


One Heart



OKLAHOMA CITY SCHOOL
of *Biblical Studies*
A Scholarly Journal
Produced by the
Oklahoma City
School of Biblical
Studies

Volume 9, Issue 1
Winter 2016

Inside this Issue:

**Digging Up
Bones** 1,
11 -13
Frank R. Williams

**The Nature of
God** 2-4
John C. Williams

**The English
Standard Version** 5-7,
10
Marion R. Fox

**The Mind Of
Christ** 14
Cled E. Wallace



Digging Up Bones

The older folks among us will remember the preachers of “by-gone-years” saying and the younger among us need to know: “We are only one generation away from apostasy.” This implies a number of things! Therefore, stop and think with me for a few moments

and answer the question, “Just what does it take for apostasy to take place?”

First, before you can have an “apostasy,” you must be within the church! The word “apostasy” comes from the Greek “apostasia” and means: a falling away, defection, apostasy. You cannot have “a falling away, or a defection, unless you are within, in this case, within the church of our Lord Jesus Christ. Therefore, you must start with the church, the church which Jesus said “I will build” (Matt. 16:18) and purchased with his own blood (Acts 20:28).

Second, it must be understood that “the house of God, which is the church of the living God” (1 Tim. 3:15) does not create or produce a teaching (doctrine), but is built by and upon “the teaching of Christ” which is “the pillar and ground of the truth” (1 Tim. 3:15). “Apostasy” takes place by a “defection” from, “a falling away from” “the teaching of Christ!” The church is only increased, as a new “living stone” (1 Pet. 2:5) is set into her and this is done as one obeys the gospel of Christ. Therefore, in order to

Continued on page 11



The Nature of God

John C. Williams

When we speak of God, the words we use are often vague at best, simply because it's rather difficult to comprehend a word like "eternal" in a world defined by time. We use it for emphasis or exaggeration; the word has no true application to our lives on this earth, unless preceded by "not". We are born, we grow up, we grow old, we die. Time moves in one direction, at a never-varying pace (unless you understand relativity and time dilation). How are we supposed to begin to comprehend a being that is outside time. Even the Bible is difficult on this topic that is so alien to us, like describing color to the blind. The best way to describe any aspect of God is the way God has done it Himself in the Bible, and it often involves breaking some rules of grammar to make the point. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58). Even His name, spoken to Moses from the burning bush in Exodus 3:14, "I AM THAT I AM", attempts to convey the timelessness of God. God exists because He exists; a thousand years ago, He exists. Not existed, He simply exists. A thousand years from now (assuming we're still here), He exists. Not will ex-

ist, He simply exists. A mind-boggling concept to be sure, but unless discussed and kept at the forefront of our minds, we have a bad habit of assuming God works and thinks like we do, forward in time, when time simply doesn't apply to Him. He created time, and is exempt from it. The best we can do is use words like "eternal", "omni-chronos", or my personal favorite, "5th-Dimensional".

Alright, eternity is too big an idea for us to really grasp, but that doesn't mean we can't draw some logical conclusions. First, God can see every effect of every decision, both His own, and yours, for the entirety of time itself. If what you had for breakfast this morning has any lasting impact on the world at large (or the life of the bacteria feasting on the leftovers), He knows. This brings us to another big fancy word we have trouble with, "omniscience." God is all-knowing, all-seeing. It makes sense when you think about it. If an eternal being exists outside of time, and can see all of time and everything in it, it stands to reason that being would know everything. It gives new meaning to EVERYTHING God has done. When you make a decision, hopefully you weigh the consequences of that action. But you can only weigh them as far as you can see them, which isn't all that far, even if you're making year-long plans. And you're

most likely wrong a fair amount of the time. But if you see everything, past, present, and future, and know all there is to know, you would never make mistakes, or need to fix a problem.

