

# One Heart



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## Jesus: King of His Kingdom

by Bryan Hodge

This is a Presidential election year. America is a representative republic, or representative democracy. There is a system in place for selecting the President, Congressional Representatives, and Senators.

What if Jesus was on the ballot? Would you select Him as King of your life? Is He truly King of your life?

### Choice

There is a sense in which we choose. (1) If I recognize Jesus as King of my life, then I recognize His authority over me. Jesus asked, “Why do you call Me ‘Lord, Lord,’ and not do the things which I say?” (Luke 6:46). Moreover, He taught, “The Kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ for indeed, the Kingdom of God is within you” (Luke 17:20-21). The Kingdom of God is also the Kingdom of Christ (Ephesians 5:5). H. Leo Boles comments (on Luke 17:20-21), “This Kingdom is not of such a nature that they could, with the fleshly senses, locate it here or there. This Kingdom is within you.” (Boles, A Commentary on the Gospel of Luke, p. 334). Burt Groves comments, “No marching army would conquer Rome, and no earthly monarch would sit on a

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## The Editorial Pen

### The Church: The Most Important Institution In The Whole World

Just what is the church? Before reading any more of this “editorial,” stop and think about how you personally would answer this question on an essay test. It is true that most of us know the Greek word, for preachers have repeated it over and over in your hearing; and articles have been written in which it has appeared. The Greek word is “ekklesia” and it means: to call out of and to. It needs to be understood, that in New Testament times, the word was used to represent a group of people who had been called out to assemble together for a particular cause or purpose. It was never used exclusively to refer to a religious people.

First, in the time of Jesus and his apostles, the word “ekklesia” was a common noun, never capitalized, used in the ordinary everyday language of the people. Notice how Luke used it in Acts to describe the events that took in Ephesus as “the whole city was filled with confusion” (Acts 19:29). They were “confused” because “Some therefore cried one thing, and some another” (verse 32). Now, what was the result of this “confusion?” Luke wrote: “for the assembly (ekklesia) was confused; and the more part knew not wherefore they were come together” (verse 32). Notice the Greek word Luke used is “ekklesia!” These folks had been “called out of their

homes, their shops, and elsewhere into the streets; but also notice that while in the streets Luke calls them an “ekklesia!” This event shows to us that the word was an ordinary word, used every day in the lives of the people of the first century to describe even a “confused” “ekklesia” where some “cried one thing, and some another.” It is during this time that the “townclerk” (verse 35) speaks and says to them: “But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly (ekklesia)” (verse 39). Notice that he calls this “ekklesia,” by implication “an unlawful ekklesia!” Then, saying a few more words, then, he concluded: “And when he had thus spoken, he dismissed the assembly (ekklesia)” (verse 41). Therefore, it is concluded that the Greek word “ekklesia” is not a magical word, only used to refer to the people of God in the New Testament, but an ordinary word used every day by the people of the first century, as they referred to people who were “called out of one place into another.”

This naturally brings us to Jesus’ statement: “And I say also unto thee, That thou art Peter, and upon this rock I will build my church (ekklesia); and the gates of hell shall not prevail against it” (Matt. 16:18). Jesus is simply saying that he is going to call the lost out of the

world, by means of the gospel (Rom. 1:16), into those that are saved. This makes the institution of the “ekklesia” which Jesus is promising to build different from any other “ekklesia!” Before continuing, let it be noted that the Greek word is feminine; thus, the “ekklesia” is a she and should be thought of in this term. Therefore, she is his, as the builder; but as Paul said Acts 20:28, he also purchased her with his own blood! She is different as those who are being saved are added to her (Acts 2:47). She is his as those who are in her have been baptized into her having one spirit: “For by one Spirit (more than likely referring to one disposition, frw) are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (1 Cor. 12:13). Therefore, we are not surprised to read: “... Christ also loved the church, and gave himself for her; That he might sanctify

and cleanse her with the washing of water by the word, That he might present her to himself a glorious church, not having spot, or wrinkle, or any such thing; but that she should be holy and without blemish. ...” (Eph. 5:25-28). How can we not love the “ekklesia” of Christ?

