



One Heart

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PIECEMEAL OBEDIENCE?

by *Marion R. Fox, director*

In last issue's article entitled: "Preaching the Gospel to the World," I set forth reasons to preach/teach the gospel to the world. In this article I wrote: "What most people do not recognize is that there is not a single passage of Scripture that is explicitly given to any living person. In fact, every obligation we have must be inferred from the Scriptures." One might say: "Fox is making the claim that we must obey the Scriptures in a piecemeal fashion." Is this true? In this brief treatise we shall establish that I am not making the claim that we must obey the Scriptures in a piecemeal fashion, but I am using sound hermeneutics that brethren have used for many years.

Principles to Understand in Order to Answer This Question

We understand that the Ten Commandments were given to the Children of Israel and are not bound upon Christians. However, we obey nine of these commandments because the New Testament gives them to us. Here I will set forth an argument that I used in my book, "The Role of Women, Vol. II, pp. 2-3):

- All principles of the Law of Moses are either eternal principles (binding for all time) or temporary principles (only binding under the Law of Moses).
- No temporary principles are binding after the cross (Col. 2:14).
- Observance of the Sabbath day is not binding after the cross.
- Therefore, observance of the Sabbath day is a temporary principle (applicable only under the Law of Moses).

The following argument can be applied to commandments/promises given to the apostles:

- All commandments/promises given to the apostles are either universal principles (binding upon all Christians) or limited principles (only binding upon the apostles).
- No limited principles are binding upon non-apostles.
- The commandments/promises to: "(T)arry in the city (Jerusalem [Acts 1:4]) until ye be clothed with power," "Ye are witnesses of these things," and "I send forth the promise of my Father upon you" (Lk. 24:44-49) are limited principles.
- Therefore, the commandments/promises to: "(T)arry in the city (Jerusalem [Acts 1:4]) until ye be clothed with power," "Ye are witnesses of these things," and "I send forth the promise of my Father upon you" (Lk. 24:44-49) are not binding upon non-apostles.

There are a number of commandments/promises that were given to the apostles that are not given (either explicitly or implicitly) to non-apostles. Note the following passages that contain a sampling of commandments/promises that are not for non-apostles: Mt. 10:5-14, 19-20, 23, 27, 11:1, 14:16-18, 22, 16:20, 17:9, 18:3, 21:1-3, 23:1-3, 24:20, 26:17-19, 41, 45-46, 50, 52, Mk. 3:9, 6:7-13, 37, 45, 8:30, 33, 11:1-3, 13:11, 14:13-16, Lk. 5:4, 8:22, 9:3-5, 13, 14, 19:29-31, 22:8-11, 36, 24:39, 49, Jn. 6:10, 18:11, 20:22, 27, 21:6, 12, and Acts 1:4-5. (In the following section these passages will be referred to as "x.")

... continued on page 2

Editorial, continued from page 1

A Consideration of Matthew 28:20

Many people think that Mt. 28:20 commands us to be taught to observe everything that Jesus commanded the apostles to do. Note the wording of this passage:

Mt. 28:20 (KJV) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Both the KJV and ASV render this: "Teaching them to observe all things whatsoever I have commanded you ..." While this requires that we understand our mother tongue, this passage is understandable as it is translated. The expression: "I have commanded you" could either mean: "I have commanded by you" (or "by means of you") or it could mean: "I have commanded to you." Both the Greek grammar/syntax and the English grammar/syntax allow for either translation/interpretation. However, the context will not allow for the translation: "Teaching them to observe all things whatsoever I have commanded to you." Indeed there is evidence from a further study of Greek grammar and syntax, that this should be translated: "Teaching them to observe all things whatsoever I have commanded by means of you." The context and logical implications of the alternative interpretation lead us to the conclusion that this must be translated: "Teaching them to observe all things whatsoever I have commanded by means of you." (It should be translated in the Greek instrumental case.) Note the following argument from these passages (labeled "x" in the prior section):

- Major Premise: All those who were baptized by the authority of the great commission are those who are obligated to observe all things that Jesus had commanded the apostles.
- Minor Premise: All 21st century Christians are those who were baptized by the authority of the great commission. (This premise is certainly true.)
- Conclusion: All 21st century Christians are those who are obligated to observe all things that Jesus had commanded the apostles.

The following argument establishes that the claim that the expression "teaching them to observe all things ..." proves that 21st century Christians are obligated to "observe all things Jesus had commanded the apostles" is unsound.

- Major Premise: All 21st century Christians are those who are obligated to observe all things that Jesus had commanded the apostles.
- Minor Premise: No living person is obligated to observe all things that Jesus had commanded the apostles (cf. the passages above labeled "x" in the prior section).
- Conclusion: No living person is a 21st century Christian.