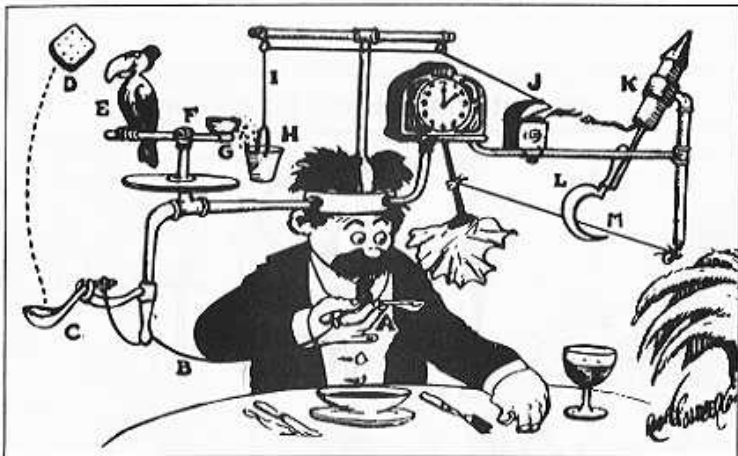
Reuben Garrett Lucius “Rube” Goldberg (July 4, 1883 – December 7, 1970) was an American cartoonist, sculptor, author, engineer, and inventor. Today, he is best known for a series of popular cartoons depicting complicated gadgets that perform simple tasks in indirect, convoluted ways, called “Rube Goldberg machines”.

Individually, each step in the machine makes no sense, and would not lead any rational person to the end goal. But to the engineer who sees the whole picture, it is a beautiful achievement in design and construction. Now replace the engineer with God, the perfect designer, and replace the self-operating napkin with the universe. A series of seemingly innumerable parts, all ap-

parently unrelated to our eyes, have brought us to this time and place, reading this article, on a world of 7 billion other people with their own unique course and place, in a universe that obeys simple yet broad-spanning laws. There’s a saying: “A butterfly flaps its wings in Peking, and in New York we get rain instead of sunshine”. It sounds silly, but the point is that we really don’t understand the complexity of even our own little corner of the universe. But God does. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist” (Col. 1:16-17).

This is where some folks tend to get upset. Because we have freedom of choice, a “free moral agency”. The question being: if God knows what choices

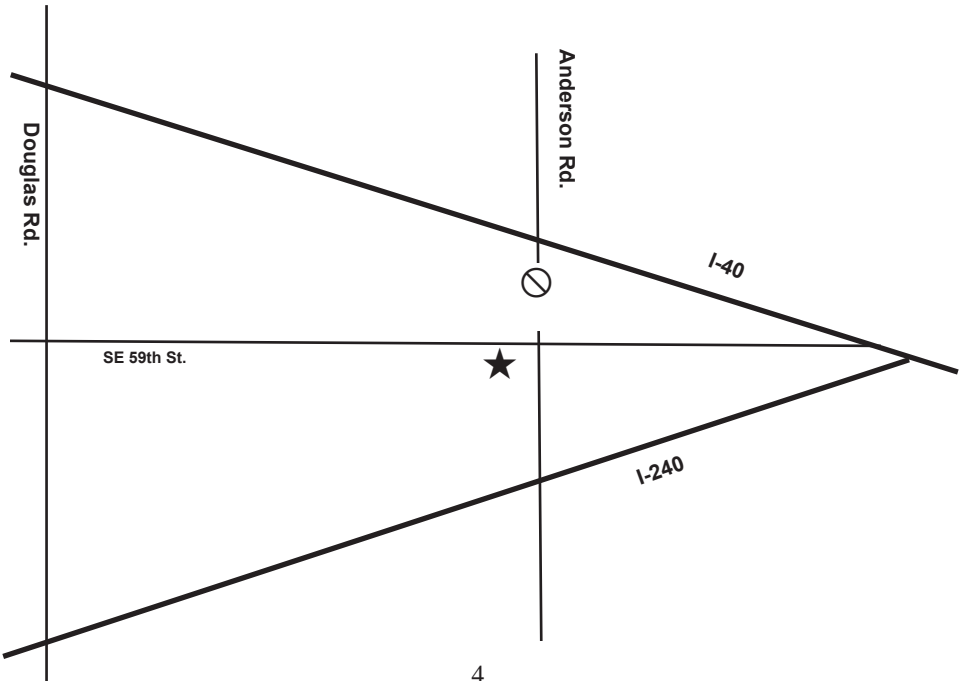
Self-Operating Napkin



I'm going to make, do I really have the freedom to choose?". This problem is most apparent in the betrayal, trial, and crucifixion of Jesus Christ. God's plan of salvation, first announced in the garden of Eden (some 4000 years previous to the event itself), depended on people sinning. Betrayal, gross violations of God's law, and murder, all had to happen to save us from our sins. And God knew it would happen. But knowing a thing is going to happen, and causing a thing to happen, are two very different things. God knew what the leaders and people (and Judas) would do, and He planned accordingly, but it was always their choice. When Jesus chooses Judas to be one of his disciples; he knew his

character: he was one who loved the "bag." In other words, he had the character of betrayal in him! This helps us understand how God can know a thing beforehand without causing it to happen; as Judas acted within his character and fulfilled prophesy while using his own free moral agency! And the same is true today. Sin is choice. It always has been, and always will be. It is the choice to act against the will of an eternal, omniscience God because you think you know better. "O Lord , I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

Due to Construction: Anderson Road is partially closed!





