicit evidence that judges were anointed, but I suspect that they were. If this is the case, confession of Jesus as “the Christ” means that one acknowledges

Him as: prophet, priest, and king and probably as our future Judge. If He is a prophet, everything He taught was truth. If he is a priest (high priest), we must go through Him for forgiveness. If He is a king, we must obey everything that He commands us to do. If He is judge, He will make the final decision of where we spend eternity.

Summary

Confessing that Jesus is the Christ, the Son of God, is quite serious as we learn from the Old Testament passages quoted in the New Testament. One should not make the “good confession” without considering the consequences of swearing falsely.

It is important that we allow the Scriptures to define any word that we find in them, if a definition can be derived (by necessary inference) from the total context (the whole Bible). We need to use the Bible as a dictionary to define the words found in it (if possible). There are many other words that we need to define in this manner.



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ing wages of them, to do your service" (2 Cor. 11:8). First, notice the apostle used the word "churches," as in more than one. Therefore, his support came from a number of congregations. Second, the word "robbed," (*sulao*) must be understood in the apostle's following words, "taking wages of them." The contrast is found in his final words of the verse: "to do you service." It is simply that the apostle took from others to do service unto the Corinthians. The responsibility of his support rightfully belonged to the Corinthians, as he had preached the gospel to them, but it was others who shouldered the financial responsibility. It should not be forgotten that it was at Corinth that he made tents (Acts 18:1-3). It is clear from this text that he received support from a number of other congregations while preaching the gospel in Corinth. To the Philippians he wrote: "Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:15-16). The word "communicate" (*sunkoinonesantes*) expresses fellowship in contributing to Paul's support. Second, the words "giving and receiving" (*doseos kai lempheos*) denotes debits and credits. Therefore, Paul is saying that no other church served in keeping the "books" of his support, save the church at Philippi. When Paul went to Corinth, it was after leaving Philippi and Thessalonica. It was to the Corinthian church that he wrote: "I robbed other churches, taking wages of them, to do you service." These "wages" more than likely came through the church at Philippi. Paul wrote of this in Philippians: "For even in Thessalonica ye sent once and again unto my necessity" (4:16). The evidence is clear. Other churches helped with Paul's support and did so through the church at Philippi.

The text of Acts eighteen reveals that Paul at times worked at tent making to help support himself. It appears that generally speaking brethren have not given much thought to the idea that the apostle might have worked, with his own hands, in other locations to help with his support. This brings us to a third passage: "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto

you the gospel of God" (1 Thess. 2:9). The key phrase to help with our understanding Paul's point: "because we would not be chargeable unto any of you." The Greek expresses the thought, "to put a burden upon and to be burdensome" upon any of you. What did the apostle do that he would not put a burden upon the Thessalonians? He uses two words to describe his action: 1) labour (*kopos*) which means: "intense labour untied with trouble and toil;" 2) "travail" (*mochthos*) means: "a hard and difficult labour, toil." These words are followed with: "for labouring night and day" and the Greek expresses: "to make gains by trading, 'do business.'" So, what business did Paul engage in, that would allow him "not be chargeable unto" the Thessalonians? The only such business that we have knowledge of is tent making!

The logistics in getting support to Paul and his fellow workers in preaching the gospel of Christ from Antioch, might necessitate that a second place where such funds could be sent on their way to Paul; just as he wrote: "ye sent once and again unto my necessity" (Phil. 4:16). It should be noted that it is in a context of Paul's support, or lack of it, that he wrote: "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction."

Let us not forget, that all the while Paul's home congregation was Antioch. It was to this congregation that he returned to report of the work (Acts 14:27-28; 15:30; 18:22). Supporting those who worked in teaching/preaching the gospel of Christ is founded upon the authority of Christ! Yet, it is clear the apostle would work when necessary, with his own hands, and it appears that it might have been necessary more often than we have thought through the years. In fact, it might have been Paul's manner to work with his own hands at each city he entered, in order to remove the false charge that he was preaching for money: "because I have preached to you the gospel of God freely" (2 Cor. 11:7). The Greek word (*dorean*) means "freely, for naught, gratis, gratuitously." Yes, Paul worked with his own hands to help with the support of himself and those with him, not only in Corinth but elsewhere.