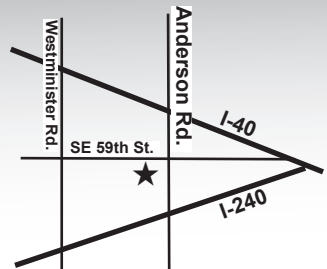
So, what is the church of Christ? She is a worshipping, edifying, saved people; she is a working saved people who desire to teach the gospel of Christ to the lost, by which they may be saved (Rom. 1:16); she is a people of compassion to help those who are in need (Gal. 6:10)! Yet, she is not a benevolent institution but an institution that is benevolent! She is not all things to all people but the saved, who is made up of people who are not perfect, meaning they are not without sin; but people who seek forgiveness when they do sin by repentance and prayer (1 John 1:9, Acts 8:22)!



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

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## Some Alleged Contradictions in the Scriptures

Marion R. Fox

Atheists repeatedly allege that the Scriptures contain contradictions. I affirm that there are no contradictions in the Scriptures when both sound hermeneutics and sound logic are employed in interpretation of the Scriptures.

A contradiction is broadly defined as: “a proposition, statement, or phrase that asserts or implies both the truth and falsity of something” (Merriam-Webster, Vol. 10) For every proposition  $p$ , it is false that both  $p$  is true and  $p$  is false; or,  $\sim[p \wedge (\sim p)]$ . In other words, a proposition cannot be both true and false at the same time and in the same context.

*Does the New Testament Have Contradictory Instructions Regarding Church Discipline?*

### Matthew 18:15-20

In Mt. 18:15-20 Jesus gives the following instructions: (1) If one’s brother sins against him, he is to go privately (with just the two parties present) and show the one who sinned his fault (his sin). (2) If the brother would not hear him, he was to bring one or two witnesses in order to establish the word. (3) If the brother would not hear the witnesses, he was to tell it unto the church. (4) If he refused to hear the

church he was to be treated as a Gentile and a publican by the one against whom he sinned. This passage does not tell us how we are to approach the brother (gently or sharply). This passage does not specify how the problem is to be addressed. The answers to these questions must be in harmony with the remainder of the Scriptures.

### Romans 16:17-18

In Rom. 16:17-18 Paul gives the following instructions: (1) The church was to mark those who caused divisions and occasions of stumbling. (2) The church was to turn away from those who caused divisions and occasions of stumbling. This passage does not tell how many admonitions we are to give before marking them. This passage does not reveal whether we should be gentle or sharp in dealing with the one causing divisions and occasions of offence. The answers to these questions must be in harmony with the remainder of the Scriptures.

### 1 Corinthians 5:1-13

In 1 Cor. 5:1-13 Paul gives the following instructions: (1) The church was to gather together and deliver the one who had sinned to Satan in order that he might be saved. (2) The church was to put away the wicked man. There are no specific instructions on how many admonitions the sinner is to have. There are no specific instructions on how the

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guilty party is to be approached (gently or sharply) in this passage. The answers to these questions must be in harmony with the remainder of the Scriptures.

### **Galatians 6:1-2**

In Gal. 6:1-2 Paul gives the following instructions: (1) If a man is overtaken in a sin, the spiritual members (mature Christians) are to restore him. (2) The ones trying to restore the brother are to have a spirit of gentleness. (3) Paul warns that not being gentle might come back upon the one doing the restoring, and (4) They were to bear each other's burdens (this is an overload burden). This implies that the one caught up in sin needs help of some sort in dealing with his sin (e.g. strength to resist the temptation). The help might be as simple as the presence of a spiritually-minded person to encourage him. This passage does not reveal how many admonitions the guilty is to receive. The answer to this question must be in harmony with the remainder of the Scriptures.