THE ENGLISH STANDARD VERSION

Marion R. Fox

The English Standard Version (ESV) will be considered in this article. This version is being used extensively by brethren. It is imperative that we both consider areas where this version falls short and where it is strong. There are two major factors when choosing a translation: (1) The translational philosophy of the translators and (2) The textual base for the translation.

Translation Philosophy

“The ESV is an ‘essentially literal’ translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, it’s emphasis is on ‘word-for-word’ correspondence, at the same time taking into account differences of grammar, syntax, and idiom between current literary English and the original languages.” (Preface, p. vii)

Textual Base for the ESV

The textual base for any translation is important because without the correct original text one cannot have an accurate translation. “The ESV is based on the Masoretic text of the Hebrew Bible as found in the *Biblia Hebraica Stuttgartensia* (2nd ed., 1983), and on the Greek text in the 1993 editions of the Greek New Testament (4th correct-

ed ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (27th ed.), edited by Nestle and Aland.” (Preface, p. ix) I will not consider the textual base for the ESV in this article. The usage of a different text causes some verses to be left out of the translation. The ESV, NIV, and ASV all omit the following verses: Mt. 17:21, 18:11, 23:14, Mk. 7:16, 9:44, 46, 11:26, 15:28, Lk. 17:36, 23:17, Jn. 5:3-4, Acts 8:37, 15:34, 24:6p-7, 28:29, and Rom. 16:24. (These verses are in footnotes.) In addition, doubt is expressed about Mk. 16:9-20 (in a footnote).

Translational Errors in the ESV

The ESV mistranslates the Greek word (πορνεία – fornication) in Mt. 5:32, 19:9, etc. as “sexual immorality.” This word is translated as “immorality” in Rev. 19:2. Allow me to point out that this translation teaches that the one cause for divorce is “sexual immorality.” There are a number of things that are classified as “sexual immorality.” The following are acts of sexual immorality: telling obscene jokes, wearing immodest clothing, lusting after a person, viewing pornographic literature, viewing pornographic movies, lusting after another person in one’s heart, etc. However, fornication is a sexual act entailing sexual relations with another

person. The translation of the Greek word πορνεία as “sexual immorality” is an overly broad mistranslation of this word. This will lead to divorces for other than fornication (πορνεία).

The ESV mistranslates the Greek word: ἀρραβών as “down payment” in 2 Cor. 1:21, 5:5, and Eph. 1:14 (in the footnotes). This was discussed extensively in my two volumes: *The Work of the Holy Spirit*, Vols. 1 and 2. It also mistranslates Eph. 1:13. Like most other translations the ESV fails to properly translate the participle πειθαρχοῦσιν in Acts 5:32 (best translation ... *to the ones obeying* ...). The ESV has a serious mistranslation of Rom. 8:27 (I have an extensive discussion of this verse in Fox, 2003 and Fox 2005). The one making intercession (Rom. 8:27) is the same one that is searching the hearts in the Greek text (cf. Fox, 2003).

Rom. 8:27 (ESV) And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

Rom. 8:27 (ASV) and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Rom. 8:27 (Fox's translation) 27 And the one searching the hearts knows what is the mind of the spirit, because He makes intercession in behalf of the saints according to God.

John 3:34, Gal. 6:8, 1 Jn. 3:24, and

4:13 are not correctly translated by the ESV (cf. Fox, 2005, pp. 528-529 and 534-535).

The ESV correctly footnotes the pronoun “you” (revealing that it is plural) in 1 Cor. 3:16 and 17. However, the translators did not inform the reader that the words “you” and “your” are plural in 1 Cor. 6:19-20. This is a very important point in the proper interpretation of 1 Cor. 6:19-20. The ESV is also a poor translation of Acts 2:17-18.

The ESV has justification at the point of belief (Rom. 10:10) and salvation at the point of confession (Rom. 10:10).

