

One Heart



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THEME: THE LAW OF CHRIST

Does Christ Have a Law?



Graduate of Northside School of Preaching in Harrison, AR with a Masters in Sacred Literature; over 39 years experience in preaching, local work, and preacher training schools; Instructor for OKCSBS

by Frank R. Williams

The question under which we write may be answered in the following: "...and so fulfill the law of Christ" (Gal. 6:2). Yet, someone may object: "That refers only to helping each other deal with being 'overtaken in a fault' (Gal. 6:1)." However, if Christ has a law in one area, then he has a law! Is the law of Christ a one law constitution?

In looking at the question before us, let us approach it by answering the following questions: 1) Is Christ King? 2) Does Christ have a kingdom? 3) If Christ has a kingdom, does the kingdom have a law? and 4) Is there going to be a general judgment? In answering these four questions we will be able to prove that Christ has a law, a standard authority – a constitution – by which all mankind who live during this age will be judged!

First, is Christ King? Pilate asked such a question and Jesus answered: "To this end was I born, and for this cause came I into the world" (John 18:37). Not only is Christ King, but he is "Lord of lords and King of kings" (Rev. 17:14).

He stands alone with "all authority" having been given to him "in heaven and in earth" (Matt. 28:18). Paul, one of the "ambassadors for Christ" (2 Cor. 5:20), under the authority of Christ used the phrase: "by the name of our Lord Jesus Christ" (1 Cor. 1:10), which referred to the authority of Christ. The point being that Paul and the other New Testament writers wrote what was delivered them by the authority of Christ as King. When Paul was prepared to write on the Lord's Supper, he did so in these words: "For I have received of the Lord that which also I delivered unto you" (1 Cor. 11:23). As an ambassador of Christ he received words from the King and delivered those words to those under that authority. Yes, Christ is King!

Second, does Christ have a kingdom? In answering Pilate's question, Jesus said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight," (John 18:36). Jesus himself declared that he had a kingdom and even identified the nature of it: "not of this world." It is a spiritual kingdom; thus, it is not limited to national boundaries, languages, gender, or race (Gal. 3:28). Christians are those who have been "translated into the

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CURRENT ISSUES**Music In Worship: Traditional or Contemporary?***by Dean Cave*

Due to popular demand, many churches are altering their *traditional* worship to appeal to those seeking a more *contemporary* style of music. Because the terms *traditional* and *contemporary* are subject to different interpretations, we will define them as follows:

1. *Traditional* refers to “singing unaccompanied by any mechanical instrument of music”; since history tells us that was the practice of the primitive church.
2. *Contemporary* refers to “singing accompanied by everything from rhythmic clapping to rock bands.”

When it comes to worship, our main concern should not be whether to hold on to the traditional or go contemporary, but to please God. After all, worship is supposed to be directed toward Him. Jesus gave the two primary requirements for “true worship” in his discussion with the Samaritan woman in John 4:23, 24: “²³But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. ²⁴God is Spirit, and those who worship Him must worship in spirit and truth.” (NKJV)

What Does It Mean To Worship In Spirit?

Let us first look at what it does not mean. Although it is true that worship must be as directed by the Holy Spirit, that is not the meaning here. Jesus told His disciples that when the Holy Spirit came, he would guide them into all truth (Jo. 16:13). So the direction of the Holy Spirit is included in the charge that worship must be in truth. Neither did Jesus mean in worship we were to be guided by our own spirit. That would be contrary to scripture (Jer. 10:23; Mt. 15:8, 9). If I can be guided by my own spirit in worship, then anything and everything is permissible, because almost anything and everything has been done in the name of worship.

Worshiping God in spirit means with the proper attitude. True worship comes from the heart and cannot be found by merely keeping certain forms. It must be done out of a sense of genuine reverence for God and his will. Psalms 2:11 says, “Worship the LORD with reverence, and rejoice with trembling.” Jesus said, “It is written, you shall worship the Lord your God and serve Him only” (Lk. 4:8). True worship is

about God and not about us. To approach it with the attitude of ‘what is in it for me?’ instead of ‘what does God want from me?’ is to miss the point entirely.

What Is Worship In Truth?

Worship in truth simply means according to the truth. What is truth? “Sanctify them by the truth; your word is truth (Jo. 17:17).” God’s word is the only truth in matters of religion. Anything that is not in accordance with that word has no part in true worship. Paul warned the Colossians about the precepts and doctrines of men: “If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh.” Col. 2:20-23 (ASV)

What Is Will-Worship?

