


# One Heart



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## WHAT IS THE NUMBER ONE CHALLENGE FACING LOCAL CHURCHES OF CHRIST?

*Frank R. Williams, editor*

It may at first appear a bit of an ego trip for anyone to think they can identify the number one challenge facing the churches of Christ, but the challenge is really not all that hard to identify. About thirty years ago, I undertook to examine the attendance records of churches from which I received their bulletins. At the time, I received a goodly number of church bulletins which came from various states. The results were most interesting!

It was learned that the numbers revealed nearly the same results in congregation after congregation. In comparing the Sunday morning attendance with the Sunday night attendance, the numbers revealed that about half of those who were in the morning worship came back for the evening worship. Then, about 10 to 20 percent of this number attended the Wednesday night Bible classes. This was also true in most of the congregations with which I served as local preacher. However, there was one exception. This one exception was the church in Sparta, MO. The Sunday morning attendance was about 130 on

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# Using Various Translations of the Scriptures, pt. 3

Marion R. Fox

## Introduction

This is a continuation of the articles on the various translations of the Scriptures. I will continue using the NIV (New International Version) by way of synecdoche for all modern-speech translations. In this article we will consider how the NIV translates some passages relating to The Plan of Salvation for the alien sinner. The following chart is taken from my second volume on the work of the Holy Spirit:

### TRANSLATION CHART

C	P		I	O						
O	A		N	R						
M	R	E	N	N	N	N	K	A	T	I
M	A	T	I	R	A	K	J	S	E	G
E	P	R	V	S	S	J	V	V	R	I
N	H	V		V	B	V			L	N
T	R								I	A
A	A								N	L
R	S								E	
Y	E								R	
<-Dynamic equivalent						Formal equivalent->				

This chart compares several translations. The original (on the right) goes all the way to a commentary (on the left). The ASV has been criticized for being “too literal,” but this does not bother me.

## Mistranslations Relating to The Plan of Salvation

The NIV, NASB, ESV, NRSV, etc. have justification at the point of belief (Rom. 10:10). Remember that Calvinists claim that the righteousness of Jesus is “imputed” or transferred to the sinner and that the sin of the sinner is “imputed” or transferred to Jesus.

Rom. 10:10 (NIV) For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

Rom. 10:10 (NASB) for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Rom. 10:10 (ESV) For with the heart one believes and is justified, and with the mouth one confesses and is saved.

Rom. 10:10 (NRSV) For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

Rom. 10:10 (ESV) For with the heart one believes and is justified, and with the mouth one confesses and is saved.

These translations mistranslate this same passage with one being saved at the point of confession. Unless being justified and being saved occur at different points in the process, these translations translate the text of this verse so as to pose a contradiction. Here the

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NIV, incorrectly, translated (twice in this verse) a preposition εἰς as a being verb.

The NIV teaches that sinners are included in Christ at the point of hearing (Eph. 1:13).

Eph. 1:13 (NIV) And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,

In fact, we enter Christ at baptism (Gal. 3:26-27). We contact the blood by baptism (in His death Rom. 6:3). To be “in Christ” is to be in His church or in His body. One is added to the church when he is baptized (Acts 2:47).

The NIV has baptism as a pledge of a good conscience toward God (1 Pet. 3:21).

1 Pet. 3:21 (NIV) and this water symbolizes baptism that now saves you also not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ.

The NIV teaches salvation by “faith only” (Rom. 1:17). The ESV footnote is incorrect.

Rom. 1:17 (NIV) For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”

The NIV, ESV, NRSV, and ESV all have faith being “the gift of God.”