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 (ASV) for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

The words of Heb. 6:6 are mistranslated to allow for the doctrine of “Perseverance of the Saints.” There is no textual basis for translating this as conditional (the word “if” is not found in any Greek MSS). The word “if” is translated from the words ἐάν and εἰ, neither of which is found in any Greek MSS (in Heb. 6:6 [cf. NA 28th]).

Heb. 6:6 (ESV) if they then fall away, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.

Heb. 6:6 (ASV) and then fell away, it is impossible to renew them again

unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

In addition, the footnote on Mt. 16:18 is misleading. (*Peter sounds like the Greek word for rock.*)

The ESV has Timothy receiving spiritual gifts from the eldership (1 Tim. 4:14). The Greek text has the gifts coming through the laying on of Paul's hands (cf. Fox, 2003, p. 415 and Fox, 2005, pp. 241, 441, 448, 457-458, and 461-463).

The word ἐσήμανεν (translated: "made it known") is not accurately translated. This word reveals that the message of the Book of Revelation is communicated in signs. Premillennials make the language of the Book of Revelation to be literal.

The ESV does not accurately translate the Greek article in Col. 2:12 and in other verses (cf. the KJV).

The ESV translated the abstract noun quietness (ἡσυχία) as an adverb (quietly) in 1 Tim. 2:11 and the same word as a quiet in 1 Tim. 2:12 (making the English reader to be unaware that these are the same word).

Good Points with Regard to the ESV

The Greek verbs in 1 Tim. 5:20 and 1 Jn. 3:9 are correctly translated which is an improvement over the KJV and ASV.

The commandment "fill the earth" (Gen. 1:28) is a better rendering than

"replenish" (ASV and KJV)

The ESV makes a proper distinction between the words of Gal. 6:2 and 6:5. This is an improvement over the KJV and ASV.

Gal. 6:2 (ESV) Bear one another's burdens, and so fulfill the law of Christ.

Gal. 6:2 (ASV) Bear ye one another's burdens, and so fulfil the law of Christ.

Gal. 6:5 (ESV) For each one will have to bear his own load.

Gal. 6:5 (ASV) For each man shall bear his own burden.

The hearing of Acts 9:7 is not properly distinguished from the hearing of Acts 22:9, in either the ASV or the KJV. The translation of the ESV is more precise than either the KJV or the ASV.

Acts 9:7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

Acts 9:7 (ESV) The men who were traveling with him stood speechless, hearing the voice but seeing no one.

Acts 22:9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

Acts 22:9 (ESV) Now those who were with me saw the light but did not understand the voice of the one who was speaking to me.

The ESV translation of the two different Greek word of Gal. 1:6-7 is more precise than the KJV.

THE 27TH ANNUAL OKLAHOMA CITY LECTURES



THEME: Attacks against the Bible

DATES: April 28 - May 1, 2016

PURPOSE:

The purpose of this lectureship is to point out the dishonesty, the foolishness, and the ignorance of those who reject the Bible as the inspired word of God, as they make their so-called claims to prove the Bible is full of contradictions and errors, and that it was written by humans in an ignorant, superstitious and a cruel age.

Barnes church of Christ

LOCATION: 59th street - one block east of Anderson Road
between I-40 and I-240

* Due to construction on Anderson Road north of the building,
use Douglas Road and 59th Street

THURSDAY – April 28, 2016

7:00 P.M. – Johnny Hinton – Tulsa, OK (29th & Yale)

1. The Bible is the Verbally, Plenary, Inspired, Word of God.

8:00 P.M. – Frank R. Williams – Seminole, OK (Barnes)

2. Countering the claim that a benevolent God would not allow suffering?

FRIDAY – April 29, 2016

7:00 P.M. – Bryan Hodge – Killeen, Texas

3. Countering the claim that Genesis chapter one and chapter two are not two creations.

8:00 P.M. – Dan Fredman – Wagoner, OK

4. Countering the false claims made about the purpose of the “Ten Commandments” and other misunderstandings.

SATURDAY – April 30, 2016

9:30 A.M. – Marion R. Fox – Oklahoma City, OK (Barnes)

5. Countering the claim that slavery in the Law of Moses reveals a moral injustice in God?

10:30 A.M. – Gary Rollins – Edmond, OK (North McAuthur Oklahoma City)

6. Countering the claims that the God of the Bible is a moral monster that restricts human freedom?

1:00 P.M. – Bob Sme – Marietta, OK (Merrick Drive church in Ardmore)

7. Countering the claims that the Bible is full of errors in the fields of science, archaeology and history.

2:00 P.M. – Michael VonTungeln – Ardmore, OK

8. Countering what appears to be a moral contradiction, with Jephthah sacrificing his daughter in Judges 11 and God’s rejection of human sacrifice?