Paul is discussing abstaining from certain foods, false humility, worshiping of angels and other practices not a part of New Testament doctrine. While those are the problems he is dealing with at Colosse, the same thing that made them wrong, makes anything else man introduces into worship not authorized by God wrong. The things mentioned did not appear wrong to many of Paul’s readers, or to many today. In fact, Paul says they “have indeed a show of wisdom in will-worship.” Even though they appeared wise, they weren’t. Instead, they were will-worship.

A look at some other versions may be helpful in understanding what the KJV & ASV refer to as ‘will-worship. Notice self in the following: “self-imposed worship” (NIV); “self-made religion” (NASB); “self-imposed piety” (NRSV); “self-imposed religion” (NKJV). According to Thayer, will-worship refers to “worship which one prescribes and devises for himself, contrary to the contents and nature of faith which ought to be directed to Christ.”¹ Vine defines it as “voluntarily adopted worship, whether unbidden or forbidden, not that which is imposed by others, but which one affects.”² Each of these

definitions includes expressions of worship that originate, not in the mind of God, but in the mind of man. Notice, Vine says will-worship includes not just that which is forbidden, but also that which is unbidden. That is Biblical. The charge against Nadab and Abihu wasn't that they had offered that which was expressly forbidden, rather they had offered that which "He had not commanded them." (Lev. 10:1)

Coffman says, "Will-worship means the kind of actions engaged in because they please the worshiper, and not because they were commanded by the Lord."³ I believe that gets to the heart of the matter. In spite of Jesus plainly stating that worship must be in spirit and truth, there are those who see no harm in introducing forms of worship that are foreign to the scriptures. They even cite such motives as "making worship more meaningful." The question is, more meaningful to whom, them or God? Do we know better than God how to make our worship more meaningful or acceptable? What could be more meaningful than offering heart-felt praise in the manner God has directed?

The Spirit Or Letter?

Sometimes, people say things like, "it is the spirit that matters in worship" or that "the spirit is more important than the letter." One church's website had this to say, "Jesus' description of worship 'in spirit in truth' had nothing to do with adhering to rules and everything to do with being honest and sincere in our praise." "Such statements are the equivalent of saying "our attitude is more important than God's truth." The fact is, when Jesus said true worshipers "**must** worship in spirit and truth," He made both equally important. They are not mutually exclusive terms. It is not spirit **or** truth, but spirit **and** truth that define true worship.

Elements of True Worship

When we turn to the New Testament, we find authority for the following: (1) Prayer (Acts 2:42; Eph. 6:18); (2) Singing (Eph. 5:19; Col. 3:16); (3) Teaching (Acts 2:42; 1 Cor. 4:17); (4) Communion (Acts 2:42; Acts 20:7) and (5) Giving (1 Cor. 16:2; 2 Cor. 9:7). Unless you can find scripture either directing or permitting it, anything else introduced into the worship of the church is: (1) not of faith (Rom. 10:17); (2) does not pertain to life and godliness (2 Pet. 1:3); (3) cannot pass the proof test (1 Thess. 5:21).

- | | | |
|---------------------|------------------------|----------------|
| •Burning incense | •Choirs | •Rock bands |
| •Rosaries | •Candle lighting | •Hand clapping |
| •Instrumental music | •Rolling in the aisles | |

What Is Necessary To "True Worship"?

Many, if not most, professing Christian's would object to at least some of the things listed above, while accepting others. For example, most protestant denominations have adopted the use of instrumental music in worship, but do not use rosaries. Among those that reject instrumental music are some who clap rhythmically while singing. They may even see any objections to the practice as "Pharisaical" or "straining at a gnat and swallowing a camel." No right thinking person wants to be guilty of either. But, our desire should be to worship God in the way that **we know** is pleasing to Him. And the only way for us to **know** what is pleasing is for Him to tell us. And He has told us to sing and make melody in our heart (Eph. 5:19), not with our hands or on some instrument.

