



One Heart

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Judging Righteous Judgment — Part 2

by Marion R. Fox, director

In the first article written under this heading we learned some aspects of the Lord's words of Jn. 7:24. Clearly, they were commanded to judge righteous judgment and that judgment was based upon the Law of Moses. Under the New Testament we have a system of righteousness that is superior to the Old Testament. However, what is righteous today was righteous under the Old Testament. The definition of the word "righteous" has not changed from the Old to the New.

The Nature of God Serves as a Pattern For Our Judging Righteously

God is no respecter of persons (2 Chron. 19:7, Acts 10:34, Rom. 2:11, Eph. 6:9, Col. 3:25, and 1 Pet. 1:17). If we would take upon ourselves the divine nature, we would also not have respect of persons. In fact, the Children of Israel were often told not to have respect of persons: Lev. 19:15, Deut. 1:17, 16:19, Ps. 82:2, Pro. 18:5, 24:3, 28:21, and Mal. 2:9. Christians are also forbidden to have respect of persons: Jas. 2:1, 9, and Ju. 16.

Evidence That is Necessary When Judging Righteous Judgment

Under the law of Moses the children of Israel were forbidden to convict a person without adequate evidence (Num. 35:30, Deut. 17:2-7, and 19:15-20). To what does the Lord refer when he

speaks of the two or three witnesses? This Old Testament principle applied to a tribunal or trial (Num. 35:30, Deut. 17:2-7, and 19:15-20). Note that they were to have at least two witnesses (Deut. 19:15), they were to inquire diligently (Deut. 19:18), the witnesses were to have a severe penalty for lying (Deut. 19:18-19), and both were to stand trial (Deut. 19:17). In the judicial system of the United States, only the accused is tried, but under the Law of Moses both the accused and the accuser were under trial. Paul made this binding upon the church and elders (1 Tim. 5:19-21).

There are several important principles associated with the two or three witnesses in the Old Testament. First, they should inquire diligently into the matter (Deut. 17:4). Second, they should be sure it was true (Deut. 17:4). Third, they were to make sure it was certain (Deut. 13:14 and 17:4). Fourth, the accusers were to be first in line to punish the person (Deut. 17:7). And fifth, no person was to be convicted on the testimony of only one witness (Deut. 17:6).

The word translated "diligently" in Deut. 17:4 and 19:18 is also translated "thoroughly" in 2 Kgs. 11:18. The word translated "inquisition" in Deut. 19:18 is translated "search for" in Ezek. 34:8 and "examine" in Ezra 10:16. Hence, the witnesses should thoroughly search for or examine the matter to determine the truth. Under the

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Law of Moses the Children of Israel were to go to the priests for judgment in matters that they could not decide (Deut. 17:8-9). They had miraculous guidance in these matters that we do not have today.

It is unbecoming to a child of God for him to judge another by unrighteous methods or standards. Jesus commanded not to judge by appearance (John 7:24), but to judge righteous judgment. Jesus, by contrasting these two, made it clear that judging only by appearance is unrighteous. Isaiah contrasted righteous judgment with judging by sight of the eye and hearing of the ear (Isa. 11:3-4). Solomon points out that the first one to present his case seems just (Pro. 18:17- ASV). Therefore, if one only hears one side of a matter he is prone to make an unjust decision (judgment). This alone without Mt. 18:15-17 should prohibit a Christian from going to others with an alleged wrong before going to the person he is accusing of sin (such is unrighteous - unfair). The Christian will recognize that his perception of the matter may be wrong (Jer. 10:23).

The Old Testament law did not convict a person of sin without evidence and the person charged with sin having an opportunity to defend himself (John 7:51). It is shameful that brethren who are under the new and better law should do this (Pro. 18:13).

Judgments Made by the Church

When brethren have problems (just like in the Old Testament) the Lord has designated a method of solving them (Mt. 18:15-20). These instructions relate to matters where there are personal problems (sins against a person). These instructions do not relate to such matters as marking false teachers (Rom. 16:17-18) or heretics (Tit. 3:10). However, we must always be righteous in our judgment of others (including false teachers and heretics) and a failure to be righteous is sinful.

Note the pattern in Mt. 18:15-20: (1) We are to go to the brother who has sinned against us and try to reconcile the matter (Mt. 18:15). (2) We are to take witnesses, who will try to determine the guilt or innocence of the accused (Mt. 18:16-17). These witnesses are to exhort the person they determine to be guilty to repent (after they have judged righteously - Mt. 18:17). (3) We take it before the whole church (Mt. 18:17) who also must judge righteously and determine who is guilty. If the church determines that one is guilty, the person who is innocent will treat the guilty party "as a Gentile and a publican." However, the church must exhort the guilty party to repent (Mt. 18:17). Only after he refused to hear the church is fellowship to be withdrawn from the person.

