



# One Heart

## One Heart Rationale

by Marion R. Fox, director

Volume 1, Issue 1  
Summer, 2005

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The publication entitled "One Heart" is designed to inform the reader about the Oklahoma City School of Biblical Studies (OKCSBS) and the work being done by it. The School has been established with the purpose of preparing servants for work in the Lord's church. Our school is a part-time school, requiring four and one-half years to graduate. More information about the school is available at <http://www.okcsbs.com>

### Foundational Beliefs Held by the Faculty and Administration of OKCSBS

The philosophical basis for the OKCSBS is rooted and grounded in biblical theism. First, the nature of reality held by all faculty members is that both matter (material things) and spirit are real (cf. Gen. 1:1 and Jn. 4:24). We reject the atheistic system known of as materialism. Materialism claims that material (matter) is all that is real and that there is no separate entity referred to as "spirit." We also reject both pantheism (the idea

that everything is god) and philosophical idealism (the idea that material things are not real).

Second, the nature of truth is that it is known in three ways. Truth is known by evidence, by reasoning, and by empirical means. Truth that is known by empirical means is tentative in nature and not absolute. Truth that is known by evidence can be absolute (if the evidence is overwhelming – *prima facie* evidence). Faith is defined as truth based upon evidence in the Scriptures (2 Tim. 3:16 and Heb. 11:1-2). Note what Trench says of the word *elencho* that is translated "evidence:" "*Elencho*, however, is a much more pregnant word. It means to rebuke another with the truth so that the person confesses, or at least is convicted, of his sin (Job 5:17; Prov. 19:25). This is also the case in juristic Greek, where *elencho* is not merely to reply to but to refute an opponent." The evidence is found in the Word of God (Rom. 10:17). Biblical truth is absolute, objective, and knowable. Truth

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## School News & Outlook

by Benjamin J. Williams

The Oklahoma City School of Biblical Studies is still taking steps to improve the level of Bible education that we can give to our students. We have a highly qualified faculty with a diverse educational background and a shared love for the truth. This last year, we put that staff to work, doubling the courses we offered by adding an

extra night of courses every week. Now, we have plans to augment our Tuesday and Thursday night classes by doubling our course offerings again!

This Fall semester, the entire first year of courses

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## Editorial, continued from page 1

based upon reasoning (logic and mathematics) is only as certain as the information used in the reasoning. We view sound reasoning as a tool to obtain truth from the Scriptures.

Third, the nature of good and evil is established only by the Scriptures (the 66 books known of as the Bible). The OKCSBS faculty establish in their classes that the Scriptures are inerrant and complete in our classes. They establish that all spiritual truth is found in the Scriptures and that if something must be established by the Scriptures, in order to be spiritual truth.

Fourth, the OKCSBS faculty help the students to obtain the tools to become self-sustained students of the Word of God. We do not view our role as teaching the student what to believe, but our perceived role is to help the student to learn for himself the truth found in the Scriptures. This entails providing the students with classes in how to reason properly, how to study, how to properly interpret the Scriptures, Biblical languages, survey of the Bible

classes, textual studies of the whole Bible, and topical studies of various subjects that help the student to meet challenges they will meet in their work for the Lord.

*“We strive to nurture this ‘one heart’ in our students both within and outside the classes while teaching them the Scriptures.”*

Fifth, the OKCSBS faculty help the students to obtain the tools to become more effective in their service of God in His kingdom. This includes classes in English grammar, public speaking classes and classes in how to prepare and deliver both sermons and Bible classes.

### The Motivational Force Behind the Oklahoma City School of Biblical Studies

The Scriptures set forth that God's people (Christians) will be of one heart (Jer. 32:9, Ezek. 11:19, and Acts 4:32). This one heart is the main factor that binds Christians (1 Pet. 1:22, Rom. 6:17, Eph. 6:6, Col. 2:2, etc). This one heart binds Christians because it is with the heart that we love God (Mt. 22:35-40) and with the heart that we believe (Rom. 10:9). Since Jesus is the author of eternal salvation to all those who obey Him (Heb. 5:9) and we must obey from the heart (Rom. 6:17) our hearts must be right with God. We strive to nurture this “one heart” in our students both within and outside the classes while teaching them the Scriptures.