Note that the syllogism is valid (properly constructed by the rules of logic), the conclusion is false, and the minor premise is

true. (Logically, the major premise is saying that all Christians must obey every commandment given to the apostles.) This leaves us with the conclusion that the major premise must not be true. This forces us to the conclusion that no 21st century Christians are obligated to observe all things that Jesus had commanded the apostles. The problem with this is that it assumes the Greek grammar must be in the dative case (the indirect object). If this were the instrumental case, it would be saying: "... all things commanded by you" (i. e. observe the apostle's doctrine [cf. Acts 2:42]).

We must obey the apostle's doctrine (cf. Acts 2:42). The apostles were unique in that they had authority to both bind and loose (Mt. 16:19, 18:18, Jn. 20:22-23, 2 Cor. 5:20, etc.). Only the apostles had the authority to set forth the conditions of salvation (Jn. 20:22-23). What Mt. 28:20 is saying is that all baptized believers are to make a covenant with the Lord to obey everything that the apostles command them to observe. When a person is scripturally baptized, he must be made to understand that he is obligated to obey the apostle's doctrine. He cannot keep this covenant unless he knows the apostle's doctrine. This implies that the church must teach the apostle's doctrine (all of it [Acts 20:20, 27, etc.]) in order to edify the new convert.

Summary

The usage of unsound hermeneutics (Bible interpretation techniques) and unsound reasoning lead to other problems. One cannot use either unsound hermeneutics or unsound reasoning in interpretation of the Scriptures and not eventually apply that unsound hermeneutics and/or unsound reasoning to other matters. We must carefully consider each passage before making it apply to us today.

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LESSONS FROM RESTORATION HISTORY

by Frank R. Williams

Benjamin Franklin Changed His Mind

The early churches of Christ in America witnessed many influential changes. One of the greatest was that of Benjamin Franklin. Earl West writes, as he “was developing into a powerful preacher, his name was becoming a household word among Christian families in eastern Indiana and western Ohio by 1846. His knowledge of the Scriptures and his ability to quote copiously from all sections of the Bible were most impressive. The clarity and power of his delivery lured large audiences, increasing his self-confidence. He read the same Bible that the frontiersman studied, and he delivered its message so as to be easily understood. He was one of them; he was their preacher, and here he would always feel at home.” (*Elder Benjamin Franklin: Eye of the Storm*, p. 47).

Named after his famous uncle, the American diplomat and inventor, Franklin was born in 1812 in Belmont County, Ohio. His parents were religious, but he was skeptical of the doctrine of the churches he knew. However, he became aware of Alexander Campbell’s writings which emphasized the authority of the Bible and became interested. On a cold December day in 1834, after hearing Samuel Rogers and Elijah Martindale preach the gospel of Christ, he was baptized into Christ. On January 1, 1845, he sent forth the first issue of his sixteen page journal the “Reformer.” His lacked education and lived at near a poverty level, yet “he threw himself into a work that few others in similar circumstances would have undertaken” (West, p. 35). Franklin was earnest, clear, and simple in both his writing and preaching; he was temperate in everything he did except in labor for the principles which he believed. The common people “heard him gladly.”

The year 1849 brought to fruition a change in the churches of Christ in America. It was generally agreed by many that independently organized churches were incapable of preaching the gospel to all the world. Thus, the American Missionary Society came into existence and would, along with instrumental music in worship, divide the churches of Christ. Benjamin Franklin stood on the side of the “Missionary Society,” though he had nothing to do with the planning or operation of the Convention that brought it about. True to his character, he met the opposition with fairness and kindness. In one response he wrote, “We have given the Convention a favorable notice and still feel confident that what was done will result in good.” Then, he wrote, “Brethren, if you have aught against Christians and what is done by them, speak out in the spirit of kindness and love, and we will reason together. But we entreat of all not to take any rash precipitate steps” (West, p. 74). Through the following years Benjamin Franklin defended the Missionary Society in his preaching and editorial work. He started a publication known as the “American

Christian Review” which became the most widely read journal among churches of Christ and increased his popularity greatly.

Late in 1857, Benjamin Franklin was serving as corresponding secretary for the Missionary Society. Earl West notes, “Through the years that he had defended their right to exist, he had never done so with his conscience fully acquiescing in his utterances” (West, Vol. 2, p. 47). Why would any honest man do such a thing? West answers, “With all of his large heart he wanted the brotherhood to be united; nothing pulled harder upon the treads of his soul than the church might be divided. There were times when he stretched his conscience almost to the breaking point, trying to back the things the brotherhood apparently wanted, when he himself felt they could not be defended” (West, Vol. 2, p. 47). By the end of 1866, Franklin had announced his change of mind and came out fully against the “missionary society.” It takes great courage to change one’s mind, but with Franklin standing where he did it took even more. It took a deep love of truth that burned in his tender heart. He knew beforehand the violent attacks that would come, and come they did. J. S. Lamar wondered how Franklin would answer his own arguments in defense of the Society: Franklin vs Franklin! C. L. Loos wrote, “Now it is true that a man may change, and has a right to change his views. But when and how this could have taken place with the editor of the Review; is very inexplicable to us” (West, Vol. 2, p. 47). George W. Elley charged Franklin with going over to the Gospel Advocate, which fought against the Society through the years, as though that was some great unforgivable sin!