Speaking of being "Pharisaical," it is a common misconception that Jesus condemned the Pharisees because of their attention to detail. In fact He condemned them for leaving undone the weightier matters of the law. As far as the details are concerned, He said, "These you ought to have done, without leaving the others undone (Mt. 23:23)." So, regardless of whether you consider the "details" in worship a "weighty" matter, there is no justification for treating them as unimportant or subject to the will of man. If any, or none, of the above listed items are necessary to worship, what purpose do they serve? Are we to believe that man can improve on worship as ordained by God? Jesus did not say the Father was seeking those who would worship Him in new and exciting ways, but who would worship "in spirit and truth."

Worship As Entertainment

We live in an entertainment driven society. With TV, movies, video games, sporting events, etc., we have plenty to amuse us. No matter how pure our motives, it is almost inevitable that the desire to be entertained would find its way into our worship. While worship can be, and should be enjoyable, we

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by Frank R. Williams

Restoring the Law of Christ

The United States in the early 1800's, like today, had the basic denominational churches and there was a common "platform of teaching" that ran through each of them. It was this "platform of teaching" that posed the greatest difficulty for those whose aim was to "Speak where the Bible speaks and to be silent where the Bible is silent." In other words, their efforts of going to the law of Christ were greatly hindered by those who adhered to this teaching.

What teaching was so strong that it had the ability to stand in the way of those honest souls who desired to restore the law of Christ? It was a five point platform of teaching introduced by John Calvin (1509-1564) in Geneva, Switzerland. The teaching itself was put into the TULIP acrostic: 1) Total Depravity – mankind is so depraved that he can do no good; 2) Unconditional Election – God chooses those who are to be saved; 3) Limited Atonement – a certain number are to be saved and the number cannot be changed; 4) Irresistible Grace – the Holy Spirit identifies the ones who are to be saved and this cannot be resisted; and 5) Perseverance of the Saints – once saved, always saved. This teaching was enshrined in the Westminster Confession of faith of the Presbyterians and the Puritan traditions in the eastern states of early America. A number of the "restoration" leaders, such as: Thomas and Alexander Campbell and Barton W. Stone were members of the Presbyterian Church; thus, they were thoroughly familiar with the tenets of Calvinism. They saw the danger of this teaching and their efforts to restore the law of Christ. Calvinism is destroyed in the following New Testament words: "And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Calvinism teaches that man is so depraved that he cannot have even one good thought; yet the law of Christ says: "whosoever will!

As a member of the Presbyterian Church, Thomas Campbell fully understood the dangers of Calvinism. Campbell wrote the "Declaration and Address" (published Sep. 7, 1809) which is considered the "Magna Charta" of restoration efforts to bring New Testament Christianity to America. His opening state-

ment is: "From the series of events which have taken place in the churches of many years past, especially in this Western country, as well as from what we know in general of the present state of things in the Christian world, we are persuaded that it is high time for us not only to think, but also to act for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine standard; to this alone we feel ourselves divinely bound to be conformed, as by this alone, we must be judged" (Declaration and Address, p. 23). In those words Campbell set the course of "back to the law of Christ" and away from all man-made creeds; thus, away from the deadly teaching of Calvinism. The purpose of the Address was to emphasize the necessary and essential unity of the church of Christ and to bring to the religious minds of the day that sectarian creeds and denominational rivalries stood as road blocks to such efforts.

The "Declaration and Address" was just that, the first part being the "Declaration" followed by the "Address." In the "Address" Campbell wrote: "That the Church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else; and none else can be truly and properly called Christian" (prop. 1. page 44). It is the New Testament – the law of Christ – that is the authority for all such truth. As in the day of Campbell, so it is today, denominational teaching stands opposed to the law of Christ. Campbell followed the above with these words: "That although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ Jesus hath also received them, to the glory of God. And for this purpose they ought all to walk by the same rule, to mind and speak the same thing; and to be perfectly joined together in the same mind, and in the same judgment" (prop. 1, part 2, page 44-45). Though Campbell did not identify the passage to which he referred, it was no doubt 1 Corinthians 1:10. Thus, Campbell saw the only possibility

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for unity as adhering to the law of Christ. The apostle Paul wrote: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another..." (Col. 3:16).