It is possible that the truth may not be evident (1 Tim. 5:24) and that the church may not be able to determine who is guilty

and who is innocent in the matter to be judged. In this case we must wait upon God to settle the matter. Is the church qualified to settle every matter that might come up between brethren? The answer is: "No." The smaller matters are to be brought before the church (1 Cor. 6:1-2). The church may not grant a divorce because that is the domain of the civil government. Remember we must render to Caesar what is Caesar's (Lk. 20:25). The church does not have the authority to probate a will. The church does not have the authority to punish a criminal (perhaps one member of the church murders another member). The church may withdraw fellowship but the family of the murdered person may go to the civil government for justice without violating 1 Cor. 6:1. In fact, God decreed that a murderer must be punished for his crime (Gen. 9:6). What if a Christian goes to the church and gets an unrighteous judgment? In this event, he must live with the judgment (1 Cor. 6:5-7).

If the church cannot determine who is guilty in the matter, they should defer to decide. Note the words of 1 Tim. 5:24: "Some men's sins are evident, going before unto judgment; and some men also they follow after." Just like in the Old Testament the judges might not be able to determine guilt or innocence. If it amounts to the word of one person against the word of the other person, the church cannot decide. Remember, the church must have two or three witnesses (Mt. 18:16, 1 Tim. 5:19, etc.) to establish a matter.

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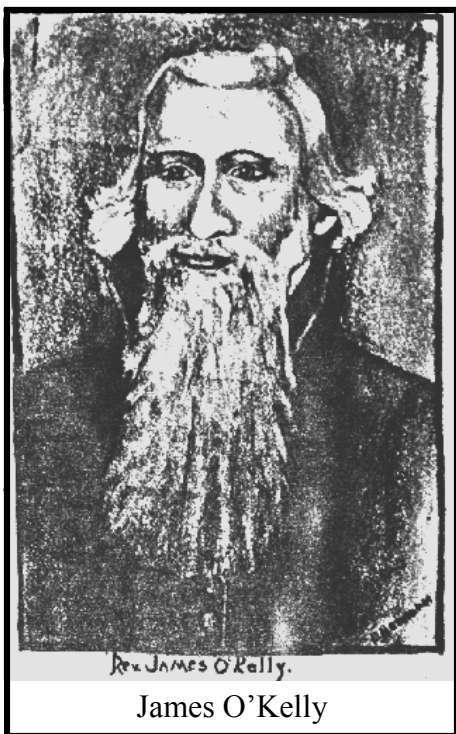
LESSONS FROM RESTORATION HISTORY

by Frank R. Williams

The Early Years of the Restoration

The wind filled the sails and ships headed for the new land. Denominations would come to America as men become loyal to various doctrines set forth by Martin Luther, John Calvin, John Knox, Ulrich Zwingli and others. Yet, as more and more people came to "the land of the free," a desire to be free from all man made doctrines slowly came to dwell in their hearts. As the pioneer spirit tilled the hearts of the men and women who cut their way through the land which held the promise of freedom, "the spirit of restoration" was born.

It would take time, Rodger Williams (1599) "the forerunner of religious freedom in America" would reject sprinkling and infant baptism; John and Charles Wesley (1703) would introduce the



idea of mystical conversion from which the Methodism (1784) would come; nevertheless, another these and others, New Testament Christianity would spring forth in America.

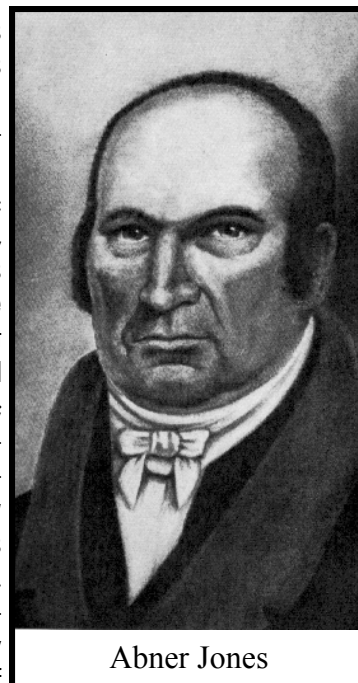
The restoration of back to the Bible in America was started by such unknown personalities as James O'Kelly, Elias Smith and Abner Jones. These men were before the works of Thomas

and Alexander Campbell. Thomas Campbell came to America 1807. On December 25, 1793, James O'Kelly and a few others severed all relations with the Methodists. Thus, the spark that lit the fire had been struck and on August 4, 1794, Rice Haggard stood up in a meeting of this group with a New Testament in his hand and said: "Brethren this is a sufficient rule of faith and practice and by it we are told that the disciples were called Christians and I move that henceforth and forever the followers of Christ be known as Christians simply." (The Trail Blazers, page 16, J. Porter

Wilhite). By 1809, this group which included James O'Kelly had grown to a membership of twenty thousand.