The gospel demands that all people change their mind in repentance, the acknowledgement of being wrong and changing to what is right. However, we must be aware that changing one’s mind does not end at baptism. No one comes into the church with the full knowledge of the perfect law of liberty. Even the inspired Timothy was commanded, “study to shew thyself approved unto God” (2 Tim. 2:15). Every Christian ought to know that learning the word of God is a life time effort, and as we learn, truth sometimes demands a change of mind. Things we thought we knew, we now know are wrong and for the sake of truth must be discarded and replaced with the newly learned truth.

Thank God for those with the courage of Benjamin Franklin who will not allow fame and favor in the eyes of others to stop them from making a needed change of mind.

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My Call To Preach

by E.M. Borden, Pioneer Preacher

Possibly I could not have selected a better subject than the question that will bring before you my right to preach. Have I a right to preach? Whence came my call? If I convince you that I have a right to preach, possibly you will hear me with greater confidence.

If impressions on the mind could be taken as a call to preach, I was called to preach before I became a Christian. From my childhood and before I understood the gospel, I had a desire to preach. I could not at that time have told why.

No man has a divine right to preach unless he has been called, and every true gospel preacher has been called. We are often accused of not believing in the call to the ministry, just because we do not accept the evidence that some people give of the call to the ministry. Dreams, feelings, imaginations, etc. are not to be taken as an evidence of a call to the ministry. We do not believe in a direct call. The apostles were called by the Lord, directly, for the Lord was there, but men are not called that way today. Every man who was directly called was qualified for the work, and could speak in the languages of the various nations who were on earth at that time. Men of this age who mistake a June-bug's noise in the tree top, and the braying of a Spanish jack or who, as Bryan said: "Take chronic laziness" for a call to preach, can hardly preach in their own language correctly; much less the language of others, and shame the God of heaven by claiming that their message is directly from God; thus making Jehovah responsible for their terrible blunders.

Most all preachers who take feelings as evidence of pardon, take the same evidence of a call to preach. Feeling is not an evidence of pardon; neither is it an evidence of the call to preach. We can not believe that such men are called. No man is divinely called who is preaching a false doctrine. Does God call one man to preach one doctrine and another to preach a different doctrine? Occasionally a man will present himself as having been called, but his brethren refuse to accept him. Was he mistaken in his call? Did the Lord make a mistake? If one man could be mistaken in his call, could not others be mistaken? The man who has scriptural evidence of a call to the ministry never has a doubt in his mind as to whether he was really called or answered when some other man was called. Our call is from God, but not directly. Men are called by the word of God or they are not called at all. If the Bible tells us to expect a direct call, we will wait until it comes; and if it does not come we will take it for granted that we are not called. The man who waits today for a direct call will wait in vain.

When a Christian is convinced that he is able and talented, and by experience finds that he can do the work of an evangelist, he is called to the ministry. When the Christians find a man of this kind they are willing to send him and support him.

My right, or my call to preach, is either in the Bible or I am not called to preach at all. If my call is in the Bible, where shall I find it?

John the Baptist was commissioned, called and sent. The apostles were commissioned, called and sent. Evangelists went forth to a direct call; but how do I get my call? John was in a class to himself. His work was limited. When he did all that the commission demanded, his commission ended. No man can preach under his commission. Jesus did not preach under John's commission, for John prepared the way for Christ. The commission that Christ had was different from the commission of any other man. He complied with his commission and no man can labor under the commission that God gave him. The apostles and evangelists had a certain work to do. Their commission was to them. I am frank to say that I am not preaching under the commission given to the apostles. I preach the same doctrine, but under a different commission.

In the first commission Jesus gave to his apostles, he told them to go only to the lost sheep of the house of Israel. They were only sent to one nation. It is easy to see that I am not preaching under that commission, for I seldom preach to a Jew. After his death, burial and resurrection, he gave the apostles another commission. This time he told them to "Go into all the world and preach the gospel to every creature." (Mark 16:16) "Go ye therefore and teach all nations."

Men today are not preaching under this commission for several reasons. First, it was given to them and to them alone. Second, we are not qualified as they were. Third, it has been fulfilled. That commission was given to certain men, who were qualified to carry out the demands of the commission. The commission ended. They could do no more than the commission demanded. They were required in the commission to preach to all nations. Could they do this without being qualified? Did they preach to every creature? Yes, their sound went to all the earth and their words to the end of the world. "So faith cometh by hearing and hearing by the word of God. But I say, have they not all heard? Yes, verily their sound went into all the earth and their words unto the ends of the world" Romans 10:17-18. Now let us read Col. 1:23 "Which ye have heard and which was preached to every creature which is under heaven." These two passages prove they carried out the demands of the commission while they were alive on the earth. That commission has been fulfilled.