Once more Campbell wrote: "That in order to do this, nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion, what is expressly taught and enjoined upon them in the word of God. Nor ought anything to be admitted, as of Divine obligation, in the Church constitution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church; either in express terms or by approved precedent" (prop. 1, part 2, page 45). Finally, attention is called to the following: "That division among the Christians is a horrid evil, fraught with many evils. It is antichristian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is antisciptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It is antinatural, as it excites Christian to contemn, to hate, and oppose one

another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion and of every evil work" (p. 47). What is antichristian, antisciptural, antinatural and productive of confusion and every evil work? It is all that is not in the law of Christ. Therefore, the apostle wrote: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, (by the authority of Christ, frw) ..." (Col. 3:17).

The first efforts and the most difficult in the early days of the "restoration" were to remove human authority and replace it with the law of Christ. Though we have moved from the 19th century into the 21st, it is still true; our most difficult work in reaching the lost is to establish in their minds the necessity of the law of Christ above confessions of faith, human creeds, and traditions of men. The words of Christ must prevail: "all authority is given unto me in heaven and in earth" (Matt. 28:18).

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should not measure the success of our worship experience by how entertaining it was, but whether we have truly honored God in a way that is pleasing to Him. And, at the risk of sounding redundant, the only way for us to know what pleases God is for Him to tell us. “Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name (Heb. 13:15).” Whether we are singing, praying, or simply offering praise to God, we know God is pleased with the fruit of our lips.

Justifying Additions To Worship

When it comes to justifying their actions, not many people are as honest as the lady who freely acknowledged that instrumental music is not authorized in the New Testament, and that the early church didn’t use it; but it sounded so pretty she didn’t think God would mind. Besides “I don’t think God will mind,” or its equivalent, there are three common arguments used to support worship for which there is no New Testament command or example.

They had it in the OT: The old covenant has been nailed to the cross (Col. 2:14). Today God speaks through His son (Jo. 1:17; Heb. 1:1, 2). The priesthood being changed there is a change of the law (Heb. 7:12). The former covenant has been set aside (Heb. 7:18). We live under a new covenant founded on better promises (Heb. 8:6). The old covenant is obsolete (Heb. 8:13). Those who seek to be justified by the law have fallen from grace (Gal. 5:4). These and other New Testament passages teach that the old law, having served its purpose, is no longer binding today. There is no support for adopting OT worship. Jesus did not come to “put a new patch on an old garment.”

It doesn’t say not to do it: By that reasoning, we could add donuts and coffee to the Lord’s Supper (that is not a suggestion). In fact, we could add anything we wanted to worship as long as it was not inherently sinful or expressly forbidden.

They have instrumental music in heaven: See Rev. 5:8, 14:2 and 15:2. Revelation is full of symbolism. For example, 5:8 tells us that the golden bowls of incense are the prayers of the saints. So, should we light a bowl of incense every time we pray? Whatever the harps stand for, they are not proof that we should have instruments of music in worship. If they are, it was unknown to the early

church for several hundred years after it was established. There is disagreement among church historians of just how long before instruments were used in the worship of the church, but scholars of many different persuasions agree that the music of the early church was strictly vocal. In fact, vocal music is referred to as “*a capella*,” which literally means “*in chapel style*, or the ‘style of the church.’” Earlier, we defined *traditional* as “singing unaccompanied by any mechanical instrument of music.” The reason this was the tradition of the early church is because it is the music commanded in the NT.

We Can Only Agree On What The Bible Says

We will never have the unity Christ prayed for (Jo. 17:20, 21) if we are guided by what the Bible doesn’t say instead of what it does say. According to Eph. 4:3, we are to endeavor to “keep the unity of the spirit”. So we don’t create unity, it flows from the Spirit; and we keep it by being led by the Spirit inspired word of God. To depart from the Spirit’s teaching, and be guided by “it doesn’t say not to do it”, invites division. Paul said, “as many as are led by the Spirit of God, they are the sons of God” (Rom. 8:14). There is only one reason for insisting on any practice in worship, and that is because God commanded it. Even that which is indifferent (permissible, but not required) should not be practiced if it offends a weak brother’s conscience. That is why Paul said, “if food causes my brother to stumble, I will never eat meat again” (1 Cor. 8:13). There is almost universal agreement⁴ that pure, unaccompanied vocal music is acceptable worship to God. Why not worship in a way that we can agree on based on what the Bible says?