James O'Kelly spoke: "Brethren hearken unto me, put away all other books and forms and let this be the only criterion and that will satisfy me." "No head over the church but Christ; no confession of faith, articles of religion, rubric, canon, creed, etc., but the New Testament. No religious name but Christian" (ibid. page 16). The fires of restoration were burning brightly in the hearts and minds of the people. It was back to the Bible!

It is believed that James O'Kelly was born in 1735 at Mecklenburg County, Virginia. He married Elizabeth Meeks shortly before 1760 and to this union was born two sons, John and William. He became a Methodist, then, a Methodist preacher. He was a preacher among the Methodists by 1793. Dabney Phillips writes: "He may have been the first one in America to give serious thought to the problem of denominationalism" (Restoration Principles and Personalities, page 16). Phillips also states, "The main contribution of James O'Kelly was to point men in the right direction, the direction of the Bible" (ibid. page 17). The spirit restoration was alive in America!



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The Foundation of God

by Alexander Campbell, from *Millennial Harbinger*, Vol. 4, No. 1 (1833), "Biblical Criticism No. 2"

"The foundation of God stands sure, having this inscription, The Lord has made known them that are his; and let every one who names the name of the Lord depart from iniquity." 2 Tim. ii. 19. What is *the foundation of God*? How does it stand firm? and how does the saying, "The Lord will make known (or has made known) them that are his," prove it? These are three questions that must be intelligibly answered before the passage is understood. The common version is much more difficult: "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." From an attentive investigation of the context and the allusions in this passage, we are authorized thus to interpret it:--The foundation which God has laid for our faith is the Twelve Apostles; and this foundation stands firm because God has sealed their mission by his Holy Spirit, and has by these attestations made known them that are his. Let those who acknowledge Jesus as the Christ depart from these iniquitous men, (or the iniquity of Hymeneus and Philetus,) who, while they do *overthrow* the faith of some, by affirming, contrary to the Apostles, that the resurrection is past, cannot shake the foundation of faith which God has established.

The θεμελιον, or foundation here spoken of, Heb. vi. 1. denotes the principles of the Christian doctrine, the *foundation* of reformation; and in Rev. xxi. 14. denotes the twelve foundations of the New Jerusalem, which are said to be the Twelve Apostles; and the church is built upon the *foundation* of the Apostles and Prophets, Eph. ii. 20.

Paul seems to allude to the conspiracy of Korah, Dathan, and Abiram, in this Passage; for he quotes the words of Moses on that occasion, as they stand in the Septuagint, Num. xvi. 5. The Lord

will show who are his. Com. Ver. Septuagint, εγνω κυριον, The Lord will make known; for so the idiomatic import of *know* is in the *hiphil* form. In the phrase, "Depart from iniquity," he seems to allude to Moses, who said, (Num. xvi. 26.) "Depart from the tents of these wicked men." So Paul--Depart from the iniquity of such spirits as Hymeneus and Philetus.

"*Having this seal.*" A seal with an inscription upon it, was, in ancient times, fixed upon the foundation of edifices. Zechariah iii. 9. alludes to this custom in the rebuilding of the Temple. Jesus is said to be *sealed*; and the Christians Jews, and Gentiles were *sealed* by the Holy Spirit; i. e. the attestations gives [*sic*] by the Spirit to Jesus and the Apostles, were the *seal* of their divine mission. Thus the passage becomes plain and intelligible, and beautifully pertinent to Paul's purpose, when all the allusions and references are understood.

The word εγνω, being 3d sing. 2d aor. is certainly most naturally rendered in The past time, though from some license, it has been rendered in the future. Paul certainly had good reason to say, that the Lord had already made known who were his Apostles and worthy to be believed. It could not be that he would have Timothy or any other person to wait for future development: whether the Apostles or Hymeneus and Philetus were most worthy of belief. I am thus particular in explaining this matter, because no translator or interpreter which I have consulted has rendered *egno* in the past indefinite, which it most obviously is. Some, indeed, give it the present, and some the future; but none the past time. This can only be accounted for on the supposition that they did not fully comprehend the meaning of the Apostle.

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Playing Pretend

by Benjamin J. Williams

Luke 7:29-32 “And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. [30] But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. [31] And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? [32] They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.”