This commission was given to certain individuals who were miraculously qualified to carry out the demands of the commission. When that was done the commission ended. When these men did all the commission required, the commission ended. These men had no successors in their office. These men were required to "preach to all nations" "preach to every creature." Did they do

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this? Hear Paul: "So faith cometh by hearing and hearing by the word of God. But I say, have they not heard? Yes, verily their sound went into all the earth and their words unto the ends of the world" Romans 10:17-18. "Which ye have heard and which was preached to every creature which is under heaven" Col. 1:23. These two passages prove that the commission was completed during the lives of these inspired men. They completed the work. They were qualified to fill the place. They finished the work, and the commission ended.

Again when Jesus gave the commission he said, "And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them."

Every man who preached under this commission could do these things. They could cast out devils, they could speak with new tongues, and Paul handled a poison serpent. We can not do these things. These miracles were connected with the commission. They could not carry out the demands of the commission without these signs, especially the speaking with new tongues. If these miracles are still in force, then it might be possible for the inspired men to have successors in their office but the miraculous days have passed.

Paul settles this matter in the twelfth and thirteenth chapters of I Cor. "And God hath set some in the church, first apostles, secondary prophets, thirdly teachers, after that helps, governments and diversities of tongues." These helps of a miraculous nature, diversities of tongues, etc. were necessary at the beginning of the church. In I Cor. 13:8 Paul says: "Charity never faileth: but whether there be prophesies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." They have ceased. Who has miraculous knowledge? Who can speak in languages he has not learned? "For we know in part and we prophesy in part." How did they know in part and prophesy in part? The message was not delivered by one man at one time, but it was delivered at different times and under different circumstances, by different ones of those who preached under the special commission. The revelation came in litle and parts, as Isaiah said: "Precept must be upon precept, line upon line, here a little and there a little." The volume of God's revelation to man has been completed. That which was spoken in little parts, being put together, makes a perfect record. It is sufficient to furnish the man of God unto all good works. The putting together of litle and parts has made the whole, and it is a perfect law of liberty. It is the law of the Lord that is "perfect converting the soul." But listen, "When that which is perfect is come, that which is in part shall be done away," verse 10. The Bible is "that which is perfect;" it comes to us by the great commission. It was spoken in little parts, "here a little and there a little." "That which is in part" the commission to receive and deliver God's message to man is complete, and "That which is in part" has passed away.

If I could speak in languages I had not learned; if I could handle poisonous serpents; if I could drink deadly poison and feel no harm; if I could cast out demons; if I could lay hands on the sick and they would recover; and if I could perform other miraculous things, I might have some right to claim that I am preaching under that commission. Since I can not, I am sure that I am not preaching under the commission given to the apostles. But lest some should misunderstand me, I want to say that the record delivered by these men, under this commission, is yet in force. We must preach it today, but not under their commission. This record must stand until the end of the world.

By this time someone is ready to ask: If you are not preaching under John's commission, not preaching under the commission given to Christ, not preaching under the commission given to the apostles, where do you get your authority to preach?"

Now, since the days of miracles are passed and men can not depend on direct revelation, all preachers must be in a class with Timothy, Titus and others who studied their message before delivering it. Timothy was not inspired. He was told to "study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth" II Tim. 2:15. If Timothy had been under the commission given to the apostles, he would not have been told to study. He would have taken no thought as to what would be said.

Did Paul intimate, in writing to Timothy, that he should help to finish the record? "All scriptures given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" II Tim. 3:16.

Then we must conclude that Timothy's right to preach came through Paul. God gave Christ a commission, Christ gave the apostles a commission, the apostles gave Timothy a commission. But when do we, in this age of the world, get our commission? Listen, here it is: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" II Tim. 2:2. Since that time all true Christians, "faithful men who are able to teach others also," are called to the ministry. God does not require men to preach who are not talented. I am not in a class with the apostles, but I am in a class with Timothy and Titus as far as preaching the gospel is concerned.

Paul wrote his last message, as far as we know, to Timothy. He realized that the end of his earthly pilgrimage was near. He had spent a few years of faithful service to God. He gave this young man a picture of the trials that were before him as a minister of the gospel. "Endure hardness as a good soldier" tells the story of the minister's life. He warns the ministers against youthful lusts. He tells them to avoid useless wrangling. In preaching the word, he was to be "instant in season and out of season." "The time will come when they will not endure sound doctrine." That time has come, but a change will come. . . .

CURRENT ISSUES

by Scott Elliott

The Da Vinci Deception

While watching the trailer for the movie *The Da Vinci Code*, the phrase "Seek the Truth" flashed upon the big screen in between clips from the highly anticipated movie. I read the novel by Dan Brown and I must admit it was an exciting page turner, but there were some things about the novel that disturbed me. I hope everyone who reads the book or sees the movie will not just take Dan Brown's word for everything, but "Seek the Truth" as the trailer for the movie suggests.

Although Dan Brown's book is a work of fiction, he does claim the background information is factual. On the first page of his book, right before the novel begins, in bold print is the word "FACT." On this page he makes the following claim, "All descriptions of artwork, architecture, documents, and secret rituals in this novel are accurate." Is this true? Did Dan Brown do extensive research on all of the background information in his novel, or is this some kind of hoax? I hope people will ask themselves these questions and others like them before accepting a fictional book as truth without checking the facts.