McDonald - Fox Debate

July 18,19,21,22 7:00 P.M. each night

Belle church of Christ building, 8th and Oak streets, Belle, MO.



Proposition: "The Scriptures forbid a woman to authoritatively teach (didaskain) the Scriptures to a man in every situation in which the woman teaches a man authoritatively"

Affirm: Marion R. Fox

Deny: Jerry D. McDonald

Proposition: "The Great Commission (as given in Mt. 28:19-20 and Mk. 16:15-16) always has obligated all Christians (including women) to preach and teach the gospel to every creature, since it was given, and will continue to do so until Christ returns to judge the world."

Affirm: Jerry D. McDonald

Deny: Marion R. Fox.



EDITOR'S NOTE: This debate is not about evangelism: both men believe and teach the church is obligated to teach and to preach the gospel to the lost! It is about the role of a woman, authoritatively teaching/preaching to a man. The question will be answered: Is a woman authorized in the New Testament to authoritatively to preach and to teach a man?



The debate will be recorded and streamed live on the internet.

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Learning From Joshua

by Dan Fredman

Joshua was one of the really great men of the Old Testament. There is much we can learn from him to help us in our journey today. One of the more, if not the most, well known stories of Joshua is that which occurs when he plainly tells the people about the choices they are facing when Joshua tells them, *"And if it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD"* (Joshua 24:15, NASB). How many times have we used this passage to help others understand that, even though times have changed and God's law has changed from Old to New, we are still faced with these exact same choices today?

Romans 15:4 says, *"For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope"* (NASB). We need to look seriously at the situation that resulted in Joshua's declaration to the people of Israel and compare it to our situation in our world today.

The book of Joshua is a story of victory and conquest for the nation of Israel. It begins with Israel crossing the Jordan and taking the city of Jericho in a miraculous way and ends with Israel dwelling in their promised land with them having all that God had promised them. Joshua emphasizes in his farewell address that God kept every promise He had made to them (Joshua 23:14). But, apparently, throughout all of this, the people had also continued to cling to the idols of their ancestors as well as serving the true God. Notice Joshua 24:14 where Joshua says, *"Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD"* (NASB). They were worshipping and following the one true God while, at the same time, holding to false gods. Thus we have Joshua's statement to them in vs. 15 where he essentially says, "Take your pick, you can't have it both ways. You cannot serve God and these idols at the same time, it's one or the other, now choose!"

As I said earlier, this is the exact same situation in which we find ourselves in our world today. No, we

do not hold to or worship physical idols of false gods, at least, not that I am aware of. But we do try to worship the one true God and things of the world at the same time. We claim to put God first while putting things of the world ahead of God. This is a form of idolatry according to the apostle Paul, *"Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry"* (Colossians 3:5 NASB). It is amazing how many people who claim to be Christians do not have the time to serve the Lord because they are making money, playing sports, participating in community activities or pursuing their hobbies. It is obvious they worship these things above the Lord.

But, there is another way in which some are following the path of Israel as addressed by Joshua. Many of the Israelites were still holding to the gods of their fathers, some in the church are doing the same thing. They have been converted, baptized into Christ, they are members of the Lord's church, but they still attempt to hold to the doctrines they left behind. Because some in their family, a dear friend or someone else still is a part of a particular denomination, they want to accept what that group teaches as well as what the Lord says. This is called syncretism, attempting to combine two religions into one. We must understand God will not accept any doctrine that differs from that which He delivered through His inspired writers. Paul says it this way in Galatians 1:8, *"But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed"* (NASB).