In these verses, our Lord likens the Pharisees to children playing pretend. I suppose that children of every generation have played make-believe in one form or another. Perhaps you played “Cops & Robbers” growing up. You would point your finger at another child, say, “Bang!” and expect him to fall down. In this passage, the children Jesus describes are pantomiming a musician playing a song and expecting everyone else to dance to their imaginary tune. In the second part, they weep over some sad event in their imaginary melodrama and expect you to weep with them. Such games are expected of children, but what happens when adults try to play the same game with their soul?

The Pharisees were playing pretend with their souls and the souls of others by putting on a show of goodness while being corrupt within. “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. [28] Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.” (Matt. 23:27-28) They pretended to be just while they pretended that their traditions were as important as God's Law. Even when they broke the Law, they still pretended that they had the moral authority to bind their traditions on others nonetheless. “For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.” (Matthew 23:4)

False teachers today play at this same game. The Bible describes them thus: “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. [14] And no marvel; for Satan himself is transformed into an angel of light. [15] Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” (II Cor. 11:13-15) We should remember that deceit is the earmark of a false teacher, as it is of Satan. The false teacher does his work through the imitation of goodness. He pretends to be a sheep in the flock of God, when in reality he is a predator. “Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.” (Matt. 7:15)

However, Pharisees and false teachers aren't the only ones playing pretend. Sadly, many lost souls play pretend with their eternal destiny. They pretend that their souls are safe while they continue in sin without repentance. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, [10] Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” (I Cor. 6:9-10) If we believe that we can continue in sin and still be in God's kingdom, we deceive ourselves, and self-deception is the worst kind of deception.

The lost also pretend that they have time that in reality they do not have. They believe that there will also be another occasion to change their lives and obey God. Sunday after Sunday, service after service, they tell themselves that someday they will get their act together and correct their sad state. This is another terrible illusion. “Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: [14] Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” (James 4:13-14) No one knows how many days will pass or how many more invitations will be offered before this life comes to an end, but it is easier for many to live in a lie of tomorrows rather than deal with their problems today.

The Pharisee and the false teacher are hopelessly lost in their delusion. They play their imaginary tune and expect the masses to dance along with them. They weep their crocodile tears and expect the world to weep, too. Many of the lost, however, are honest hearted and simply in need of a reckoning with the truth. They need to mature and leave children's games behind. They must face the mirror of God's Word and see what they really are, without illusion. “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. [22] But be ye doers of the word, and not hearers only, deceiving your own selves. [23] For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: [24] For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. [25] But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” (James 1:21-25) Are you willing to look into the Word, lay aside your self-deception, and simply obey the Will of God? Are you willing to stop playing pretend with your soul?

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Islam vs The Bible: Three Simple Points

by Frank R. Williams

Allah Is Not The God of Genesis

The word “God” means different things to people around the globe. To a Muslim, a follower of Islam, his theology, philosophy, and religious life are summed up in seven words: “La ilaha illa Allah, Muhammad rasul Allah,” that is: “There is no god but Allah and Muhammad is Allah’s Apostle.” (Answering ISLAM, Deisler & Saleeb, p.13) To the Muslim the word “God” means “Allah.”

The word, “Allah,” refers to “the One Great Being” of Islam, whose personal name is “Allah.” The strength of Islam is its grasp of one great idea: monotheism — there is no “God” but Allah. On the other hand, the Bible opens with this declaration: “In the beginning God ...” (Gen. 1:1). This Hebrew word is “Elohim” and expresses a plural Deity. Thus, we read, “And God said, Let us make man in our image, after our likeness” (Gen. 1:26). The “Elohim” is expressed in plural pronouns. Yet, the plural is seen in one “image” and “likeness” in which man was created. This Biblical truth has produced much difficulty to Bible students through the years.

The Hebrew “Elohim” appears more than two thousand times in the Old Testament. It expresses the eternal presence, “I AM THAT I AM” (Ex. 3:13). God, “Elohim,” spoke to Moses and said, “And I appeared unto Abraham, unto Isaac, and unto Jacob, by my name God Almighty, but by name JEHOVAH was I not known to them” (Ex. 6:3). Thus, to Moses God reveals new knowledge, knowledge not known before, knowledge not known by Abraham, Isaac, nor Jacob.

The translators of the King James Version in order to help the reader notice that a different word is being used in the word “God,” and in the word “Lord,” used all capital letters when translating the Hebrew “Jehovah.” Notice the following: “Then the LORD said unto Moses” (Ex. 6:1) and “And Abram said, Lord GOD” (Gen. 15:2). The word “LORD” and the word “GOD” in both passages are from the same Hebrew word, “Yahweh” or “Jehovah. Therefore, when one reads the two words, LORD and GOD, in all capital letters it is the same Hebrew word, “Jehovah.”