### **2Thessalonians 3:6-15**

In 2 Thess. 3:6-15 Paul gives the following instructions: (1) The church was to withdraw from every brother who walked disorderly and not according to the tradition that they had received from Paul. (2) The church was not to have any company with anyone who would not obey Paul's words. (3) The church was not to treat the brother from whom they withdrew as an enemy, but treat him as a brother. There are

no specific instructions on how many admonitions the sinner is to have, but it is reasonably assumed that the instructions will conform to the remainder of the New Testament. Much has been made about the word "disorderly" in 2 Thess. 3:11, but Paul limits his usage of the word to "not working" (*μηδὲν ἐργαζομένου* - pronounced "*maden er-gazomenous*"). This participle explains the adverb "disorderly" (*ἀτάκτως* - pronounced *ataktōs*). I have seen a number of preachers who try to make this word apply to just about any sin, in spite of the fact that Paul defined it as "not working." They were being truant from their jobs (not going to work). This passage does not reveal how the brother is to be approached (gently or sharply). This passage does not reveal how many admonitions the guilty brother is to receive. The answers to these questions must be in harmony with the remainder of the Scriptures.

### **2Timothy 2:24-26**

In 2 Tim. 2:24-26 Paul gives the following instructions: (1) They (the church) were not to strive, but be gentle towards all. (2) They were to forbear. (3) They were to be meek. (4) They were to correct those who had sinned. (5) This was all intended to recover the fallen brother. There are no specific instructions on how many admonitions the sinner is to have, but it is reasonably assumed that the instructions will conform to the remainder of the New Testament.

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### **Titus 1:13-14**

In Tit. 1:13-14 Paul gives the following instructions: (1) They were to reprove them sharply. (2) The purpose of this sharp reproof was to cause them to be sound in the faith. There are no specific instructions on how many admonitions the sinner is to have, but it is reasonably assumed that the instructions will conform to the remainder of the New Testament.

### **Titus 3:10-11**

In Tit. 3:10-11 Paul gives the following instructions: (1) A factious man was to be rejected after a first and a second admonition. There are no specific instructions on how much time (if any) we are to allow between the first and second admonitions. The answer to this question must be in harmony with the remainder of the Scriptures.

What are the alleged contradictions between these various passages? First, in Mt. 18:15-20 we have the discipline involving four stages: (a) Go to the brother privately, (b) take witnesses who reprove the guilty party, (c) take the matter to the church which reproves the guilty party, and (d) the innocent party is to treat the guilty party as a Gentile and a publican. Second, in Rom. 16:17-18 some see either one or possibly two stages (mark them and turn away from them); however this passage does not answer the question of how many admonitions. Third, in 1 Cor. 5:1-13 some see either one or more stages (the church was to gather together and

deliver the sinner to Satan). However, this passage does not answer the question of how many admonitions. Fourth, in 2 Thess. 3:6-15 some see either two or three stages (withdraw, have no company with him and treat him as a brother). However this passage does not answer the question of how many admonitions. Fifth, in 2 Tim. 2:24-26 some see four stages (not strive but be gentle, to forbear, to be meek, to correct the one who had sinned, and to recover the fallen brother). However this may entail less than four stages because some of these things can occur at the same time. However this passage does not answer the question of how many admonitions. Sixth, in Tit. 1:13-14 they were to reprove the sinner sharply with the purpose of the sinner being sound in the faith. Some assume there is only one stage in this passage, however this passage does not answer the question of how many admonitions. Seventh, in Tit. 3:10-11 the factious man was to be given two admonitions.

Many of the problems with interpretation of this passage are based upon assumptions about the passages. One particular assumption is that there is a "one size fits all" application from these passages.