Eph. 2:8-10 (NIV) For it is by grace

you have been saved, through faith and this not from yourselves, it is the gift of God 9 not by works, so that no one can boast. 10 For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Eph.2:8-10 (ESV) For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Eph. 2:8-10 (NRSV) For by grace you have been saved through faith, and this is not your own doing; it is the gift of God – 9 not the result of works, so that no one may boast. 10 For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

A. T. Robertson wrote: “In Eph. 2:8, τῆ γὰρ χάριτι ἐστε σεσωσμένοι διὰ τῆς πίστεως καὶ τοῦτο οὐκ ἐξ ὑμῶν, there is no reference to πίστεως in τοῦτο, but rather to the idea of salvation in the clause before.” (p. 704) Robertson, a Calvinist, admits that this passage does not teach that faith (πίστεως) is the gift of God.

### **The Calvinistic View of Salvation**

John Calvin taught that election was unconditional. This is why Calvinists reject the essentiality of baptism. They view baptism as being a condition (a work) that the sinner performs. In line

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## The Value of Christian Camps

*Benjamin J. Williams*

“The Spirit immediately drove him out into the wilderness. And he was in the wilder-

ness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.” (Mark 1:12-13)

The concept of Christian Camps is a very old part of Christianity, though it has not gone by that name until our own time. In the earliest years of Christianity, disciples recognized the value of time away from the normal routine of life. Creating a new routine modeled after Jesus’ forty days in the wilderness (Matthew 4), these believers, commonly called the “desert fathers” or the “desert saints,” retreated into the wilderness in the third century and began a movement that would develop into the monastic tradition in centuries to come. This group was not hiding from persecution as had their predecessors, but rather they fled from the embrace of worldliness and the corruption that they perceived falling on the church as it was incorporated into the Roman imperial system. While the movement has certainly been guilty of excesses through the years, the central concept

remains solid. A time of distance from the world and a renewed focus on the spiritual disciplines has the power to rejuvenate and reshape the soul.

Though not all are alike, at their best our Christian camps function under this same model, but with an aim directed at our youth. Young people face a constant onslaught of influences that challenge the power of God’s gospel in their lives. Some live in broken homes, where abuse and self-destructive habits are the norm. Others live in affluent homes where too often worldly values replace Christian virtues. Additionally, the current generation of our campers, sometimes called the Media Generation, is the first generation to be “wired in” nearly every hour of the day. They live, play, and learn in the world of technology and are shaped by it. They tend to be more connected electronically and more lonely and isolated personally.

Christian camps provide a way of “unplugging” from the system. It briefly takes the child away from the influences of the world and gives them a chance to breathe in the air of a uniquely Christian environment. For one short week, they get a chance to see their entire world anew through Christian glasses. Their teachers are Christians, their counselors are Christians, and their fellow campers are Christians. They learn from

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God's Word, they worship, and they commune with people who are focused on God. While it is just one week, this seven day stretch has the capacity to renew the weary soul and recalibrate the heart.

What does a day at our camp look like? For our session, the morning begins with a devotional outside. The campers share breakfast together and spend some time cleaning their dorm, learning personal and shared responsibility. The main event for the morning consists of two Bible class sessions divided by age and gender, followed by a "singing class" where we learn new and old songs. After lunch, the kids get some free time for various activities before moving on to the more organized recreation. They are assigned to team that participate in crafts, sports, and Bible bowl study together during the afternoon. After dinner, the kids get more free time to play and make new friends. As the sun begins to set, we have our evening worship followed by our daily Bible over the material covered in classes throughout the day. We wind down with skits and other enter-

tainment before ending the day with a devotional under the stars. The week is made up of five days, full to the brim with learning and growing.

I personally work with Frog Road Christian Camp as a board member and as the co-director of the FaithWeek session hosted there each June. The facility itself is nothing to brag about, and the conditions in Oklahoma's summer months can be predictably unpleasant. Regardless, Faith Week remains my favorite week of every calendar year. It is one week I can count on to refocus my own life and make a lasting impression for the Lord in the hearts of children. If you are interested in helping the work done by the camp or making use of the facilities yourself, you can visit [www.frogroad.com](http://www.frogroad.com) for more details.