The Scriptures (the gospel) are vested with the power to convict,

convert, sanctify, and strengthen mankind (Rom. 1:16-17). The faculty of OKCSBS exhorts the students to inculcate the principles taught in the classes in their lives. The beginning point of inculcating these principles is the acquiring of the “one heart” of Jer. 32:9, Ezek. 11:19, and Acts 4:32). The Scriptures are considered to be all-sufficient to affect both the development of this “one heart” and because of this new heart (or new spirit – disposition) the student will obey God.

The faculty of OKCSBS exhort our students to be noble like the Bereans (Acts 17:11). We do not ask them to accept anything taught unless it is proven from the Word of God. Appeals are always made to a rational interpretation of the Scriptures for evidence of what is taught in each class. We exhort our students to “be poor in spirit,” “mourn for their sins,” “be meek,” “hunger and thirst after righteousness,” “be merciful,” “be pure in heart,” and “be peacemakers.” (Mt. 5:3-9)

### Concluding Remarks

The faculty of OKCSBS are all well-prepared for their work in teaching the classes taught at OKCSBS. Their preparation comes from many years of service in the Lord's church. All of our faculty either have served or presently serve as preachers of the gospel. One-half of our faculty either have served or presently serve as elders in the Lord's church.

It is with these things in mind that we establish this periodical “One Heart” with the intention to bring all mankind to have this “one heart” that will bring them to salvation and eternal life in Christ Jesus. We freely acknowledge that the Scriptures make a distinction between obeying God and doing what God says to do. Obedience entails a yielding of ones heart whereas doing what God says may be done grudgingly or of necessity (1 Cor. 13:1-7, 2 Cor. 9:7, etc.).

You are invited to visit our website for more information, visit our school, and contact us in other ways for information. If any congregation would like to have a visit from our director or one of our faculty members, please contact the director.

Marion R. Fox, Director  
Oklahoma City School of Biblical Studies  
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## LESSONS FROM RESTORATION HISTORY

by Frank R. Williams

### Did the Churches of Christ Originate in the Stone-Campbell Movement?

In the year 1793 a man left the sea port of Ireland for the new world, a new land of freedom and opportunity. Before leaving his home land he put some watermelon seeds into a bag he had designed to protect the seed. As he sailed across the Atlantic he would often look the bag to check on his precious seed. He was going to grow watermelons in America. Upon arriving in the new world, land was purchased, the seeds were planted and watered and a watermelon patch was the result. Finally, it was time for harvest and he picked his large watermelons and took them out for the people to see, buy and eat.

The purpose of the above is that we might be able to answer the following question: ***“Was the man from Ireland the originator of the watermelon?”*** It is easy to answer such a foolish question in the negative. The watermelon was in the seed he brought from Ireland but the watermelon did not even originate in Ireland. The originator of the watermelon is God who said, ***“Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so”*** (Gen. 1:11). God is the originator of the watermelon; thus, the originator of the watermelon seed. The man from Ireland merely planted, watered, but God gave the increase as the seed brought forth after “itself.” The apostle Peter uses similar language when he writes, ***“being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever”*** (1 Pet. 1:23). If we think of the word of God as the seed of God that will produce children of God; then, we will understand that where ever the word of God (seed) goes; so goes the power to produce the child of God as the child of God is in the seed itself. When the word of God is planted in the honest heart; it germinates and produces by obedience to it after its own kind: a child of God. As the word of God is taught, planted, more children are produced; thus, the church of Christ. The teacher of the word of God is not the originator of the church any more than he is the originator of the seed. No, he is simply the farmer, the planter of the seed; it is the seed that produces after itself.

The two most popular names of what is called “The restoration movement” are those of Barton W. Stone and Alexander Campbell; thus, the title under which this is written. However, the desire to go ***“back to the Bible”*** was first, as history reveals it, introduced by James O’Kelley, who with some others severed all relations with the Methodist Episcopal Church of Virginia on De-

ember 25, 1793. They were followed by Elias Smith of Vermont and Abner Jones of New Hampshire. Thus, the fires begin to burn brightly; the call was sounding clearly: “Back to the Bible” before Stone and Campbell started their work in the early 1800’s. But it would be Stone and Campbell that received most of the fame. Thus, the charge is made that they are the originators of the church of Christ.