### **Alleged Contradictions**

We have instructions to be gentle and meek (Gal. 6:1 and 2 Tim. 2:24-25) and instructions to be sharp (Tit. 1:13). These would only be contradictory, if they related to the same persons and



## Greek and the ΣΟΦΙΑ of God

There are several English words that cause confusion in our interpretation of the Scriptures. We will consider one English word that causes confusion in this brief article. The English word “preaching” causes confusion for some Bible students. Other English words will be considered in later articles.

### Definitions from English Sources

The word “preaching” is both a noun and a verb (participle) in English. As a noun it means the things taught or the things preached, i.e. the doctrine. As a participle it refers to the act of teaching or preaching.

### The Greek Noun κήρυγμα

The Greek noun κήρυγμα (pronounced *kērugma*) is found eight times in the Greek New Testament. It is always translated “preaching” in the KJV.

κήρυγμα (“κηρύσσω), ... *that which is promulgated by a herald or public crier, a proclamation by herald*” (Thayer, p. 346) “1. *proclamation, announcement by a herald ... 2. elsewh. in our lit. proclamation, preaching by a herald sent by God ...*” (BAG, p. 432) Strong’s # 2782

### The Greek Verb κηρύσσω

The Greek verb κηρύσσω (pronounced *kērussō*) is found 61 times in the Greek New Testament. It is variously translated: preaching (8 times),

preach, preached, published, etc. in the KJV.

κηρύσσω “*to be a herald; to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed*” (Thayer, p. 346) “1. *announce, make known by a herald ... 2. proclaim aloud – a. gener. speak of, mention publicly ... spread the story widely ...*” (BAG, p. 432) Strong’s # 2784

### Various Passages That are Misunderstood

The first passage that causes problems in interpretation is with the word κήρυγμα in Mt. 12:41. I have an extensive discussion of this verse (and the parallel – Lk. 11:32) in Fox, (2003) *The work of the Holy Spirit, Vol. 1*, pp. 17-24.

The second passage that causes problems in interpretation is with the word κήρυγμα in 1 Cor. 1:21.

1 Cor. 1:21 *For seeing that in the wisdom of God the world through its wisdom knew not God, it was God’s good pleasure through the foolishness of the preaching to save them that believe.*

It is not the act of preaching (a verb – participle) that was viewed (by those rejecting the gospel) as foolishness. It was the things that were being preached

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same situations. If they related to different persons or possibly to different situations, there would not necessarily be a contradiction. Clearly, the “one size fits all” view of discipline is not sound doctrine here.

We have instructions to conduct the discipline in three stages (Mt. 18:15-20) and to conduct the discipline in two stages (Tit. 3:10). These would only be contradictory, if they related to the same persons and same situations. If they related to different persons or possibly to different situations, there would not necessarily be a contradiction. Clearly, the “one size fits all” view of discipline is not sound doctrine here.

### **Additional Remarks about Church Discipline**

Just how many admonitions should we give a brother (or sister) who is caught up in sin? First, we have two admonitions for one who is a heretic (one who divides the church). How can we give less than two admonitions to one who is caught up in sin? Second, a brother who commits a sin against an individual is given three admonitions (Mt. 18:15-20). Since a private sin (Matthew 18) warrants three admonitions would not a private sin (that was not against another brother) warrant three admonitions?

Note the sequence of events in 2Tim. 4:2. This passage gives the sequence of actions that should be followed in dealing with problems: (1) We should reprove (show what is both right and wrong in the matter), (2) We should rebuke (from other Scripture we deem that we only rebuke after it has been determined that the brother both knows that he has done wrong and he has been proven to be guilty of sin), and (3) We should exhort (we both exhort him to repent and to make changes in his life consistent with the teachings of the Scriptures). Any discipline must be righteous. Note the following link to my articles on righteousness: <http://www.fivefpublishing.com/righteous.pdf> In this series of articles I have established that righteous judgment will give a fair and equitable evaluation of the evidence before guilt is determined.

### **Summary**

There are no contradictions in the Scriptures. The “one size fits all” view of church discipline is not sound doctrine. If we are righteous, we will be fair with anyone accused of sin. We will consider the possibility that they have been wrongly accused of sin and look at the facts before we make a decision.