"And they were bringing children to him that he might touch them, and the disciples rebuked them. But when Jesus saw it, he was indignant and said to them, 'Let the children come to me; do not hinder them, for to such belongs the kingdom of God.'" (Mark 10:13-14)



average and the evening worship numbered just over 100. This congregation had, as I remember, three or four families with three or four generations who were part of the congregation. If the same type of study was done today, the results would not be any better and more than likely, it would reveal that attendance records have gotten worse. Well, this is interesting, but it does not answer our question: "What is the number one challenge facing the churches of Christ?"

The low numbers for Sunday night and the Wednesday night are not the problem, but a result of the problem. So, what is the number one challenge; thus, the number one problem among churches of Christ? Brethren, you will not like the answer! It is a lack of love for God! You see, no one likes to be told they do not love God as they should; and the charge is then made, "How dare you question my love for God!" However, measuring one's love for God is not out of the question. In order to cool down the spirits of the readers, let us look at another question: "Can one's faith be measured?" If so, how is it done?

James addresses this subject, so we will allow him to answer our question. He wrote: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18). Faith is an inner quality and cannot be seen, however, the evidence of one's faith is not hard to identify at all.

It is seen in the "works" which they do. James uses the word "works" as a synonym for obedience. The Greek word James used here, which is translated "shew," is "deiknuō" and it means, "to give evidence or proof of a thing." James went on to write: "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). Then, he concluded with: "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26). It is easy to see that "faith" without evidence is "dead" and that another can see our faith by our works!

Love, like faith, is an inner quality that cannot be seen; however, it can be evidenced just as faith is able to be evidenced. The apostle John wrote: "And hereby we do know that we know him, if we keep his commandments. (4) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him (1 John 2:3-4). The word "know," which is the Greek "ginōskō" and expresses an intimate relationship. In fact, Thayer says the word "know," is a "Jewish idiom for sexual intercourse between a man and a woman." (See Matthew 1:25 for such a use.) John also wrote: "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:4). Do you get the point? Our love of God is to keep his commandments and our obedience is evidence of our love for God. Jesus said: "If ye love me, keep

my commandments” (John 14:15). It is hard for the subject to be clearer! So, our love of God can be seen, but only as it is evidenced by our keeping his commandments!

Of course, by now you are answering, “What does this have to do with my attendance on Sunday morning and evening, and on Wednesday night?” Good question and it must be answered! Jesus was once challenged to identify the first command of all commandments, he answered: “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment” (Mark 12:30). In other words, we are to love God with all our being! God must come first in our love! In fact, Jesus said our love for him must be greater than our love for family members and even oneself: “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple” (Luke 14: 26). Of course, the word “hate” is used here to express “to love less.” In our love, which is evidenced by our obedience, God must come first in our lives, above everyone and everything!

Before continuing, it is necessary to pull the subject together. Love for God must have the highest priority in the life of a faithful child of God. Our love for God is evidenced in keeping his com-

mandments. The first of all these commandments is to love God with all our being! When this is done, the churches of Christ will be the greatest positive force on earth! I am reminded of Jesus’ words to the church of Ephesus: “Nevertheless I have somewhat against thee, because thou hast left thy first love” (Rev. 2:4). Question, what is “thy first love?” Is it not our love of God? So, what is the evidence that members of the local churches of Christ love God first of all? Let it be here understood, there is no commandment that Christians must be present on Sunday night, or on Wednesday night and that attendance, in and of itself is not the subject of this article. Let it also be understood, men, even elders, have no authority to bind on God’s children what he has not bound. Paul wrote: “Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way” (Rom. 14:13). The subject in this context, verses 1 through 13, is one of binding what God had not bound! But, my brethren, the subject before us is “our love of God” and in our love of God, putting him first in our lives! Failing to attend is only evidence of a greater problem; a real heart problem! Therefore, the final question: “What is the evidence that I love God?” Here, I call your attention to the words of James: “Therefore to him that knoweth to do good, and doeth it

not, to him it is sin” (James 4:17).