Yet, all these two men did was plant the word of God in the honest hearts of men and women who obeyed the gospel of Christ and children of God came forth; thus, the church of Christ in America. It should be noted that Stone and Campbell produced no creed, no church of their own. No, they just planted the word of God and they watered it but it was God who gave the increase as his seed brought forth after its own kind. It is most noteworthy that those who obeyed the gospel at the preaching of Stone and Campbell never called themselves Stoneites nor Campbellites. They produced no “confessions of faith,” no articles to be obeyed, and no loyalty test to themselves. Therefore, there are no marks of origination found in what they taught; it was then as it should be today, ***“Speak where the Bible speaks and be silent where the Bible is silent.”***

Finally, one last question: ***“Did the church of Christ exist before Stone and Campbell?”*** Yes, Jesus said, ***“I will build my church”*** and the apostle wrote, ***“the churches of Christ salute you”*** (Matt. 16:18 and Rom. 16:16). When Jesus said “I will build my church,” what church was he promising to build? How would it be identified? Would it be “the church of Peter?” the “church of Paul?” Would it not be “the church of Christ” with local “churches of Christ” throughout the world? Therefore, Paul could write, ***“the churches of Christ.”*** The same word that produced the church of Christ in Jerusalem as recorded in Acts chapter two; produced the church of Christ in America. The church is in the word of God; as goes the word of God, so goes the church of Christ.

*“All these two men did was plant the word of God in the honest hearts of men and women who obeyed the gospel of Christ ...”*

Frank R. Williams, OKCSBS Instructor  
3307 N. Highway 3  
Seminole, OK 74868

## WORD STUDIES

by Wayne Price

## Does the Holy Spirit Intercede for Us?

In Romans 8:26-27, the Bible says the spirit (pneuma) intercedes for us, but which spirit is referred to in this reference – man's spirit or the Holy Spirit?

Because a number of versions capitalize the "s" when the translators felt that the Holy Spirit was being referred to, many accept their judgment as authoritative. Surely we can understand that when the word "spirit" is used, it may be referring to something besides the Holy Spirit, can we not? Romans 8:15, with its usage of the term "spirit," is proof that the context should be determinative. Though verses 14 and 16 may refer to the Holy Spirit, the human spirit is referred to in v. 15 in both of its occurrences within that verse.

Now let's take a look at verses 26 and 27 of Romans 8. Some brethren believe that this refers to the actions of the Holy Spirit, as the following quotation proves: "The indwelling Holy Spirit is their intercessor right here and now on the earth (Rom. 8:26)." Others insist that these verses do not even refer to the

subject of the Spirit's indwelling at all, but rather merely describes an action of the Holy Spirit occurring on our behalf before God's throne. We offer a third alternative for your consideration.

That the word "spirit" refers to the human spirit in these two verses is evident. The truth is, verse 23 makes it clear who is doing the groaning. Additionally, the overall context needs to be considered. Paul has been contrasting man's flesh with his spirit, starting back in Ro-

mans 7:14, and continues right on through the end of that chapter, and into this 8th chapter as well.

How could man's spirit intercede for himself, you ask? How could the 1st person and the third person be applied indiscriminately to the same being at the same time? Answer: We've never had that problem with other passages, such as "Lord Jesus, receive my spirit" (Acts 7:59) where Stephen distinguishes himself from his spirit. See also 2 Corinthians 4:16; 2 Corinthians 5:1,4 (note once again Paul uses the word "groan"), and certainly the immediate context illustrates the same distinction in Romans 7:23,25.

Why should we interpret the word "spirit" in Romans 8:26 to be the human spirit? (1) The absence of the word "Holy" or other modifiers used with the word "spirit" should alert us to the possibility that something other than the Holy Spirit may be re-

ferred to; (2) the first letter in the word "spirit" being capitalized means only that the translators felt the Holy Spirit was being referred to, but as we've noticed, this should be determined by the context, and other factors. Capitalizing the "s" when the word spirit is unmodified is interpretation, and the original language does not so interpret the word for the reader, but permits him to do his own interpreting; and (3) the context certainly argues for the plausibility that the human spirit is being referred to in Romans 8:26, since the contrast between man's flesh and spirit is a major theme in this section of Paul's letter.