After reading Dan Brown's book, I decided to research some of the claims within the book myself. Since my background is in religion, I primarily focused on this aspect of the book. There were some problems with *The Da Vinci Code* that I recognized upon my first reading before I even began to do my research. First, Dan Brown claims, on page 234 of his novel, the Dead Sea Scrolls were found in the 1950's, but this is simply untrue. The Dead Sea Scrolls were found in 1947. They were one of the biggest discoveries in the 20th century and anyone who takes a college level intro class on Christianity or Judaism will more than likely study and learn about these documents. Dan Brown made another big mistake when it came to these documents. On page 245 of his book, he claims these documents are Christian documents. The Dead Sea Scrolls are not Christian documents. They are Jewish documents. The Dead Sea Scrolls belonged to a Jewish community known as Essenes. Essenes were a sect of Judaism like Sadducees and Pharisees. Many scholars believe the Dead Sea Scrolls predate Jesus, and the documents themselves are manuscripts of the Old Testament and not the New Testament. This information is very easy to find, and it makes one wonder how Dan Brown could have gotten simple and easily available information wrong.

As I began to research the claims of *The Da Vinci Code*, there were other things in the book that did not seem right. One claim the book makes is that Constantine is responsible for our New Testa-

ment canon (231-232). The word "canon" is used by religious people to refer to the books they believe are sacred. Did Constantine decide which books were to be included in our Bible and which were not? Absolutely not! This is another falsehood Dan Brown paints in his book. The Books of the New Testament were already being called Scripture, and canons were being suggested before Constantine was even born. The Muratorian canon was suggested in the late 2nd century and Constantine was not even born until the late 3rd century. Many early Christian writers were referring to the gospels and other books such as Paul's letters as Scripture long before the Muratorian canon.

Another problem with Dan Brown's novel is his questioning of the gospels. On page 231, he claims that "more than eighty gospels were considered for the New Testament." This is simply untrue. There are not eighty gospels known to exist. In fact, there are not even forty gospels known to exist. It is true there are other gospels, but not as many as Dan Brown claims. Why were these other gospels not included in the New Testament? There are many different reasons why they were not included, but one of the main reasons is they were not written by an apostle or anyone associated with an apostle. Some of these gospels were written much later than Matthew, Mark, Luke, and John and they contain radical teachings not accepted by early Christians. Some of these gospels are Gnostic gospels and they paint a very different picture of Jesus. The Gnostics believed that all material things are evil. Therefore, some believed Jesus Christ did not come in the flesh since they viewed flesh as being evil. The apostle John and other New Testament writers addressed these heretical teachings (2 John 8). The fact is, we have the most reliable gospels according to historians, and more importantly, we have the gospels that are inspired by God in our New Testament.

These are just a few of the problems I found with *The Da Vinci Code*. There are many more I could discuss, but I hope these are enough to make people realize Dan Brown's book is more fiction than anything else. God created us to be intelligent creatures. He gave us a brain and the ability to reason. We should use these things to examine the evidence ourselves.

The Da Vinci Deception

The article you just read is taken from a tract written by Scott Elliott. To order the complete tract, contact:

Scott Elliott / PO Box 103 / Wilburton, OK 74578

Turn this hot topic into an opportunity to create discussions about our Lord and His church!

Unsound Hermeneutics and Reasoning

by Marion R. Fox

There are far-reaching implications of not using sound hermeneutics (Bible interpretation techniques) and sound reasoning in our study of the Scriptures. In my first article in this issue of "One Heart", I set forth some problems with interpreting Mt. 28:20. This brief treatise will set forth some more problems with interpretation of Mt. 28:20.

Pentecostalism & Unsound Hermeneutics

Pentecostals commit the same errors in both hermeneutics and reasoning that were set forth in the first article. Pentecostals make Mk. 16:17-20, Lk. 24:44-49, Jn. 20:19-23 (particularly vs. 22), and Acts 1:1-8 apply to modern day people. They fail to rightly divide the Word of God. Their basic argument is:

- If all Christians are obligated to "observe all things commanded to the apostles," then all Christians are to "tarry in the city until they be endued with power."
- All Christians are obligated to "observe all things commanded to the apostles."
- All Christians are to "tarry in the city until they be endued with power."

They follow this argument with the following:

- If all Christians are to "tarry in the city until they be endued with power," then all Christians are to be baptized in the Holy Spirit.
- All Christians are to "tarry in the city until they be endued with power."
- All Christians are to be baptized in the Holy Spirit.

In this context Pentecostals will neglect the words: "... in the city" and place great stress on the words: "tarry" and "endued with power." They speak of tarrying until one is endued with power. By this they mean that one is to tarry until he receives the baptism in the Holy Spirit.