ENDNOTES:

¹ *Thayer’s Greek-English Lexicon* (electronic edition)

² *An Expository Dictionary of New Testament Words*, W. E. Vine, Fleming H. Revell Company, USA (1966)

³ *Commentary on Galatians, Ephesians, Philippians and Colossians*, James Burton Coffman, A.C.U. Press (1984)

⁴ There is a minority that claims the Greek word ‘*psallō*’; translated “making melody” in Eph. 5:19, always means to play on an instrument. If so, it was unknown to the early church. It would also mean playing an instrument was a command for all Christians to obey, regardless of ability. It is noteworthy that none of the Greek scholars that produced any of the 14 English versions that I checked translated *psallo* to play on an instrument. These versions ran from the Tyndale New Testament of 1526, up to today’s popular versions. Even, if for the sake of argument, it was admitted that *psallō* meant play on an instrument, the instrument is named, i.e. the heart.

An Appeal for Your Help!

by Benjamin J. Williams



The work of the Oklahoma City School of Biblical Studies has grown considerably in its work in the last few years. We have doubled the course offerings TWICE in just a matter of years. Just recently we have been informed that our courses have been accepted for credit at a brotherhood university. We have committed ourselves to maintaining college level coursework in a 100% tuition free school. This mission is accomplished.

Local Improvements

On the local scale, we would like to enlarge the student body and encourage more credit students to attend. Auditing courses at OKCSBS has always been the favored choice, because who wants to do homework?! But we believe there is a need for more students with a serious interest in completing the curriculum and going out to preach or serve in other capacities in the churches. To encourage this, we will try to improve our advertising through the *One Heart Journal*, mail outs to congregations, and through advertising in brotherhood papers.

We also want to enlarge the circulation of the *One Heart Journal*. The paper has just nearly doubled its circulation in the three years we have published it, and it has also doubled in size. The full color cover was added last year and has been a great success. Originally, we sent bundles of the paper to congregations, but this became cost prohibitive. We would like to begin doing this again, so we request that interested congregations let us know. Contact us for more details.

On a very local note, the Barnes congregation has been a faithful supporter of the work from the beginning. This support has been clearly seen of late as the

congregation is also investigating options for improving the facilities that they and the school use. This would include designing a portion of the new structure for school use. Please keep us in your prayers as we tackle these tough choices.

Financial Considerations

Our philosophy has always been to do a lot with a little. The current operating budget for 2008 is only \$35,000. Four congregations participate in this work, and we have tried to stretch every dollar as far as it will go in the Lord's service. A student recently commented, "I am always amazed by how much you guys do with so little."

For us to continue to expand this effort, we need more congregations and individuals to be involved and to support the work financially. It may be that you are able to make a one time donation to cover the cost of equipment or to make improvements to the facility. It may be that you would like to make small monthly contributions. All of these are greatly appreciated. Just \$160 per year would cover the cost for mailing the Journal to individuals throughout the year. Less than \$100 per month would cover the expense of the yearly lectureship. We do not waste large amounts of money on overhead or personal enrichment. We try to be the best stewards we can be of the Lord's money and be faithful to the sacred trust of all our supporters.

If you would like to know more or see how you can help, please contact us immediately using the information on page 10. Above all, pray for the church and the Lord's work everywhere!

Teaching Others
To Teach Others
To Teach Others
2 Tim. 2:2



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kingdom of his dear Son" (Col. 1:13). The Colossians were in the kingdom of God's dear Son at this time. Jesus said to Peter (and the other apostles, Matt. 18:18) "upon this rock I will build my church ... and I will give unto thee the keys of the kingdom of heaven" (Matt. 16:18-19). Thus, he revealed that his kingdom and his church are one. Therefore, when Paul states that "Christ is the head of the church" (Eph. 5:23), he is referring to Christ as King of his kingdom. The authority is one, just as the church and the kingdom are one. Let us go back and look at the words of Jesus in Matthew 16:19. He said in referring to "the keys of the kingdom of heaven": "and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The best translations of these words would read: "whatsoever thou shalt bind on earth shall have been bound in heaven and whatsoever thou shalt loose on earth shall have been loosed in heaven." Thus, Jesus was identifying the place of the authority. It was not first in the apostles (earth), but in Christ (heaven). They put the authority of Christ in the word, by which the kingdom, the church, is governed. Yes, Christ has a kingdom!