It is most important that the Bible student understand that the “Elohim” of Genesis 1:1 is the “Jehovah” of Exodus 6:3. The eternal Beings (the Father, the Son, and the Holy Spirit) expressed by the plural pronouns “us” and “our” in Genesis 1:26, known as “Elohim,” are “Jehovah.” The God of the Bible, the God of the Christian is not the “Allah” of Islam

The “God” of Islam, “Allah,” is not the “Elohim,” the “Jehovah” of the Bible. The Muslim, whose one great idea is “monotheism” has no room in his theology, philosophy, or religious life for the Deity of Jesus. Therefore, there is no room in Islam for the inspired truth written by John, “In the beginning was the Word, and the Word was with God, and the Word was God

... And the Word was made flesh, and dwelt among us ...” (John 1:1,14). Yet, our salvation is dependent upon this truth.

The Hebrew writer makes this point: “But we see Jesus, who was made a little lower than the angels for the suffering of death,” (Heb. 2:9). The words, “was made,” is a direct reference to “the Word was made flesh”: God in the flesh!

Muhammed Is Not Another Comforter

Have you ever read: “And remember, Jesus, the son of Mary, said: ‘O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Almad.’ But when he came to them with Clear Signs, they said, ‘This is evident sorcery?’” More than likely, you have never read nor heard these words. So, where do they come from?

The above words are in the Qur’an: Surah 61:6. Jesus never said them, but the passage is referring to John 14:16, where Jesus did say, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” The Muslims believe that Jesus was pointing to Muhammad when he used the words, “another Comforter.” Therefore, a study is in order.

When Jesus said, “another Comforter,” he used a Greek word (allos) meaning, “another of the same sort”. The New Testament teaches that Jesus was God; therefore, “another of the same sort,” would demand that the “another” also be God. Jesus in fact identifies the “Comforter,” when he said: “But the Comforter, which is the Holy Spirit” (John 14:26). The New Testament teaches that the “Holy Spirit” is God. The Holy Spirit is included in the Hebrew word, “Elohim,” which is translated “God” in Genesis 1:1. Therefore, the God revealed in the Bible is God the Father, God the Word (Son), and God the Holy Spirit. We will not prove that here, but just make the point. It is a Biblical truth that Islam and Muslims reject as pointed out in the last article (Vol. 3, Num. 6).

Now, if Jesus in his use of the word, “another,” is pointing to “another of the same sort,” and he is, and the Qur’an teaches and Muslims believe that Muhammad is that Comforter and they do, then Muhammad must be God, the Holy Spirit. Of course Muslims do not believe this. So, what is the point? The point is that the Qur’an is not in harmony with the Bible and Muslims clearly reject the Bible. They pervert the teaching of the Bible, and they have put words in the mouth of Jesus.

How do Muslims get around the problem revealed above? The Greek word used in John 14:16, translated “Comforter,” is “paraclete” (helper) but the Muslims have changed the word used by John to, “periclytos” which means, “praised one.” The “praised one” is then said to be Muhammad. However, as one

writer said, "Of the over 5,366 Greek manuscripts of the New Testament there is absolutely no manuscript authority for placing the word periclytos ('praised one') in the original, as the Muslims claim it should read" (ANSWERING ISLAM, Geisler & Saleeb, p. 153). It should also be noted that Jesus was speaking to his apostles and the Comforter was to be given to them by the Father. Muhammad was never given to the apostles as he was born in A.D. 570 in Mecca in the Arabian peninsula, over 470 years after the death of the last apostle. The time of the coming of the Comforter is set by Jesus. He said to the apostles, "tarry ye in the city of Jerusalem." In fact, it was in A.D. 33 as recorded in Acts 2:1-4.

Muhammad is not the Comforter, another messenger like Jesus, as Muslims claim.

The Qur'an: True or False?

The test of any book claiming to be an inspired, revelation from God is the contents themselves. In order words, is the book true? Does it agree with the Old and New Testaments? Truth always agrees with itself! Therefore, we ask, "Does The Qur'an agree with the Old and New Testaments?"

The Qur'an reads: "The Jews say: 'The Christians have nothing (to stand) upon;' and the Christians say: 'The Jews have nothing (to stand) upon.' Yet they (profess to) study the (same) Book..." (Surah 2:113). Now, think with me: do the Jews accept the New Testament as the word of God? No! They do not believe it is a revelation from God. On the other hand, the Christian does accept the New Testament as a revelation from God. The Jew claims the Old Testament and the Christian claims both the Old and New Testament are inspired books. Therefore, it is not true, for the Qur'an to make the statement quoted above. Jews and Christians to do not "study the same Book."