3:00 P.M. – Chris Hill – Luther, OK

9. Countering the claims of a few so-called contradictions.

SUNDAY – May 1, 2016

9:30 A.M. – Jeff Hendrix – Oklahoma City, OK (Barnes)

10. Countering the claim that the church is full of hypocrites.

10:30 A.M. – Willard Cox – Big Cabin, OK

11. It is our duty to trust and obey.

1:00 P.M. – Brian L. Berry – Cookeville, TN (Standing Stone, Monterey, TN)

12. Prove all those living after the gospel was given to both the Hebrews and the Gentiles; therefore, all mankind have been amenable to the last will and testament of Christ.

*** SEE *Page 4* for alternative route map due to Anderson Road construction issues ***

Continued from page 7

Gal. 1:6-7 (KJV) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Gal. 1:6-7 (ESV) I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel – 7 not that there is another one, but there are some who trouble you and want to distort the gospel of Christ.

1 Cor. 16:2 is correctly translated (this is an improvement over both the KJV and ASV).

1 Cor. 16:2 (ESV) On the first day of every week, each of you is to put some-

thing aside to store it up, as he may prosper, so that there will be no collecting when I come.

The Greek word ἐπιστρέφω (turn) is correctly translated in: Mt. 13:15, Mk. 4:12, Lk. 22:32, Acts 3:19, 15:19, 26:18, and 28:27. This word is in the active voice and should not be translated as the passive (be converted).

Summary

Overall the ESV is much better than the NIV. It still has the question of the textual base from which the New Testament is translated. The ESV has improvements over the KJV and ASV, but it also has weaknesses.



FIVE F PUBLISHING
The Published Works of Marion R. Fox
WWW.FIVEFPUBLISHING.COM

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

Oklahoma City School of Biblical Studies
6001 Gardner Dr. / Oklahoma City, OK 73150



have an “apostasy” you must have a “defection” from “the teaching of Christ!”

In order for a real “apostasy,” there must be a “defection” from “the teaching of Christ;” thus, attention is called to 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. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (2 John 9-11). Therefore, not only the one who steps out of “the teaching of Christ,” but those who aid such, who “bid him God speed,” are guilty of being “a partaker of his evil deeds” that end in apostasy!

At least these things are required in order to have an “apostasy,” though there may also be other things. It must start within the body of Christ, and work its way out by changing the teaching; and this is how we get an “apostasy!”

Through the years a number of things have been learned. Most have heard:

“Those who ignore history are bound (or doomed) to repeat it;” but this is actually a mis-quote of the original text written by George Santayana (1863-1952), who, in his “Reason in Common Sense, The Life of Reason,” Vol. 1, wrote “Those who cannot remember the past are condemned to repeat it.” However, just for your information, Santayana’s quotation, in turn, was a slight modifica-

tion of an Edmund Burke’s (1729-1797) statement, “Those who don’t know history are destined to repeat it.” With this before us, let us get back to the point! In line with the thought in the words: “Those who cannot remember the past are condemned to repeat it,” or “Those who don’t know history are destined to repeat it;” brings us to the words under which I write: “Digging up bones!”

Just what is the intent of the words “Digging up bones?” The churches of Christ (Rom. 16:16) have had few years of internal peace! This is true of the early church under the oversight of the apostles of Christ. Just how old was the church when “Ananias, with Sapphira his wife, sold a possession” (Acts 5:1) and produced the first internal problem within the church? We have no way of knowing, but the church was very young when her peace was disturbed by their deceitful hearts and false action. How many through the years have tried to deceive the brethren into thinking that they were giving more than they really were? They were “digging up bones” of history not learned!