Life is filled with activities! Get this now; if I love God with all my being, then, I will put God first in all these activities. There are no activities, be they family activities, civic activities, social activities, or personal activities; that should be allowed to come before my love of God. If I love God before all else, I will take advantage of every opportunity to evidence such love. Nothing will stand between me and God; I desire to feed upon his word; just as the writer said in Psalms: “How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” and “Thy word is a lamp unto my feet, and a light unto my path” (Psa. 119:103, 105)). Yes, of course, you are now asking, “What does this have to do with Sunday night and Wednesday night?”

We like to talk and write about the local church being a “family,” but how is it that we only like to be among these family members once a week. It is as though we have little to nothing in common! When in fact, if we love God, we have everything in common! Our desires to be together should rise above everything else. What is the evidence on the part of those who fail to gather with other family members on Sunday and Wednesday night? Just here, do

you remember the second commandment? Well, it reads: “Thou shalt love thy neighbour as thyself” (Mark 12:31). Do you really think you are helping your brothers and sisters in Christ, by failing to be present in these family gatherings; Sunday and Wednesday nights? Yes, the number one challenge facing local churches of Christ is a lack of love; first, a lack of love toward God, and second, a lack of love toward our spiritual family.

In conclusion, read with me the words of Paul: “For none of us liveth to himself, and no man dieth to himself. (8) For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s” (Rom. 14:7-8). The problem that local churches of Christ have in getting things done, is evidenced of a lack of love for God, and it is seen in our failure to take advantage of opportunities to assemble with God’s family. In so doing, we are failing to evidence our love of God and our brothers and sisters in Christ! Brethren, we can do better! Let elders, preachers, and Bible class teachers start addressing this challenge! So, what are we going to do about it?



with their view that all humans are totally depraved, they claim that nothing done by the sinner (i.e. baptism) can be good. They commit the black-white fallacy in that they view salvation as being by grace-alone or by works-alone. This causes them to deny that any works are involved in our salvation.

The Scriptures use the word “work” (ἔργον) in several different ways: (1) works of the Law of Moses (Rom. 3:20, 28, etc.), (2) meritorious works (Eph. 2:9-10 etc.), (3) works that have been invented by the wisdom of men, and (4) works of obedience to the will of God (Jas. 2:14, 17, 21, 22, 24, 25, 26, etc.). The word ἔργον is usually translated “work” or “works” in the ASV.

The NIV translators did not translate ἔργον as work or works in Jas. 2:14-26. Calvinists have problems with this passage. Note how the NIV translators handled these verses:

Jas. 2:14 26, (NIV) What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? 15 Suppose a brother or sister is without clothes and daily food. 16 If one of you says to him, “Go, I wish you well; keep warm and well fed,” but does nothing about his physical needs, what

good is it? 17 In the same way, faith by itself, if it is not accompanied by action, is dead. 18 But someone will say, “You have faith; I have deeds.” Show me your faith without deeds, and I will show you my faith by what I do. 19 You believe that there is one God. Good! Even the demons believe that and shudder. 20 You foolish man, do you want evidence that faith without deeds is ...

The NIV has the Greek word ἔργον translated as “deeds” in Acts 26:20.

### Summary

Several translations actually teach error on The Plan of Salvation. Such passages as: Rom. 10:10, Eph. 1:13, 2:8-10, Rom. 1:17, and 1 Pet. 3:21 are perverted to make them teach doctrinal error on The Plan of Salvation. These passages are mistranslated to teach: (1) justification at the point of belief, (2) salvation at the point of confession, (3) that sinners are included in Christ at the point of hearing, (4) salvation is by “faith only,” and (5) that baptism is a pledge of a good conscience toward God.

Other passages are mistranslated to support the Calvinist claim that election (salvation) is unconditional.