The Qur'an reads: "Behold! The angels said: 'O Mary! Allah gives you glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary,..." (Surah 3:45). On the other hand, the New Testament reads: "And the angel (Note that the word "angel"

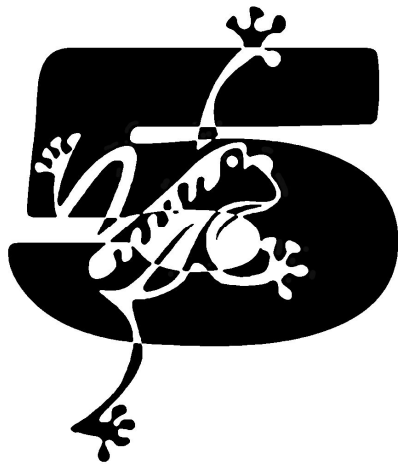
is singular and is not plural as in The Qur'an.) said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: ..." (Luke 2:30-32). The Qur'an does not refer to Jesus as "the Son of the Highest." It denies the Deity of Jesus. It reads: "They say, 'God (Allah) has begotten a son!' - Glory be to Him! He is Self-Sufficient! His are all things in the heavens and in earth! No warrant have you for this! Do you say about Allah what you do not know? Say: 'Those who invent a lie against Allah will never prosper.'" (Surah 10:68-69). Thus, the Qur'an teaches it is a lie to say that "God (Allah) has begotten a son!" Well, Allah has never begotten a son but the God of the New Testament did!

Once more, the Qur'an reads: "Also mention in the Book (the story of) Isma'il: he was (strictly) true to what he promised, and he was a Messenger (and) a prophet." (Surah 19:54) Does the Old or New Testament ever call Ishmael a prophet? To the best of my research, Ishmael is never called a prophet. Yet, the religion of Islam stands upon this falsehood.

The Old Testament teaches Abram begat Ishmael not by the will of God, but by the will of Sarai and the consent of Abram. It was Sarai who said, "...I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai" (Gen. 16:2). Islam is a religion that stands upon the "wisdom of Sarai," not the wisdom of God. As is so true when men put human wisdom above the wisdom of God, trouble stands at the door! Hagar conceived and Moses wrote: "her mistress (Sarai) was despised in her eyes" (Gen. 16:4) - trouble!

What does the Old Testament say about the kind of man Ishmael would be? "And he will be a wild man; his hand will be against every man, and every man's hand against him; ..." (Gen. 16:12) As is Ishmael, so is Islam: "his hand will be against every man."

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Frog Road Bible Camp

June 10-16
Ages 9-18

Theme: Sermon on the Mount
Director: Benjamin J. Williams

www.frogroad.com
(405) 788-9958

The 18th Annual Oklahoma City School of Biblical Studies Lectureship**Precious Passages**
April 5-8, 2007**Thursday, April 5**

7:00 PM	I AM THAT I AM <i>Exodus 3:14</i>	<i>Jim Mitchell - Harrah, OK</i>
8:00 PM	The Model Prayer <i>Matthew 6:9-15</i>	<i>Benjamin J. Williams - Midwest City, OK</i>

Friday, April 6

7:00 PM	God So Loved the World <i>John 3:16</i>	<i>Howard Williams - Wellston, OK</i>
8:00 PM	The LORD Said Unto My Lord <i>Psalms 110</i>	<i>Marion R. Fox - Oklahoma City, OK</i>

Saturday, April 7

9:30 AM	Our School Motto <i>II Timothy 2:2</i>	<i>Scott Elliott - Wilburton, OK</i>
10:30 AM	In the Days of These Kings <i>Daniel 2:44</i>	<i>Jim Foster - Willow, OK</i>
11:30 AM	Question & Answer Forum	<i>Various Speakers</i>

Noon Meal Provided at Building

1:30 PM	All Things Work for Good <i>Romans 8:28</i>	<i>Frank R. Williams - Seminole, OK</i>
2:30 PM	As a Lamb to the Slaughter <i>Isaiah 53</i>	<i>Wendell Thomas - Oklahoma City, OK</i>
3:30 PM	In the Beginning God ... <i>Genesis 1:1</i>	<i>Lyndal Lee Werner - Chandler, OK</i>

Sunday, April 8

9:30 AM	By Inspiration of God <i>II Timothy 3:16-17</i>	<i>John Bellah - Midwest City, OK</i>
10:30 AM	These All Died In Faith <i>Hebrews 11</i>	<i>Frank R. Williams - Seminole, OK</i>