Third, does the kingdom of Christ have a law? Let us here use the words of Paul, "if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8) If the kingdom of Christ has no law, how do the citizens prepare themselves to live "not of this world"? Did their King leave them to wonder in the dark, hopelessly stumbling here and there, but never sure of anything? That is not the nature of a loving savior! Then, we ask, what is "the perfect law of liberty" in which the citizens of the kingdom are to continue, whereby they may be blessed in their deeds (James 1:25) if it is not the law of Christ by which his kingdom is governed? What is "the royal law" (James 2:8) by which the citizens of the kingdom of Christ may live and not "blaspheme that worthy name by the which ye are called" (James 2:7)? The guiding principle of the citizens of the kingdom of Christ, as they relate to one another and to others, is: "Thou shalt love thy neighbour as thyself" (James 2:8). In these few words we have described the meaning of the word "law." Our word "law" means: "a rule of conduct, recognized by custom or decreed by formal enactment" (Funk & Wagnalls STANDARD COLLEGE DICTIONARY, p. 766, 1966 edition). The New Testament is "a rule of conduct, recognized

custom or decreed by formal enactment" by the apostles of Christ. Yes, the kingdom of Christ has a law; the royal, perfect law!

Fourth, is there going to be a general judgment? Allow Jesus to answer: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). Jesus also said: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). Now, is it possible to have good and evil and not have a law by which one may know good from evil? Remembering that God is not the author of confusion (1 Cor. 14:33), if there is no law by which an honest person may determine good from evil, then God is the author of confusion — but we know better. Paul wrote on this subject: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). Paul in his efforts to help the Corinthians understand the truthfulness of the judgment and that by the law of Christ they would be judged, followed with: "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). Yes, there is going to be a general judgment, and we will be judged by the law of Christ!

Therefore, Paul said: "God ... now commandeth all men, everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31). Friends, Christ has a law. It is the law of righteousness; the righteousness by which we are saved (Rom. 1:16) and by which all will be judged.

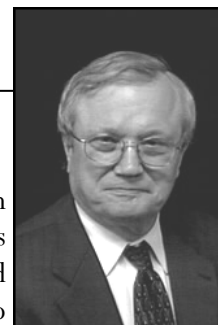
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Who Is Amenable to the Law of Christ?

by *Marion R. Fox*



One of the claims of pacifism is that there are two laws for mankind. The pacifist is forced to this conclusion by passages that speak of the government having the right to bear the sword (Rom. 13:1-6). The sword was used by the Roman government by soldiers who functioned both as soldiers and as policemen. In this context, it seems to be the police side that is being emphasized, but this would also preclude Christians participating in a rebellion against the constituted government. This same principle is also found in 1 Pet. 2:13-17. It is clear, from this passage, that the civil government has the right (duty) to bear the sword. It follows that if a Christian may not: "... bear the sword" and the civil government has the right to bear the sword, then the Christian must not be amenable to these passages (Rom. 13:1-6 and 1 Pet. 2:13-17). If the prohibition against murder prohibits a Christian serving in the military or serving as a policeman, then either the prohibition against murder must not be binding upon a non-Christian or there are two definitions for the word "murder." If this is true, there must be two laws for mankind: (1) the New Testament must only be for Christians and (2) there must be some other law for non-Christians. James Bales applied this principle to marriage; others have applied it to a Christian serving in the military. Still others have applied it to a Christian serving as a policeman.

Murder is a capital sin (one for which a person is to be put to death [Ex. 20:13, Rom. 13:9, and Jas. 2:11]) because man was created in the image of God (Gen. 1:26-27 and 9:6). All non-Christians will be judged by the word of the Lord (Jn. 12:48).

Jn. 12:48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day.

Note in this passage that those who reject the Lord and do not receive His sayings will be judged by His word (those who reject the Lord and do not receive His sayings are non-Christians).

Since God is righteous, He has the same standard of conduct for all mankind (both Christian and non-Christian). This point has been developed in my other lessons on righteous judgment. God is not guilty of equivocation (changing the definition of the word "kill"). God does not: (1) define the word "kill" to allow exe-

cuting a person or killing a person in the line of duty (as either a soldier or as a policeman) for the non-Christian and (2) redefine the word "kill" (not to allow executing a person or killing a person in the line of duty, as either a soldier or as a policeman) for the Christian.

"The Bales Doctrine"

James Bales applied his false doctrine (that the non-Christian and the Christian are under two different laws) to divorce and remarriage. However, this false doctrine does not just apply to the two areas discussed (above), but it applies to the role of men and women in the spiritual realm.