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## **A REVIEW OF THE 25<sup>TH</sup> ANNUAL OKLAHOMA CITY LECTURES**

The theme of this year's lectureship was: "Why the churches of Christ are not growing at the same rate as in earlier years." Twelve lessons were given and these lessons are now available to be viewed on our webpage and YouTube.

The first thing I would like to do is to thank all the speakers, who so willingly gave their time and effort to prepare the sermons; send them in for printing in our Lectureship Book; then, to deliver them at the appointed time. Without their work, there would be no lectureship!

Second, though the twelve subjects were difficult in their own nature, yet the speakers did an outstanding job. When some selected speakers were unable to take part, others so graciously, at the last "hour," stepped in and carried the load! There is nothing new in this, as local preachers have a full load of activities with their home congregations; then, it seems each year something new comes up. This year, one speaker who serves in the United States Air Force, Jonathan Sumerlin, was deployed overseas. Thus, he was not able to speak and another speaker had to be found. It is

really unfair to even ask a person to step in with only weeks to prepare a sermon; yet, Chris Hill of the Luther church of Christ did just this.

By all reports, this was one of our best lectureships! The positive responses voiced by elders and members alike were unlike anything we have had in the past. Brethren were saying, "This is the first time I have understood this subject." Others made decisions to change their lives. Then, I believe that more lectureship books were sold than at any time. The book cost \$5.00 which is as near the cost of producing it as we can get it. These books are good to be used in Bible classes!

It has been our custom over the last few years to dedicate our lectureship book to faithful members of the Barnes church of Christ and this year, the book was dedicated to Jerry and Eutha Simmons. We were all saddened that Eutha passed from this life before she got to see the dedication. In the past the books have been dedicated to Luther Wyatt, Sam Shemwell, and Minnie Patterson.

As we look forward to the 26<sup>th</sup> Annual Oklahoma City Lectures, we are debating two themes: 1) Can we trust the Bible?" and 2) False charges made against the churches of Christ, answered.

**Help Keep One Heart Growing!  
Donations Welcome!**

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## WARMING BY FIRES WE DID NOT BUILD

*Frank R. Williams*

Years ago I read a book written by Delmar Owens, who preached in the Tulsa, OK, area for many years. In this book was an article entitled: "Warming by Fires we did not build," and I found the article most thought providing then, and I still do. Therefore, the title of this article comes from thoughts of the Owens book.

When Moses sent out the twelve spies to search out the land of Canaan, which God had given them; the land was described as, "surely it floweth with milk and honey" (Num. 13:27). Then, Joshua and Caleb would add the words, "it, is an exceeding good land" (Num. 14:7). In fact, the children would find a land full of farms, animals, houses, and cities; all which they would not have to build. In other words, "they would be warming by fires they did not build." But, that generation would never enjoy the fruits of the land! The reason, a lack of faith in God! As ten of the spies reported to Moses, "We be not able to go up against the people; for they are stronger than we" (Num. 13:31). Though as we all know, Joshua and Caleb reported otherwise, "Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not" (Num. 14:9). This generation would never see the "promised land," but die

in the wilderness. Yet, nearly forty years later, Joshua would lead a new generation of Israelites

into the land of Canaan and they would "warm by fires they never built."

The first generation of churches of Christ served under the oversight of the apostles of Christ. They planted churches throughout world. The second generation churches of Christ were handed the inspired confirmed written New Testament, the church built by Jesus and planted throughout the world, and having a generation of experience behind them. Though things were not perfect in the "hand off," God's plan revealed in the New Testament was perfect! In other words, they were "warming by fires they did not build." Starting not long after the establishment of the church on the first Pentecost following the ascension of Christ to the right hand of Almighty God (Heb. 1:3), trouble entered among God's saved. Luke reported the first problem within the church when Ananias and his wife Sapphira lied to the Holy Spirit (Acts 5:1-9). God took care of this problem as each died; thus, God revealed just how serious he takes sin! In chapter six another problem arose which the