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(the message – the gospel [the word of the cross {1 Cor. 1:18}] that was foolishness to them.

The Greek noun κήρυγμα (*kērugma*) is found in: Mt. 12:41, Lk. 11:32, Rom. 16:25, 1 Cor. 1:21, 2:4, 15:14, 2 Tim. 4:17, and Tit. 1:3.

### Concluding Remarks

It is unscholarly not to recognize that the English word “preaching” can be ei-

ther a verb or a noun and not to research to see whether the word (in some particular verse) is a verb or a noun. One does not have to know the Greek language to see this point.



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## WORDS FROM THE DEAN:

The second half of the school year, “2016 – 2017,” will start up January 17, 2017. This gives you time to mark the date, make your plans, and prepared to become a student in “Oklahoma City School Biblical Studies” in Oklahoma City, OK.

The school is for those who desire to increase their personal Bible knowledge; those who are preacher, or who would like to become a preacher; those who are, or who would like to become an elder; those who are, or who would like to become a deacon; those who are, or would like to become a Bible class teach; and those who are, or who would like to become a person who does home Bible studies. It is open both to men and women, the young and the old! We have had all these in the school at one time or another!

There is one other point that must not go unnoticed! This is the spiritual fellowship the school offers to each student! It maybe you need greater spiri-

tual fellowship, the “Oklahoma City School of Biblical Studies” is a place you can find it! As the minds of the students engage in a deep study of the inspired word of God, as the scriptures are opened before your eyes, and you hear: “Now I see it!” Real spiritual fellowship brings refreshment to the spirit! At the same time, there is no question too small, nor is there one too great! This is not to say, that our teachers have all the answers on “the tip of their tongue,” but they will search and study, and do everything within their power to give you a Bible answer that you can understand! At the same time, we teach that the student is not to just accept it because the teacher says it! If you cannot see it, just hold it, study it, and keep an open mind for more and better Bible information!

Starting Tuesday night, at 6:30 P.M., January 17, 2017, the doors will be opened and classes will start!

-- Frank R. Williams



## “More About Jesus Would I Know” (2)

*Frank R. Williams*

It is not hard to write and say to those who love Jesus of Nazareth, that we need to know more about Jesus! Of course, the words under which we write are taken from the song: “More about Jesus would I know, More of His grace to others show; More of His saving fullness see, More of His love Who died for me.” Our hearts have been thrilled through the years as we sang these words in worship and our voices blended together with our brothers and sisters in Christ! In this series of articles, it is our aim to follow the steps of Jesus and notice not only the events but the places he traveled.

First, let us go with Jesus to the place where he was baptized of John, the baptizer. John, the apostle, wrote: “These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (John 1:28-29). The words “beyond Jordan” are most interesting. They mean “on the east side of the Jordan River! The name Bethabara means, “house of the ford, place of crossing” and is related to the crossing of the Jordan. This is Bethabara of Perea. The name Bethabara appears but one time

in the New Testament! Just where it was located is a subject to debate. Neither Matthew, Mark, nor Luke, give us any help in identifying the location of Jesus’ baptism, as they do not give a place, but in the Jordan. It is also interesting to note that trying to locate the place today would also be impossible; for where was the river located 2,000 years ago? A monk named Francesco Suriano wrote in 1485: “At present the river has changed its bed by a mile” (quoted in Piccirillo).” Then, today the Jordan has become much smaller due to the fact that Israel, Syria and the Kingdom of Jordan all use it as a source of water. Through the years the Jordan has changed course unpredictably! Nevertheless, we can go with Jesus as he traveled from Nazareth to Bethabara to be baptized of John!