Hence, we interpret the passage to read this way: Likewise the spirit (human spirit) also helpeth our (notice the distinction between "spirit" and "our"; i.e., the human spirit desires to serve God and, though at war with the flesh [Rom. 7:23], still wishes to help the flesh with its) infirmities: for we (the flesh, or body) know not what we should pray for as we ought: but the spirit (human spirit) itself maketh intercession for us (the human spirit intercedes for the flesh, or physical body) with groanings (these "unutterable groanings" are those of the "human" spirit [see verse 23] not the "Holy Spirit," for why would the Holy Spirit have trouble articulating Himself?) which cannot be uttered, and he that searcheth (this does not refer to the Holy Spirit because it is the wrong gender to do so) the hearts (Christ is the "heart-searcher" [see Rev. 2:18, 23]) knoweth what is the mind of the spirit (human spirit), because He (Christ) maketh intercession for the saints according to the will of God (not only is Christ the heart-searcher of verse 27, but He is also our intercessor with God, serving in this capacity in heaven on our behalf [Rom. 8:34].)

Hence, Christ serves as our intercessor in heaven, and the human spirit intercedes for the flesh on earth as we pray to the Father with unutterable groanings. This particular passage does not even touch on the subject of the Holy Spirit personally indwelling a child of God, but it does bring to a successful conclusion Paul's contrast of the flesh and spirit discussing how the two are to be distinguished.

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*"Hence, Christ serves as our intercessor in heaven, and the human spirit intercedes for the flesh on earth as we pray to the Father with unutterable groanings."*

### Central Oklahoma Lectureship

McLoud church of Christ

**"The Home as God Would Have It"**

September 8-11, 2005

See contact information on back page for more details!

## STUDENT ARTICLE: "EIS" & Acts 2:38

by John Bellah

Many throughout the religious world today believe that baptism has no bearing on their salvation nor does it have anything to do with the washing away of their sins. Often when confronted with the words of Acts 2:38, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins"(KJV), they will quickly respond, " 'for' in that verse means 'because of' ". They would have this verse to mean that we are baptized because our sins have already been forgiven. At first this seems reasonable. Don't we use "for" in the sense that "John Doe went to prison for (because of) stealing"? However, the word "for" in verse 38 is translated from the Greek word (transliterated) "eis".

The word "eis" in the Greek is a preposition that always points forward to something. This word is NEVER translated "because of" in over 1600 instances of the word. Still one may respond that it is used that way in Matthew 12:41 which states that the people of Ninevah "repented at the preaching of Jonah". People assume this word "at" means because of. Using the word "eis" in its usual since, the people of Ninevah repented "toward" Jonah's preaching. They changed from their lifestyle of sin to that which Jonah preached. The idea that the word "eis" should be different in Acts 2:38 because of one verse, which sounds like it is used that way, is irrational. Think of the burden this places on the reader of God's word to know where that one causal use of "eis" is found, so he will know how to interpret Acts 2:38.

The same phrase "for the remission of sins" is found in Matthew 26:28. In this passage Jesus says, "For this is my blood of the new testament, which is shed for many for the remission of sins". Will any affirm that Jesus shed his blood because sins were already remitted? Hebrews 9:22 states "and without shedding of blood is no remission". Jesus' blood was shed to remit our sins. Jesus' blood was shed in his death (John 19:33-34) and we receive that blood by being buried with him in baptism into his death (Romans 6:3-8). Acts 2:38 teaches us that we must be baptized in order to have remission of our sins.

Below is a list of several translations and their rendering of the word "eis" in Acts 2:38.

### Translations of "EIS" in Acts 2:38

American Standard Version . . . . . "unto the remission of your sins"  
 Revised Version . . . . . "unto the remission of your sins"  
 King James Version . . . . . "for the remission of sins"  
 New King James Version . . . . . "for the remission of sins"  
 New American Standard Version . . . . . "for the forgiveness of your sins"  
 English Standard Version . . . . . "for the forgiveness of your sins"  
 The Living Oracles . . . . . "in order to the remission of sins"  
 McCord's New Testament . . . . . "so that your sins might be forgiven"  
 Revised Standard Version . . . . . "for the forgiveness of your sins"