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*Continued from page 11*

apostles handled. Then, in each of the letters written to the congregations reveal a variety of problems with teaching (1 Cor. 15:12), moral issues (1 Cor. 5:1-5), and some who desired to have preeminence among brethren (3 John 9). No, the apostles and the first generation of churches of Christ did not hand to the second generation a perfect body of believers; nevertheless, they were handed the glorious "house of God, which is the church of the living God" (1 Tim. 3:15). Therefore, they were "warming by fires they did not build." But history reveals, as the New Testament was nearing its completion, some forty years from those who first obeyed the gospel, apostasy was already at work. Paul warned of such in Second Thessalonians chapter two, that a great "falling away" (Greek, *apostasia*) would come. Those who "warming by fires they did not build" failed to keep the "fires of truth" burning! The great apostasy took place!

Starting in the early 1800's in America, a hunger for truth, the truth which is able to save lost souls, began to swell up in the hearts of men who desired for nothing but the church as revealed in the New Testament. Step by step they came out of the denominations of the day and step by step they walked into the truth which is able to make them free (John 8:32)! Great efforts were made and suffering experienced, onward they marched in the direction of "the ancient order of things." The churches of

Christ began to appear here, there, and throughout early America as the gospel was preached. They preached under the shade of trees, in houses, in brush arbors, in rented building, and denominational buildings when allowed; but preach they did! The "fires of truth" began to burn and the authority of Christ (Matt. 28:18) became preeminent among the newly planted churches of Christ. Then, a new generation of leadership arose which "warming by the fires they did not build," who were not satisfied with "the house of God, which is the church of the living God." It was a change here and there, and innovations began to appear among God's people. While "warming by fires they did not build" they failed to keep the "fires" burning for the next generation!

The churches of Christ have always had their "Joshua's and Caleb's," but like Old Testament Israel, there were among them those who were like the "ten spies" of Israel. Those who lacked faith in the word of God! As this new generation arose, while "warming by fires they did not build," they failed to abide in the authority of Christ and the "fires" began to burn less and less. Division hit the churches of Christ in 1850's and was finalized in 1906. Then, after a generation of slow but steady growth, the churches of Christ reached a new generation. Beginning with the generation of the 1950's the churches of Christ built larger buildings, the colleges the older generation had built,

grew to the university level. The fatherless were cared for with family houses, with smaller numbers of children; thus, more like a family. The desire to evangelize saw new methods of teaching the truth and the lost were converted; the churches of Christ begin to grow faster and faster. The “fires were burning brightly,” but a new generation grew up among them and begin to move into the eldership of the churches of Christ. Sadly, like the generation that followed the great “restoration” of the first fifty years of the 1800’s, innovations begin to appear among God’s people. Things long ago debated and proven not authorized by the authority of Christ begin to make their way into some of the assemblies of worship of the churches of Christ; such as instrumental music, praise teams of both men and women who would lead the worshippers in song, singing during the Lord’s Supper begin to appear in some churches, then, what became known as the “children church,” where children and some adults removed themselves from one or more of the activities of worship. The question of authority, things authorized by the authority of Christ, became less and less important! Thus, some churches which were once among the churches of Christ were no longer. Some retained the term, while others became known as “Community churches.” On the other hand, some just dropped the words “of Christ;” but if no “of Christ,” then “of” what? Yes,

for years they “warmed themselves by fires they did not build!”

To the present generation, who are now “warming themselves by fires they did not build,” the question comes to you: “What are you giving the generation which will follow?” Will you build within the young now in your charge, a desire for the truth, will you teach them the truth, will you hand them the church which Jesus built, or one which he does not know? Will you warn them that Jesus said: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21-23)? Will you teach them the words of John: “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 John 9)?