Now, let us shift our thinking to teachings. How many times has the churches of Christ been in troubled, even divided, by the same teachings; that were debated and proven false, only to be “dug up” by the next generation as though they had discovered a “new” teaching in the Bible that brethren had failed to discover in their “search for the ancient order of things?” Every so

often someone finds the words: "Salute one another with an holy kiss." (Rom. 16:16). Pointing out that we have failed to obey this command! It would be good to notice the word "salute" before going too far just here. It is the Greek "aspazomai" and means: "greet, bid welcome, wish well to 1b) to receive joyfully, welcome." The "holy kiss" is a means of saluting "one another; it is a greeting, a welcoming, or wishing well. A "kiss" is certainly one way to do this, but it is not by any means the only way doing so! In fact, in the same verse, Paul wrote: "The churches of Christ salute you." The word "salute" here is the same Greek word as in the earlier phrase! So, just how did "the churches of Christ" throughout the world greet, express well wishes to each other? It sure was not with a "holy kiss, that being physically impossible!" Therefore, what does it mean to us today? It means, we are free to express our well wishes and greetings in any number of ways, which would include a "holy kiss," but don't bind the "holy kiss" on others!

Another such subject is that of "fasting." Did the early church under the oversight of the apostles at times fast? Yes, she did! The first listing of such is: "As they ministered to the Lord, and

fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). This is the context of sending out Barnabas and Saul (Paul) on their first evangelic journey and it was a very solemn event. The second is likewise a very solemn event, the appointment of elders: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). However, these are the only two times we find the church engaged in fasting. Therefore, it is concluded that the local church is free to "fast" if she so desires; as she gives herself to solemn events. It should be noted, that just going without eating, fasting, is of no spiritual value unless it is with spiritual activities and in both case they prayed! Notice the words: "And when they had fasted and prayed," (Acts 13:3) and with the appointment of elders: "and had prayed with fasting" (Acts 14:23). Thus, it is the spiritual activities, praying and we might add, studying, that are the true value. Here is an interesting question dealing with the subject of "fasting," "How long did they fast?" No one knows the answer to this question today!

Help Keep One Heart Growing! Donations Welcome!

Oklahoma City School of Biblical Studies
6001 Gardner Dr. / Oklahoma City, OK 73150

Another point is being made about “fasting” that needs clarification. It is pointed out that Jesus taught about “fasting” in the Sermon on the Mount; therefore, it must be binding on us today. First, “the sermon on the mount” must be “rightly divided,” if it is to be understood. Here is what Jesus said about fasting: “Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly” (Matt. 6:16-18). A careful reading will reveal that “fasting” here is a very personal matter, and others were not to even know that you are fasting. As Jesus said: “But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast.” Second, there is no command here that one must fast, but that one is free to fast. No new teaching has been found by this generation, and this is not the first generation to bring the subject up, as others have been “digging up bones” before them; that the older generation missed in their “search for the ancient order of things!”

In the 1930’s the churches of Christ were hit with the teaching of “premillennialism” and articles were written and the subject was debated; sadly some

congregations were divided; but for the most part, the teaching of “premillennialism” was driven from the churches of Christ. Even the denominational churches stopped debating the subject with preachers of the church as they were defeated in debate! But as the years have come and gone, some among us started “digging up bones” and have brought the subject back as though they have found something new! Therefore, once more the churches of Christ are being troubled with this false doctrine and a new generation is falling for it. It is false, it is a perversion of “the teachings of Christ,” and no eldership should allow it to ever be heard! Members of the churches of Christ need to do their homework and read the history of the churches of Christ in America; study “The search for the ancient order of things” as written by Earl West.

One thing for certain, those who are “digging up bones” of the past, are “Those who don’t know history” and “are destined to repeat it!” One other thing, “the bones of false teaching” should be left in the grave and the churches of Christ should be saved from them! If it is not in the New Testament, it is either too old, or not old enough! If it is in the New Testament, but not binding upon the churches of Christ, no one has the authority to try and bind it upon the churches of Christ today!

-- Frank R. Williams

The Mind Of Christ

The doctrine that Paul preached was startling and far reaching in its consequences. It was so incredible, measured by all the standards of the time, that both Jews and Gentiles were inclined to reject it. It was at once a stumbling block to the one and foolishness to the other. It dealt with matters that no one could know otherwise than through direct revelation. It was admitted that redemption had to do with the things of God that no one could know but the Spirit of God and he to whom the Spirit willed to reveal them. Paul did not preach a theory merely to be judged by its merits.

In the fullness of the times God sent His Son to redeem them that were under the law, that we might receive the adoption of sons. The Son had the mind of the Father, came to do His Father's will, and in so doing He became the author of salvation to all who obey Him (Heb. 5:8-9). The mind of Christ, then, is the will of the Father.