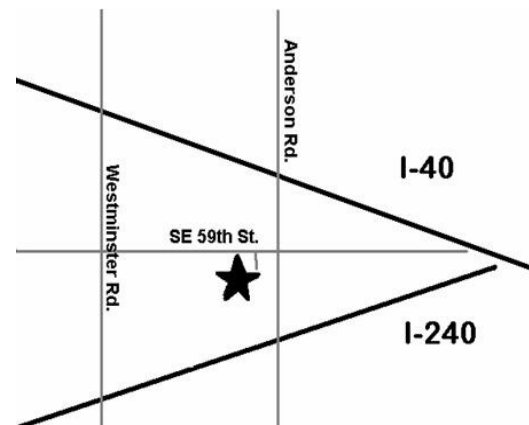
Noon Meal Provided at Building

1:30 PM	The Greatest Commandment <i>Matthew 22:34-40</i>	<i>Mike VonTungeln - Choctaw, OK</i>
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Confusing Conclusions

By Marion R. Fox, director

Many draw irrational conclusions (about various doctrines such as the promise of being able to work miracles [Jn. 16:12-14]) from the evidence in the New Testament. Clearly, we encounter this same kind of confusion with the Ten Commandments. I have heard preachers say: "We are under nine of the Ten Commandments, but not under all ten." Technically, this is wrong because we are not under any of the Ten Commandments. We are under the New Testament. It just so happens that nine of the Ten Commandments are given in the New Testament. We are only under the nine commandments because they are in the New Testament (either explicitly given or implicitly given in the New Testament), not because they are in the Ten Commandments.

We are either under all of the promises and obligations of John 16:12-14 or we are not under any of these promises and/or commandments. James made this point quite clear in Jas. 2:8-11:

James 2:8-11 "Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: [9] but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. [10] For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. [11] For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law."

We are not necessarily under these promises and/or commandments simply because we are obligated to do some things that are in these promises and/or commandments any more than we are under the Ten Commandments simply because we are obligated in the New Testament to: "Honor our father and mother . . ." (Ex. 20:12 and Eph. 6:2). We are not under the Ten Commandments simply because the principles (either explicitly given or implicitly given) in nine of them are in both the Law of Moses and in the Law of Christ.

Allow me to illustrate this type of fallacious reasoning. If one were to say me: "Lynette (my wife's sister) is your wife because she has the same parents, same grandparents, same brothers, same hair color, same eye color, same blood type, both are members of the Lord's church, etc. as Cynthia (my wife)", we should say that this one was certainly committing some kind of logical fallacy. While we might not be able to give the correct name of this fallacy, we would intuitively recognize it as a fallacy. This fallacy is given the name: "forgetful induction" by logicians. Barker writes:

"As we try to weigh the strength of an inductive argument, three main types of mistakes should be avoided. We shall call these the fallacies of forgetful induction, hasty induction, and slothful induction. All three are mistakes that can arise in inductive reasoning of any type, but we shall consider them now just in connection with inductive generalization. First there is the mistake that arises from neglecting some of the relevant empirical information that we possess. Let us call this the fallacy of forgetful induction. Where the conclusion is a generalization, we may speak of the fallacy of forgetful generalization." (p. 232)

Many denominational people will reason that we are certainly under nine of the Ten Commandments, therefore we must be under the Ten Commandments. When they are shown sound arguments that we are no longer obligated to observe the Sabbath, they will equivocate on the meaning of the word "Sabbath" and redefine it as the first day of the week (calling it "The Christian Sabbath"). In redefining the word "Sabbath," they have committed a second logical fallacy (equivocation) in order to justify their first fallacy (forgetful generalization).

Many will reason that we must be under these promises and/or commandments because we are obligated to teach the lost. This is the fallacy of "forgetful generalization." If we are under these promises and/or commandments, it is because there is biblical evidence (either explicit or implicit evidence in the New Testament) that we are under these promises and/or commandments. I refuted the claim that we are under these promises and/or commandments in my two volumes: *The Work of the Holy Spirit, Vols. I & II*.

Bibliography

- Fox, Marion R. (2003). *The work of the Holy Spirit, Vol. I*. Oklahoma City, OK: Five F Pub. Co.
- Fox, Marion R. (2005). *The work of the Holy Spirit, Vol. II*. Oklahoma City, OK: Five F Pub. Co.
- Barker, Stephen F. (1980). *The elements of logic*, 3rd ed. New York: McGraw-Hill Book Company.

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School News & Outlook

We were fortunate to add one more serious preacher student this Spring, however we lost one for the time being due to health concerns. Classes are going well and attendance is holding steady. Normally, we see a small drop off in the Spring Semester, but so far everyone seems to be interested and attentive to their studies.

If I wasn't sure that the age of miracles had ended, I would be in doubt this semester. Our director, Marion Fox, is notoriously slow in covering his material. Thus, when he took the assignment to teach Isaiah's sixty-six chapters this Springs, I was certainly doubtful. However, at the half-way mark, he is at the half-way point in the book and is making great progress through his notes. So, having ribbed him mercilessly about getting through the entire book, it seems I may have to recant before semesters end. However, there are still eight more weeks for him to slip back into his old ways, so I will wait and see!