We do know that Jesus started his journey in Nazareth for Mark gives us this information: “And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan” (Mark 1:9). One must keep in mind that it appears that John did not do all his baptizing in the same location; for John the apostles wrote: “And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized” (John 3:23). This would be on the west side of the Jordan; thus, a

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second location, as the other place was on the east side of Jordan and is generally believed to be near Jericho; as one thinks in north and south terms. It was about ninety-seven miles from Nazareth to Jericho, if one was traveling down the Jordan River Valley. Normal travel was about twenty miles a day; thus, it would take at least five days to reach Jericho from Nazareth. There was always danger in such travel; as one could be attacked by lions (one writer added bears), but the biggest danger was robbers! However, the most direct route from Nazareth to Jerusalem was through the Samaritan hill country and most Jews took that route, in spite of the hatred for and inhospitality of the Samaritans; this was a journey of about seventy-five miles. We have no way of knowing which route Jesus took to reach John at Bethabara, but if he went through Samaritan hill country he traveled more than ninety-seven miles to reach Jericho and his reason for doing so was to be baptized of John! How many miles would you walk to be baptized? (Note of interest, it has been written that Jesus may have walked, during the three years of his spiritual work, 3,125 miles.)

There is much debate when it comes to the question: "Why was Jesus baptized?" However, if we speak where the Bible speaks, the answer is stated with clarity. First, let us realize that John, the one who immersed, understood the greatness of Jesus; as he said: "I have

need to be baptized of thee, and comest thou to me? (Matt. 3:14). Nevertheless, John submitted to the will of God and in doing so, we learn the answer to our question, as Jesus said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (verse 15). So, if we are going to speak as the Bible speaks, we must answer, Jesus was baptized "to fulfil all righteousness!"

Jesus asked the question: "The baptism of John, whence was it? from heaven, or of men?" (Matt. 21:25). The baptism of John was a commandment of God! Now get this: "My tongue shall speak of thy word: for all thy commandments are righteousness" (Psa. 119:172). All the commandments of God are righteousness; baptism was a commandment of God; (And the baptism of Jesus is a commandment of God; therefore, it is an act of righteousness!) therefore, Jesus had to be baptized in order to fulfil all righteousness! Yes, "more about Jesus would I know!"

However, there is something strikingly different about Jesus being baptized and people being baptized starting on the day of Pentecost. First, Jesus lived and died under the Law of Moses in the flesh and like all other Hebrews of that time were subject to John's baptism. Second, Jesus had no sin to be forgiven of! Keep in mind the historical context of the baptism of John: 1) "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan,

confessing their sins” (Matt. 3:5-6); and 2) “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins” (Mark 1:4). From these two passages we learn two things: 1) the people came “confessing their sins and 2) they were baptized “for the remission of sins.” The Greek word “for” in the last phrase is “eis” and it is the same Greek in Acts 2:38, which reads, “Repent, and be baptized every one of you in the name of Jesus Christ for (eis) the remission of sins.” This Greek word means “into” or “unto” and is a preposition (indicating the point reached or entered and it looks forward) and in both Mark and Acts the point reached is “remission of sins.” The word “eis” may also mean “unto,” pointing “towards” “remission of sins” as no baptism had yet taken place in the case of Acts 2:38. They were told to be baptized!

Let us now deal with the second point, Jesus had no sin to be forgiven of; as Peter wrote of him: “Who did no sin” (1 Pet. 2:22). Therefore, it is easy to see that Jesus was not baptized “for the remission of sins,” but solely to “fulfil all righteousness!” This truth takes us to another place and time in the life of Jesus here on earth. We now find Jesus in an “upper room” and he has gathered his disciples together for the Passover meal. As they were eating, Matthew reveals to us: “... , Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks,

and gave it to them, saying, Drink ye all of it; For (eis) this is my blood of the new testament, which is shed for many for the remission of sins” (Matt. 26:26-28). Please take note that Jesus used the same Greek word that is used as it relates to baptism! Therefore, the question: “Was the blood of Jesus shed because sins were already forgiven?” No right thinking person can believe this, no not for one minute! Jesus was going to shed his blood in the direction of, or into the remission of sins! He was not going to shed his blood because sins were already forgiven! if so, there was no reason for the shedding of his blood. It would have been a needless act!