Joshua placed a very plain choice before the people in Joshua 24:15. He told the people that they had to choose, serve idols or serve the true God. His whole point was that they could not do both, it was one or the other.

The same thing is true for us today. We cannot serve the world and serve God; it's one or the other. We cannot be a part of the Lord's church and a part of a denomination at the same time; it's one or the other. We either stand for the truth or we don't.

It is my prayer that all of us can say with Joshua, "As for me and my house, we will serve the Lord!"

GREEK STUDIES

He Shall Be Called a Nazarene

by Benjamin J. Williams



“And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.” Matthew 2:23

Search your concordances and you will find no such statement made in any English Bible, with the possible exception of an entirely unrelated statement made about the Nazarite vow of Samson (Judges 13:5). What prophecy is being referred to here by Matthew? Many skeptics have suggested that this is simply an error in the Scriptures, but even a simplistic consideration of the text rejects this argument. The largely Jewish audience of Matthew’s account would have rejected a book with a fictional Old Testament reference. The knowledgeable Old Testament scholars of the day would have ripped such a writing apart and undermined the reliability of this book before it ever gained acceptance. Furthermore, do we think that Matthew was so foolish as to actually make up a prophecy to fit his needs? It defies good sense! So where can this prophecy be found?

First, it will be helpful to notice that Matthew does not say “prophet”, but instead says “prophets”. He does not claim necessarily that any one prophet made this statement, but that the prophecy is contained in various forms in the writings of multiple prophets. It could even be argued that this is a paraphrase of the statements of several prophets.

Second, it will be helpful to remember that the Jewish reader would have heard the Greek term *Ναζαρέτ* (NAZARET) but his mind would have translated that into the Hebrew name *נָצִר* (NETSER). The Hebrew term is defined as follows: “... in the sense of greenness as a striking color; a shoot; figuratively, a descendant: – branch.” (Strong’s) It is the same Hebrew term or a form of the term used in several passages in prophetic reference to the Messiah:

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; ...” (Isaiah 11:1-4)

“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” (Jeremiah 23:5-6)

“In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.” (Jeremiah 33:15)

“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.” (Zechariah 3:8)

“And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: ...” (Zechariah 6:12-13)

Vincent’s Word Studies states: “A term of contempt (compare John 1:46, and John 7:52). The very name of Nazareth suggested insignificance. In Hebrew it meant sprout or shoot. The name is prophetically given to the Messiah (Isaiah 11:1). ... As David sprang from the humble family of Jesse, so the Messiah, the second David, shall arise out of great humiliation. The fact that Jesus grew up at Nazareth was sufficient reason for his being despised. He was not a lofty branch on the summit of a stately tree; not a recognized and honored son of the royal house of David, now fallen, but an insignificant sprout from the roots of Jesse; a Nazarene, of an upstart sprout-town.”

In a surprisingly literal fulfillment, Jesus was commonly called “Jesus of Nazareth” even by His enemies. Those calling him such referred to His humble childhood home, but in so doing even the enemies of Christ helped to fulfill this prophecy by naming Him “the Branch” and therefore the Messiah.



A VOICE FROM THE PAST

The Word of God

by R. L. Whiteside (1869-1951) taken from Gospel Guide (May 1, 1926): 42-43.

The Word of God is the seed of the kingdom. Read carefully the parable of the sower. Matt. 13:1-23; Mark 4:1-20; Lk. 8:4-15.

God is the author of all laws in nature and grace, and all operate on the same principle. Jesus makes Christians like a farmer makes a harvest, by sowing the seed. In nature we have the following facts: 1. All fruit is the product of seed. 2. Seed must be planted. 3. Every seed produces its own kind. 4. Seed unmixed will produce the same fruit the world over; the same here as in Asia, the same now as in the days of the apostles: may differ in amount, but not in kind.