We are already planning another enrollment campaign for this summer and have high hopes based on last year's responses. It seems that there are many in the metro area who want to know more about the gospel, but who simply did not know that our school existed! As we continue to spread the word, more and more congregations and individuals are becoming interested in the work. Our students are going back to their home congregations with more knowledge each week. They are becoming better influences as teachers and workers in congregations across the area. The school is having an impact in many small ways that we believe will add up for gain in the Master's cause. Gain for the Master is the ultimate goal of the school, and we are pleased to see it coming to pass. We sincerely thank everyone who is participating and encourage all those who might be interested in contacting us soon so that we can get you all the information you need to get on involved right away!

Oklahoma City School of Biblical Studies

The Oklahoma City School of Biblical Studies is a tuition free, flexible, four-year night school designed to meet the needs of every Bible student. Whether you are interested in preaching the gospel, being an elder or deacon, or just learning more about the Bible, we have the courses you need to accomplish your goals. Our night schedule allows you to continue your normal daily routine with minimal interference. Our staff is qualified and experienced, offering many years of combined preaching experience from which the student may learn.

OKCSBS is hosted at the Barnes church of Christ and is a work overseen by that congregation's elders, Marion Fox and Frank Williams. The school is also supported by sister congregations and individuals who share an interest in the truth.

If you are interested in becoming a student or helping out in this great work, please contact us with the information below. For more details and a full curriculum, visit our website!

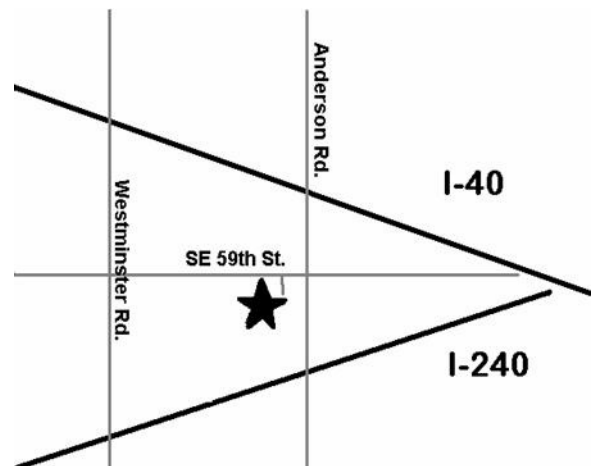
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Advantages

- No tuition
- Flexible curriculum
- 4-year basic program or 4 1/2-year advanced program
- Qualified faculty

Full-Time Faculty:

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





Course Schedule for Spring '07

- First Quarter: January 9 & 11 — March 6 & 8
- Second Quarter: March 13 & 15 — May 1 & 3 (No Classes, April 3 & 5)

First Year Courses: Required prerequisites for second year courses except by special arrangement

1st Quarter	Tuesday Night	Thursday Night	2nd Quarter	Tuesday Night	Thursday Night
1st Hour 6:15-7:00 PM	Hebrews Course #162 Frank Williams	Godhead Course #111 Marion Fox	1st Hour 6:15-7:00 PM	Hebrews Course #162 Frank Williams	Proverbs Course #121 Marion Fox
2nd Hour 7:30-9:00 PM	Fourfold Gospel Course #172 Benjamin Williams	Apologetics Course #182 Marion Fox	2nd Hour 7:30-9:00 PM	Calvinism Course #192 Benjamin Williams	Genesis Course #262 Marion Fox

Upper Division Courses

1st Quarter	Tuesday Night	Thursday Night	2nd Quarter	Tuesday Night	Thursday Night
1st Hour 6:15-7:00 PM	OT Survey: Divided Kingdom Course #352 Marion Fox		1st Hour 6:15-7:00 PM	OT Survey: Divided Kingdom Course #352 Marion Fox	
2nd Hour 7:30-9:00 PM	Isaiah Course #314 Marion Fox		2nd Hour 7:30-9:00 PM	Isaiah Course #314 Marion Fox	

SCHEDULE NOTES:

- A meal will be offered on Tuesday nights from 7:00-7:30 PM.
- A short snack break will be held on Thursday nights from 7:00-7:30 PM.

Oklahoma City School of Biblical Studies

18th Annual Oklahoma City School of Biblical Studies Lectureship

Theme: Precious Passages

Our faculty, students, and alumni will teach on
some of the Bible's most familiar passages!

April 5-8

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One Heart & OKCSBS are
overseen by the elders of the
Barnes church of Christ and
supported by individual
Christians and sister
congregations

SPRING SEMESTER

Second Quarter:

March 13 & 15 - May 1 & 3

(No Classes, April 3 & 5)

Visit us online: www.okcsbs.com

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