NRSV . . . . . "so that your sins may be forgiven"  
 New Living Translation . . . . . "for the forgiveness of your sins"  
 NI V (1978) . . . . . "so that your sins may be forgiven."  
 NIV (1984) . . . . . "for the forgiveness of your sins"  
 TNIV . . . . . "for the forgiveness of your sins"  
 Good News Translation\* . . . . . "so that your sins will be forgiven"  
 New Century Version . . . . . "for the forgiveness of your sins"  
 The Message . . . . . "so your sins are forgiven"  
 New World Translation . . . . . "for forgiveness of YOUR sins"  
 Goodspeed . . . . . "in order to have your sins forgiven"  
 Tyndale . . . . . "for the remission of sins"  
 Simple English Bible . . . . . "so that your sins may be forgiven"  
 Holman Christian Standard . . . . . "for the forgiveness of your sins"  
 Wycliffe's New Testament (1308) .. "into remission of your synnes"  
 English Majority Text Version . . . . . "for the forgiveness of sins"  
 Green's Literal Translation . . . . . "to remission of sins"  
 Young's Literal Translation . . . . . "to remission of sins"  
 World English Bible . . . . . "for the forgiveness of sins"  
 English Study Bible . . . . . "so that your sins may be forgiven"  
 Weymouth . . . . . "with a view to the remission of your sins"  
 God's Word . . . . . "so that your sins will be forgiven"  
 Contemporary English Version .. "so that your sins will be forgiven"  
 International Standard Version .. "for the forgiveness of your sins"  
 Darby . . . . . "for remission of sins"  
 Douay-Rheims . . . . . "for the remission of your sins"  
 Rotherham . . . . . "into the remission of your sins"  
 The Bible in Basic English . . . . . "for the forgiveness of your sins"  
 The Webster Bible . . . . . "for the remission of sins"  
 American Bible Union . . . . . "unto the remission of sins"  
 Modern English . . . . . "for a release of your sins"  
 Modern Speech . . . . . "with a view to the remission of your sins"  
 Knox . . . . . "to have your sins forgiven"  
 Anderson . . . . . "in order to the remission of your sins"  
 Twentieth Century . . . . . "for the forgiveness of your sins"  
 Modern Readers Bible . . . . . "unto the remission of your sins"  
 New American Bible . . . . . "for the forgiveness of your sins"  
 New English Bible . . . . . "for the forgiveness of your sins"  
 \*This version is also known as the "Today's English Version"

As you can see many are willing to teach that baptism is "because of" the remission of sins but none have the conviction to translate something they see as an inescapable truth. This extreme lack of discretion, and in some cases outright deception is leading soul after soul to Hell. These unsuspecting hearers remain dead in their sins because they never washed their sins away in baptism. To my knowledge there has never been a translation that has translated this word "because of" in Acts 2:38 and for the sake of lost souls I hope there never will be.

## School News & Outlook, continued from page 1

will be offered again in addition to a second year of course work that will be offered concurrently with the first. In years to come, the second year of courses will be rotated with the third and fourth, while we continue to offer the first year of courses. In this way, Bible students can start with the prerequisite courses at anytime and then start on the advanced courses that will be cycled every three years. The courses themselves have been improved by adding emphasis on homework, quizzes, and papers, bringing our courses up to a more collegiate level. Students may still audit courses, but we encourage students to do the homework and receive the sense of achievement gained by completing our full Bible curriculum.

OKCSBS is putting the pieces in place to provide credible training for men who wish to be preachers. Advanced courses in Greek are offered in addition to a curriculum that covers the whole coun-

sel of God. At the same time, we are striving to keep a full load of students who wish to become better teachers, elders, deacons, and people through a study of God's word.

We are trying to use every resource at our disposal to improve the school so that it may provide a valuable service to our Lord's kingdom. This new quarterly newsletter is our latest attempt to expand the horizons of the school. We hope that the material within is beneficial to you and that you will use this newsletter to keep up with events and progress at the Oklahoma City School of Biblical Studies. Please remember us in your prayers and well as considering us when you make your yearly budgets. If at all possible, we would love to have you visit us or enroll in classes for the Fall semester. Fall is the best time to begin the curriculum, so don't miss out!

## 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!

Marion R. Fox: [marionfox@okcsbs.com](mailto:marionfox@okcsbs.com)  
 Frank R. Williams: [frankwilliams@okcsbs.com](mailto:frankwilliams@okcsbs.com)  
 website: [okcsbs.com](http://okcsbs.com)

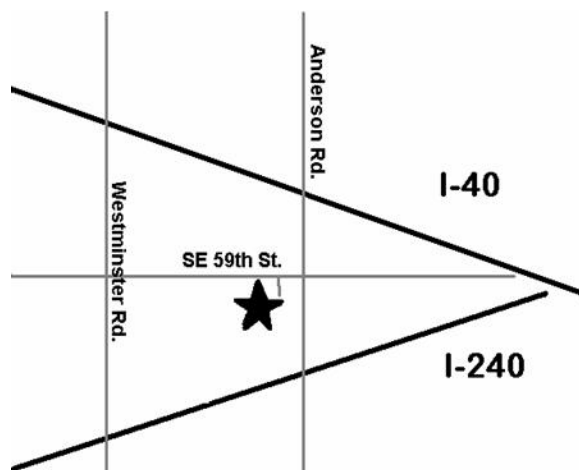
**Barnes church of Christ**  
 6001 Gardner Drive  
 Oklahoma City, OK 73150  
 Phone: 405-736-1001