The following are the corresponding facts in the spiritual kingdom: 1. All Christians are the product of seed. No seed, no Christians. 2. "The seed is the word of God." Nothing else will make Christians. It will make nothing else. 3. But the word must be planted in the soil, in the heart. It is good for a farmer to pray for an abundant harvest, but he need not expect it unless he sows the seed. We should pray for a great harvest of souls, but we need not expect it unless we sow the seed, preach the word. 4. This seed, the word, sown unmixed with man's doctrines, will produce the same fruit the world over: the same here as in Asia; the same now as when the apostles preached. There is no excuse for different kinds of Christians. These differences show that mixed seed has been sown. 5. Divine fruit is the product of divine seed. Human doctrines will never bear divine fruit. Hence, preach the word only, and the fruit will always be the same.

Peter declares that this seed lives and abides forever (I Pet. 1:22-23.) Some declare the word is a dead seed; it will not benefit saint or sinner. No amount of preparation of soil will cause dead seed to produce a harvest. No amount of preparation of soil will produce vegetable life--the seed must be planted, or no harvest. No matter how much the sinner's heart may be prepared, divine life will never be there until the divine seed, the word, is planted in it.

What fruit does the word produce? 1. Faith. Rom. 10:17. 2. Repentance. God's goodness leads to repentance. But we learn of His goodness in the word. Rom. 2:4. 3. Baptism. The word commands it and to refuse, is to reject God's counsel. Luke 7:29-30. 4. New birth. I Pet. 1:22. 5. Salvation. Jas. 1:21. 6. Makes Christians, only; only Christians. Other seed is necessary to produce other fruit. 7. Leads into the Church of God. The word will not lead you into an institution or church which it does not mention. It will not lead you to be anything that it did not lead the apostles to be. It will produce no fruit now that it did not then. Hence, the various denominations are not the fruit of the word, for there was only one church then. True there were many local congregations or churches, but they were of the same faith. There is no ecclesiastical organization of these churches. Each was independent of the other. God planted his Church in the world. Every other plant will be rooted up. See Matt. 15:13.

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Psalms 18:11 He made darkness his covering, his canopy around him ...



Teaching Others To Teach Others



Course Schedule for Fall '11

August 23 - December 13

	Class One	Class Two
1st Period 6:30-7:15 PM	Hebrews Frank R. Williams	Introduction to the Bible Marion R. Fox
2nd Period 7:45-8:30 PM	The Exodus Through Joshua Frank R. Williams	A Study of the Biblical Flood Marion R. Fox
3rd Period 8:30-9:15 PM	The United Kingdom TBA	Advanced Greek Marion R. Fox

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SPECIAL CLASS: ISLAM with Marion R. Fox

Monday Nights, 7:00-9:00 PM

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

2 Timothy 2:2



Faculty:

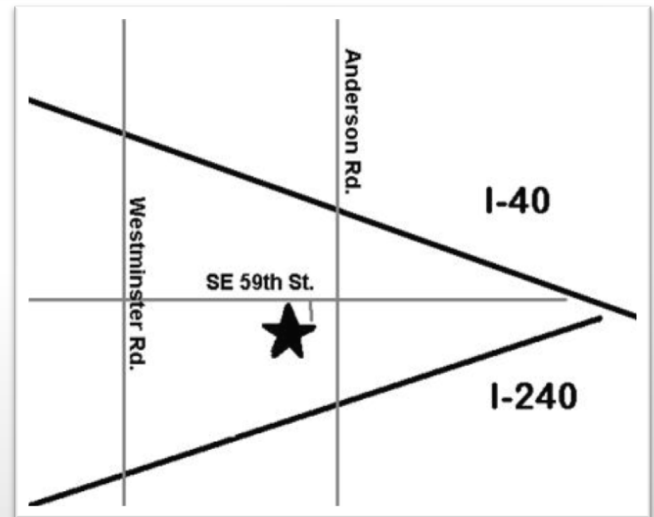
Marion R. Fox, director

Frank R. Williams, dean

Mike VonTungeln, instructor

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