Modern-day Witnessing & Unsound Hermeneutics

When I was a boy, I remember my denominational friends talking about "witnessing for Christ." At that time, I did not dream that my brethren would also make this claim, but many members of the Lord's church are talking about "witnessing for the Lord." Why have they drawn the conclusion that they are witnesses for the Lord? It is evident that they have used unsound hermeneutics and/or unsound reasoning to draw the conclusion that they can be witnesses for the Lord. They have applied part of the great commission to themselves and reasoned that it must all be for us today (including the witnessing — Lk. 24:48 and Acts 1:8). Modern-day witnessing implies that the one witnessing has received some kind of modern-day communication from God (separate and apart from or in addition to the Word of God).

Modern-Day Witnessing & Pentecostalism

At least some brethren have linked their interpretation that non-apostles were included in the instructions of Lk. 24:48 (being witnesses) and have drawn the conclusion that women were recipients of the baptism in the Holy Spirit. This error was set forth on the following website: <http://www.freedominchrist.net/> It is not clear whether or not the author of this article advocates modern-day miracle working, a direct operation of the Holy Spirit in sanctification of the child of God, or something else by his arguments.

The Church in 1850 Used Unsound Hermeneutics in Doing Missionary Work

When the "Missionary Society" was introduced in about 1850 the first place they sent missionaries was to Jerusalem. While I have not been able to find any explicit evidence of why they chose Jerusalem, there is implicit evidence that they based it upon their misinterpretation of Lk. 24:47-49 and Acts 1:4-8. It appears that they thought they must begin in Jerusalem with missionary work but these instructions were for the apostles and there is no implicit evidence that we must begin our missionary work in Jerusalem. Neither is there implicit evidence that we must go to Judaea, then to Samaria, and only then to the uttermost part of the earth (Acts 1:8).

This effort was a total failure in that it was not a ripe field for the work of the Lord. They would have been better off sending missionaries to other fields of work.

Using Mt. 28:20 to Justify Women Preachers

Bob Rowland argued throughout his book for women being in every role a man might have in the Lord's church (including being preachers). In Chapter Twelve, he used the great commission to justify his claim that women may be preachers. This book may be accessed on the internet: <http://www.freedomring.org/permit/> Many of the errors in this book are refuted in my two volumes: *The Role of Women, Vols. I & II.*

Summary

It is very important that the Lord's people learn how to rightly divide the word of truth. Otherwise, they might be led into error of all sorts. I have used the great commission (Mt. 28:20) to illustrate these points but other passages could have been used to illustrate these points.

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Evils of Division — How Brought About

by David Lipscomb, Pioneer Preacher

{This article is Chapter One of David Lipscomb's book: *Christian Unity, How Promoted, How Destroyed: Faith and Opinion.* (1916)}

The great curse of the church of Jesus Christ is division. Christ foresaw that strifes and divisions would be the weakness of the church and the curse of the world. The church of Christ is the light of the world, the salt of the earth. Whatever weakens its power and destroys its influence, injures the world and ruins man. Jesus Christ foreseeing this, in the prayer in which he poured out his soul to God, besought earnestly that his disciples "might be one," that all who believe on him through the words of his apostles "may be one, even as I and my Father, are one." He prayed they might be one, "that the world may believe that thou hast sent me." It is clear that without that oneness among his children, the world could never believe that he was sent by the Father, that is, that he was the Christ the Son of God. Without this belief that leads to the acceptance of him, as Lord and Savior, and the obedience to God, through him, no man can see God in peace.

The apostles in their teachings, everywhere and at all times, condemned and warned against division and strife within the churches as the cause of weakness and inefficiency, of corruption and defilement--that unfitted them for temples of the Holy Spirit, that disabled them from saving their own members and from proving a savor of life to the world.

Christ warned, "a house divided against itself cannot stand." Paul said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment." 1 Cor. i: 10. He asks, "Is Christ divided?"

The church is the body--the spiritual body of Christ, and if Christ is not divided against himself, the members of his body cannot be. When his people divide and strive, they divide the body of Christ, himself; they rend his spiritual body, and sever its members from each other ... worse than his murderers did his fleshly body. His enemies pierced that body, but his children sunder the spiritual body in twain and sever it, member from member, part from part, and leave it torn and lifeless without power to save itself or others. In every letter written by the apostles the sin of division is condemned--the danger is signalled and Christians forewarned against it as the sure premonition of death. The Master and the apostles not only warn against a danger so threatening, and so fatal and fearful in its results, but they give directions how to avoid division, and the way to promote and maintain unity. The Savior prayed, that his disciples might be one, and he gave clear directions as to how they should remain one.

"For I have given unto them the words which thou gavest me;

and they have received them, and have known surely that I came out from thee."--"I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. Neither pray I for these alone but for them also which shall believe on me through their word." John xvii: 8-20.

The apostles also admonished them to speak the same thing, and the oneness of the word, which guides and directs all, secures the unity of the body, growing out of and guided by the word of the living God.