### Advantages

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

### Faculty:

- Marion R. Fox, director
- Frank R. Williams
- Wayne Price
- Gary Henson
- Johnny Hinton
- Benjamin J. Williams



## Course Offerings for Fall 2005

- First Quarter: August 9 & 11 — October 4 & 6
- Second Quarter: October 11 & 13 — December 13 & 15 (No Classes, Nov. 22 & 24)

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
<b>1st Hour</b> 6:15-7:00 PM	<b>Fundamentals of the Faith</b> Course #102 Joshua Haley	<b>New Testament Church</b> Course #112 Frank Williams	<b>1st Hour</b> 6:15-7:00 PM	<b>Fundamentals of the Faith</b> Course #102 Joshua Haley	<b>New Testament Church</b> Course #112 Frank Williams
<b>2nd Hour</b> 7:30-9:00 PM	<b>General Biblical Introduction</b> Course #122 Benjamin Williams	<b>Hermeneutics</b> Course #132 Marion Fox	<b>2nd Hour</b> 7:30-9:00 PM	<b>Applied English Grammar</b> Course #142 Benjamin Williams	<b>Logic &amp; the Bible</b> Course #152 Marion Fox

### Second Year Courses

1st Quarter	Tuesday Night	Thursday Night	2nd Quarter	Tuesday Night	Thursday Night
<b>1st Hour</b> 6:15-7:00 PM	<b>OT Survey: Exodus—Joshua</b> Course #202 Frank Williams	<b>1-3 John (English Version)</b> Course #212 Gary Henson	<b>1st Hour</b> 6:15-7:00 PM	<b>OT Survey: Exodus—Joshua</b> Course #202 Frank Williams	<b>1-3 John (English Version)</b> Course #212 Gary Henson
<b>2nd Hour</b> 7:30-9:00 PM	<b>Ephesians &amp; Colossians</b> Course #204 Marion Fox	<b>Acts</b> Course #214 Johnny Hinton	<b>2nd Hour</b> 7:30-9:00 PM	<b>Ephesians &amp; Colossians</b> Course #204 Marion Fox	<b>Acts</b> Course #214 Johnny Hinton

### Greek Courses

1st Quarter	Tuesday Night	Thursday Night	2nd Quarter	Tuesday Night	Thursday Night
<b>1st Hour</b> 6:15-7:00 PM		<b>Greek I</b> Course #222 Wayne Price	<b>1st Hour</b> 6:15-7:00 PM		<b>Greek I</b> Course #222 Wayne Price

### SCHEDULE NOTES:

- A meal will be offered on Tuesday nights from 7:00-7:30 PM.
- Chapel and short snack break will be held on Thursday nights from 7:00-7:30 PM.
- It is important for all students to make arrangements to complete all prerequisite courses before proceeding to second year courses. Special arrangements may be made if the student wishes to audit second year courses.
- Students taking Greek I are not required to take 1-3 John (English Version) but will be required to take 1-3 John (Greek Version) at a later time.

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

6001 Gardner Dr.  
Oklahoma City, OK 73150  
Office Phone: 405-736-1001

## Upcoming Events

- **Central Oklahoma Congregational Singing**  
A quarterly, rotating singing hosted by the Barnes, Harrah, and McLoud churches of Christ  
Call Benjamin Williams for more information about this quarter's singing! (405) 788-9958
  
- **Central Oklahoma Lectureship**  
McLoud church of Christ  
Theme: "**The Home as God Would Have It**"  
September 8-11, 2005  
For more information, contact:  
Church of Christ  
P.O. Box 760  
McLoud, OK. 74851  
e-mail: [mclcc@juno.com](mailto:mclcc@juno.com)  
Phone: 405-964-3370
  
- **Oklahoma City Lectures**  
Barnes church of Christ  
Theme: "**What Hinders Fellowship Among the Churches of Christ?**"  
April 6-8, 2006  
For more information, contact:  
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Phone: 405-382-1828