Certain brethren have made the unsound claim that a non-Christian man has no spiritual authority that a Christian woman could usurp. These brethren are teaching that 1 Tim. 2:12 does not apply to the role of a Christian woman to a non-Christian man. There are two serious implications of this false doctrine: (1) It means that if the teaching of 1 Tim. 2:12 is authoritative teaching, then a woman is not forbidden (by 1 Tim. 2:12) to teach a non-Christian man in the way she is forbidden to teach a Christian man. If this were true, she could teach a Bible class containing non-Christian men or even preach to non-Christian men. (2) It means that no authoritative act that she would be forbidden to practice over a man (1 Tim. 2:12) would be forbidden for her to practice over a non-Christian man. If women leading singing and leading prayer are forbidden because they are authoritative acts, then a Christian woman would be permitted to lead singing and lead prayer with non-Christian men present (as long as no Christian men were present). This false doctrine has split churches already and threatens to split more churches. I have refuted this false doctrine in my two books: *The Role of Women, Vols. I & II*.

The Bales doctrine was soundly defeated in the Bales-Deaver Debate. This false doctrine has other serious implications and sound brethren must oppose this doctrine. God is righteous and has one law for all mankind.

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School News & Outlook

by Benjamin J. Williams

The '07-08 school year is at an end, and we are looking forward to '08-09. We have been pleased by the determination of this year's students to finish their course work.

We are trying to set up appointments this summer to talk about the school with local congregations and elderships. Please let us know if you think your congregation would be interested.

The Fall '08 schedule is also finished and published on page 11. Also a ledger size poster of the schedule is available for your local bulletin board. Help us spread the word about the school!

This summer we have made available a full course catalogue and introduction to the school. We are try-

ing to keep brethren more informed about what courses will be offered at what times. We hope the catalogue will help. We have finally added an online application that may be filled out and mailed in at any time.

Truthfully, the summer break came none too soon. Our faculty has had health problems all through the spring semester, and we are enjoying a summer of recuperation! Hopefully, we will all be back to full strength in the fall. Our heartfelt thanks go out to all of you that have kept us in your prayers.

The work never ceases, and we wouldn't have it any other way. Keep praying for the Lord's work and for 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 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 of that congregation. 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 using the information below. For more details and a full curriculum, visit our website!

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Barnes church of Christ

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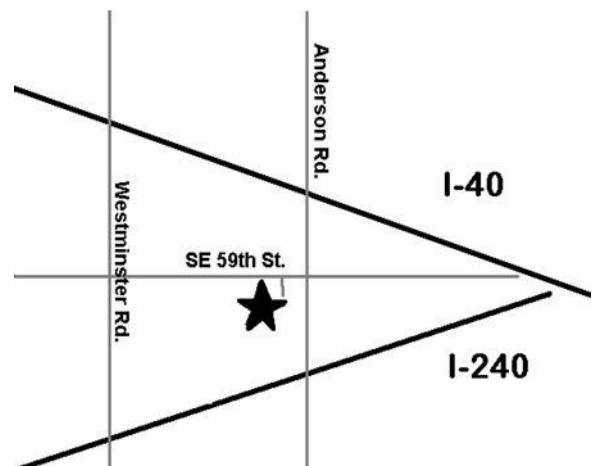
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- Marion R. Fox, Director
- Frank R. Williams, Dean of Students
- Benjamin J. Williams, Office & Editor of *One Heart*





Course Schedule for Fall '08

FIRST QUARTER August 19 & 21 - October 7 & 9

SECOND QUARTER October 14 & 16 - December 9 & 11

No classes November 25 & 27 for Thanksgiving Holidays

1st Period: 6:30-7:15 PM

2nd Period: 7:30-9:30 PM

Introductory Courses

	Tuesday Night	Thursday Night
1st Period	New Testament Church	Fundamentals of the Faith
2nd Period	(1st Quarter) Hermeneutics (2nd Quarter) Genesis	(1st Quarter) General Biblical Intro. (2nd Quarter) Life of Christ

Upper Division Courses

	Tuesday Night	Thursday Night
1st Period	1-3 John	Old Testament Survey: Joshua - Ruth
2nd Period	Acts of the Apostles	Ephesians & Colossians

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Oklahoma City School of Biblical Studies

FALL '08 SCHEDULE INSIDE!

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