As we of this generation prepare to depart this life, and we will, who have “warmed by the fires we did not build,” we must face the question: “What are we leaving the next generation?” Will we leave them with the emphatic word of truth, having firmly planted into their hearts/minds, it is the authority of Christ, or it is nothing, but lost?

## A few words from the dean:

The “Oklahoma City School of Biblical Studies” is a major work of the Barnes church of Christ, with support of sister congregations and individuals. Every dollar received is greatly appreciated! We at the school, under the oversight of the elders who all work in the school, do our best to make each dollar count. If you, or the congregation which you are a member, should be looking for a sound work, would you please consider the “Oklahoma City School of Biblical Studies?”

Even as the school year, 2013-2014, was concluding, we were thinking about year 2014-2015. One of the areas where we have failed is in advertising. There are brethren in the Oklahoma City area, who do not know about the school; and it goes without saying, many in the state of Oklahoma have no never heard that such a school exists. This is our failure! This year, I trust, that this

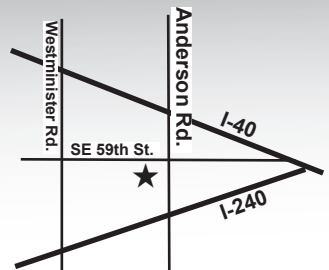
failure will be corrected. An ad for the “Christian Chronicle“ is being prepared and we hope it will appear within the next issue. But we need to do more, in order to let churches know about this work. The “Oklahoma City School of Biblical Studies” offers our brothers and sisters in driving distance of Anderson Road and 59th Street (6001 Gardner Drive) great opportunities to engage in an in-depth study of the Bible and related subjects! Generally, we have six classes each Tuesday night beginning at 6:30. The school offers classes that can help elders, deacons, Bible class teachers, those who desire to preach the gospel, and all who would like to increase their Bible knowledge. All our teachers are now serving as elders, three with the Barnes congregation and the fourth at the Ridgecrest church of Christ in Midwest City. Marion Fox and Frank Williams have preached the gospel for over ninety years between them.



**Marion R. Fox, director**  
**Frank R. Williams, dean**  
**Jerry Gore, instructor**  
**Mike VonTungeln, instructor**

The Oklahoma City School of Biblical Studies is a tuition free, flexible 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. For more details and a full curriculum, visit our website:

[www.okcsbs.com](http://www.okcsbs.com)



# Course Schedule for Fall '14

## August 19 - December 9

	Class One	Class Two
1 <sup>st</sup> Period 6:30-7:15 PM	Jude, & Philemon	Advanced Greek*
	Frank R. Williams	Marion R. Fox
2 <sup>nd</sup> Period 7:45-8:30 PM	The Gospel According to John	I, II , & III John in Greek
	Mike VonTungeln	Marion R. Fox
3 <sup>rd</sup> Period 8:30-9:15 PM	none	I Corinthians
		Marion R. Fox
* Sunday afternoon bonus class: "Catch-up on Greek Class" 2:30 p.m.		

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### TO OUR READERS:

With each mailing of "One Heart," a number of copies are returned by the Post Office due to wrong addresses. We need your help! It cost about fifty cents for each returned copy and this can add up over time; therefore, we are asking our readers to please send us a change of address. If you are planning to move, please send us a change of address at the earliest date. This will allow us to make the needed changes, so you will continue to receive the Journal, and we will save money.

If for some reason you have been receiving "One Heart," but do not desire to receive it, please let us know, and we will remove you name from the mailing list. We understand that someone may have given us your address, but did not ask you first; thus, you had no desire to receive the paper. We hope all who receive "One Heart," even if another requested in your behalf, have found the Journal to be worthy of your reading time.

It is the aim of "One Heart" to have articles that "dig" deep into subjects, so your knowledge may be increased; articles that challenge your thinking about the churches of Christ; articles that deal with evangelism as this must be the passion of the church of Christ; articles that look into Greek words that open up some of the hidden "nuggets;" finally, articles about preachers of by gone years and articles written by them.

-- The Editor



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