Paul made high claims when he wrote, "We have the mind of Christ" (1 Cor. 2:16). He did not write or preach as a "natural man" (1 Cor. 2:14). He dealt authoritatively with matters that no eye could see, nor ear could hear, and no heart could even imagine. The things of God that none could know save the Spirit of God were made known to him by inspiration of this same Spirit of God. He could not otherwise know them, and the only way the world could know them is through the writings of such inspired men.

It is difficult, even impossible, to see how there could be any divine authority in religion, or that there could be any such as a walk of faith apart from this inspiration "in words which the Holy

Spirit teacheth" (1 Cor. 2:13). Further, a claim to such inspiration could not be accepted without an adequate demonstration of the fact. This was exhibited in the power to work miracles. Any charlatan can make the claim of inspiration, but proving it by miracles is another matter. When the need for inspiration ceased, the need for miracles was over. Were it otherwise, every man could do that which was right in his own eyes and justify himself by claims of inspiration, and endless confusion would exist.

On the other hand, what a blessed state of unity would follow a general recognition of this simple truth! Paul exhorted the brethren to, "have this mind in you which was in Christ Jesus" (Phil. 2:5). They were invited to imitate him as he imitated Christ. We can know the mind of Christ only as we are acquainted with His life and teaching. This is revealed in the New Testament. Any manner or philosophy of life not based on New Testament teaching has a shallow foundation and cannot be a life of true faith.

The great need of the world is an abundance of plain New Testament teaching. No scheme or novelty can take the place of it. In that way alone can men know the mind of Christ. The mind of Christ is the standard by which the claims of all must be judged. "Hold the pattern of sound words which thou hast heard of me," Paul wrote in Second Timothy 1:13. Here is the mind of Christ. Unsound words point to an unsound mind. The mind of Christ has been put in a pattern of words. The mind of man must be changed to fit this pattern before it can be truthfully said that he has the mind of Christ. This is why the gospel was preached "for obedience of faith."

-- Cled E. Wallace (Deceased)

WORDS FROM THE DEAN:

The school year 2015 – 2016 got off to a good start, teachers teaching, students learning; and the ladies preparing great meals between the first and second class periods! We had more husbands and wives coming than ever before and this is a great improvement.

The first semester went well, and Marion Fox was invited to go to Ghana and teach classes and preach. This required that we change the date we generally take off for Thanksgiving and move the week off to the end of the semester for Marion to make the trip to Ghana. The students were glad to make the necessary change.

Marion's trip started out with bad weather as he neared the landing location, so the plane went to a second place. The result was that his suitcase which had his clothes in it was lost; thus, he was short on clothing and had to purchase more. Like a true "trooper" Marion went right on teaching and preaching! Seven were baptized and more followed after he departed. His clothes were also found at the airport upon his return to depart. We are all grateful for the Director of the "Oklahoma City School of Biblical Studies" to have such a great opportunity to teach and preach the gospel of Christ in Ghana!

The second semester started with a necessary change, as near the end of the

first semester I begin to have greater health problems and they have continued through the second semester, but we are blessed by having Jerry Gore to step right in and teach my class; thus, the class never missed a beat! Of course, I miss teaching and having the fellowship that we have in class!

The subjects for the school year: 2015 – 2016, are: Advanced Greek, Acts of the Apostles (a two hour class), The Gist of the Bible, and I Corinthians. All subjects are covered in depth, as no subjects are skimmed over in the "Oklahoma City School of Biblical Studies." It takes us longer to cover subjects, but we desire to fully cover each subject to give our students the opportunity for great knowledge!

Of course, one of the good things the school has is that our ladies prepare a full meal each week, which is served between the first and second class periods. This allows our students to come to class without having to worry about eating beforehand. This is also great for our husbands and wives teams who attend the school.

Our faculty prepares their own material, and it is generally printed by the school in our own building and given to the students free of charge! On occasion, books are ordered, but then, these books are sold at the purchasing cost as the school is not in the money making business!

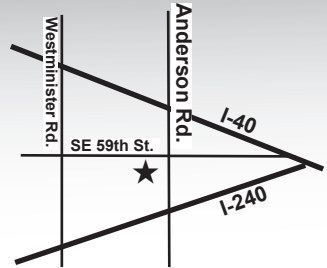
-- Frank R. Williams



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



www.okcsbs.com

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