Notwithstanding the prayer and warning of the Savior, the entreaties and expostulations of the apostles, and the specific directions of Jesus and the Holy Spirit to maintain unity, the professed followers of Christ have been divided into striving parties from the beginning, often resulting in war and bloodshed. Many efforts, through the centuries, have been made at union, which have proved abortive.

About the beginning of the present century, an effort was made to find ground on which all sincere worshipers of God could stand in unity, and work together in harmony and love, for the honor of God and the salvation of man. The ground or fundamental basis of union, was, that all should lay aside all theories and practices based on human authority and standing in the wisdom of men, and in all religious service take the word of God as the only guide, and do only the things required in the teachings of Christ and the apostles. It was expressed in the adage, "where the Bible speaks we will speak, where the Bible is silent we will be silent." If they were not to speak in matters of religion without Bible authority, much less could they act without Scripture direction. This meant, no one could teach or practice anything in religion not clearly taught in the Bible. All would do what the Bible required, and would ask of no one to do or submit to what it did not require. This bound all to the word of God--to what was commanded by the Lord. It bound them to do all that was taught, it bound them to reject everything in religion, not taught in the word of God. This would bring unity through the word of God, as the Savior taught it must come. For a time, the effort at union on this basis seemed to work well. Men and women from all churches of christendom and from no church, came together on this basis, and laying aside all theories and practices not required by the word of God, diligently sought to learn what that word required, and guided by the things taught in the Bible, they walked in harmony and love, and success without precedent in modern times,

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crowned their labors in calling men and women to Christ.

Of late years, this unity of faith and harmony of action have been much disturbed. Divisions and discords, threatening the disruption of church and Christian fellowship, have entered in and have well-nigh destroyed the peace, and much weakened the effort of those seeking to unite all worshipers of God in the unity of the faith, and in the bonds of love. This is a dire and fatal disaster to befall an effort so full of promise of good to man, and of honor to the Lord and Master. Can we find the cause of this disaster?

From the beginning there have been two classes in the church. One disposed to strictly construe the Bible and to cling close to its teaching. This class, in all questions that arise, ask, What does the word of God require? And they restrain their practices and service within the requirements of the Divine word.

The other class, interpreting the word of God more liberally or loosely, ask, Is it forbidden? What is not forbidden, they claim the right to practice. A little thought will show the one class walks by the requirements of the Bible. The other walks in the wisdom of men. These do the things suggested by that wisdom, unless it is specifically forbidden by the word of God. The practices of one class necessarily spring from God and his holy word. No practice can be accepted with this class, that does not come from God, and that is not required by his holy word. God is the author of all religious service with this class. The other class looks largely to its own wisdom, and the wisdom of men for authority and for guid-

ance in things of religion, and anything man's wisdom approves may be used in religion unless specifically forbidden in the word of God. These paths rapidly diverge. And those walking in these diverging paths cannot walk together. They cannot live in unity and harmony.

These diverse ways of regarding the services of religion, led to the first division among Christians. They have in all ages of the church, led to divisions. In the days of Luther, the question of infant baptism was raised. He asked, Where is it forbidden? and because not forbidden he retained it. The same question came up with the Campbells, father and son. They adopted the rule to practice only what was required. The son said to the father, Infant baptism is not required in the Scriptures. He responded, It must go then. Under Luther's rule, he and Melancthon were forced to advise Philip of Hesse, that bigamy is allowed, because not specially prohibited.

Under this rule many gross and hurtful perversions of the truth, as well as many sinful and corrupting practices may be brought into the church because they are not specially prohibited in the Scriptures. This principle of interpretation releases men from a close adherence to the will of God as revealed in the Bible, and gives wide license to the introduction of human wisdom as the rule in the church and the life of a Christian. The substitution of human wisdom for the will of God subverts the church from the ends for which it was instituted.

School News & Outlook

by Benjamin J. Williams

The readership of our school journal has increased dramatically in the last several months as the interest in our school continues to grow. Many have already graciously agreed to allow us to visit their congregation and promote the school. Others will be scheduling appointments in the next few weeks. The combination of the success of *One Heart* and of our summer recruiting campaign have made this summer one of the best on record for the school ... and this summer isn't over yet!

This is a perfect time for your congregation to learn more about the work done by the Oklahoma City School of Biblical Studies. Speak with the leadership at your home congregation and encourage them to help us advertise the school. This can be done by allowing us to visit and hand out our brochures and by requesting additional copies of *One Heart* to distribute to the members. In these simple ways, your home congregation can become a great asset to this important work!

Of course, with the increased work of the school comes an increased budget. We are very happy that the Barnes church of Christ with the help of sister congregations and individuals have

been able to keep the school operational and free to all students. We offer our sincere appreciation to those who support the school financially or have in the past. To those of you not yet involved, we ask that you please remember us in the fall and winter when you are making out your budget for the coming year.

We are anticipating a large turnout of students for the Fall semester. Students will be able to choose from a wide array of courses (see the next page for full details). As always, the introductory courses will be offered as they are each and every year. In addition, this year's upper division courses include studies in I & II Timothy and Titus, as well as a look at the history of the Restoration Movement. The Restoration Movement is always a hot topic that fascinates many. As churches try to find a 21st century identity, many turn to Restoration preachers for guidance. The course's instructor, Frank Williams, will cover the history of that era and allow the pioneer preachers to point the church back to the Bible with the Restoration Plea.

... continued on page 10

School News & Outlook, continued from page 9

I hope that I have managed to spark a little interest in you. Perhaps you have taken courses in the past, but the ever present pressure of a busy schedule has kept you away. This fall would be a great time to visit us again! Perhaps you have never taken courses at OKCSBS. Take this opportunity to increase your Bible knowledge and spiritual maturity. Fall is always the best time to begin classes.

Whether you are interested in credit or audit coursework, you will be benefited by the instruction at OKCSBS. Our goal is not to tell you what you should think, but to teach you how to study God's Word. We hope that our students carry away the tools needed to be better Bible students for the rest of their lives.

Perhaps you have been thinking about changing your career. Have you considered preaching? If so, then take advantage of OKCSBS. We offer free classes designed to accommodate people

with full-time jobs. This way, you can investigate becoming a preacher without quitting your day job! You don't have to raise any support or put your secular career on hold. If you decide preaching isn't for you, then you can walk away with free Bible instruction that will help you serve Christ for the rest of your life. If you decide to preach full-time, then you will have received a first-class education that will prepare you to help the Lord's body.

No matter what, we hope that you will make time to prepare yourself for the Master's use. Take the time to enroll at OKCSBS and see the difference it will make in your life. Your faith will come alive and your character will grow.

Take a look at the schedule on the opposite page and decide which courses are best for you and your schedule. We look forward to seeing you for the Fall semester at the Oklahoma City School of Biblical Studies.

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 a 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!

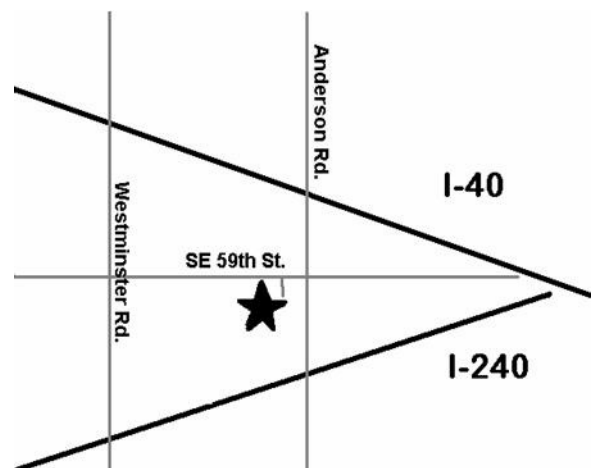
Marion R. Fox: marionfox@okcsbs.com
 Frank R. Williams: frankwilliams@okcsbs.com
 website: www.okcsbs.com
Barnes church of Christ
 6001 Gardner Drive
 Oklahoma City, OK 73150
 Phone: 405-736-1001

Advantages

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

Full-Time Faculty:

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





Course Schedule for Fall '06

- First Quarter: August 22 & 24 — October 10 & 12
- Second Quarter: October 17 & 19 — December 12 & 14 (No Classes, Nov. 21 & 23)

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	Fundamentals of the Faith Course #102 TBA	New Testament Church Course #112 TBA	1st Hour 6:15-7:00 PM	Fundamentals of the Faith Course #102 TBA	New Testament Church Course #112 TBA
2nd Hour 7:30-9:00 PM	General Biblical Introduction Course #122 Benjamin Williams	Hermeneutics Course #132 Marion Fox	2nd Hour 7:30-9:00 PM	Applied English Grammar Course #142 Benjamin Williams	Logic & the Bible Course #152 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: Saul—Solomon Course #302 Benjamin Williams	Restoration History I Course #312 Frank Williams	1st Hour 6:15-7:00 PM	OT Survey: Saul—Solomon Course #302 Benjamin Williams	Restoration History I Course #312 Frank Williams
2nd Hour 7:30-9:00 PM	I, II Timothy & Titus Course #304 Marion Fox	I, II Peter Course #332 Frank Williams	2nd Hour 7:30-9:00 PM	I, II Timothy & Titus Course #304 Marion Fox	I, II Peter Course #332 Frank Williams

SCHEDULE NOTES:

- An Introductory Greek Course will be offered if there is enough interest. **Contact us if you are interested.**
- 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

DON'T MISS OUT!

The Fall Semester for OKCSBS will be here before you know it. Check out the schedule inside to see what courses are best for your schedule.

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

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

THE FALL SEMESTER IS COMING!

First Quarter:

Aug. 22 & 24 - Oct. 10 & 12

Second Quarter:

Oct. 17 & 19 - Dec. 12 & 14

(No Classes, Nov. 21 & 23)

Visit us online: www.okcsbs.com

- Download the printable flyer
- View the full curriculum
- Read past issues of *One Heart*
- Pass the site along to others!



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