Friends, this would also make the Lord’s Supper a needless memorial! How so you ask? The Lord’s Supper is looking back and forward, as Paul wrote: “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” (1 Cor. 11:26). If the Lord’s death was not looking forward to the remission of our sins, just what was the point? Why should it be remembered? Paul said as we “eat this bread, and drink this cup, ye do shew the Lord’s death till he come,” but why? If Jesus did not die for our sins, for our forgiveness, which is realized in our being baptized into the remission of our sins; why the memorial? Yes! “more about Jesus would I know, More of His grace to others show; More of His saving fullness see, More of His love Who died for me!”

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throne... In the Kingdom of God's dear Son men voluntarily submit to His rule" (Groves, *The Gospel According to Luke Commentary*, p. 182). Is Jesus King of your personal life? "King of my life, I crown Thee now, Thine shall the glory be; Lest I forget Thy thorn-crowned brow, Lead me to Calvary. Lest I forget Gethsemane; Lest I forget Thine agony; Lest I forget Thy love for me, Lead me to Calvary" (Song: *Lead Me to Calvary* by Jennie Evelyn Hussey).

(2) If we recognize Him as King over the church, then we do things by His authority (Colossians 3:17). "Christ is the head of the church" (Ephesians 5:23). Wendell Winkler has written, "The church is not a 'democracy,' where the rule of the majority reigns... The Lord's church is not an 'oligarchy,' the rule of the minority... the Lord's church is not a 'plutocracy,' a rule of the rich... The Lord's church is not an 'aristocracy,' a rule of the privileged class... The Lord's church is not a 'monarchy,' a rule of one (unless that one is Christ B.H.)... The Lord's church is a theocracy, the rule of God" (Winkler, *The Church Everybody is Asking About*, p. 18).

### **No Choice**

There is a sense in which we do not choose. Jesus is in reality King, whether we currently recognize such or not. He has all authority (Matthew 28:18). He has authority over all flesh (John 17:2). One day, all will appear before the judgment seat of Christ (2 Corin-

thians 5:10). He is ultimately the only Potentate (1 Timothy 6:15).

Jesus' reign is not, and will not be, from earth. Jesus is a fleshly descendant of Jeconiah (Matthew 1:11). No descendant of (Je)coniah would prosper, after him, ruling in Judah (Jeremiah 22:28-30).

One like the Son of Man was to receive His kingdom following His coming with clouds to the Ancient of Days (Daniel 7:13-14). Jesus was made like us (Hebrews 2:17; Philippians 2:7). He is referred to as "the Son of Man" (Matthew 16:13; Acts 7:56, etc.). Jesus returned to heaven in clouds (Acts 1:9). He returned to the Father (cf. John 16:28). Jesus now reigns (1 Corinthians 15:24-25). The Kingdom now exists (Colossians 1:13; Revelation 1:9).

The Kingdom is His reign in the hearts and minds of men. It was to be present with power in the lifetime of some first century people (Mark 9:1). Power would come through the Holy Spirit (Acts 1:8). The Holy Spirit came (Acts 2:1-ff). The Kingdom now exists (Colossians 1:13; Revelation 1:9). The Kingdom is entered by baptism (John 3:5). The church is entered by baptism (1 Corinthians 12:13 cf. Ephesians 1:22-23). The Kingdom is the church.

Jesus is overall. He is head over the church (Ephesians 1:22-23). He is also over the entire world (Matthew 13:36-43).

The Kingdom, at times, also, refers to

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that heavenly reign (Acts 14:23; Ephesians 5:5; 2 Timothy 4:18). I want to be a part of that heavenly Kingdom. In order for me to be a part of that heavenly Kingdom, I must let Jesus reign now in my life (Hebrews 5:9).

“All hail the pow’r of Jesus name!  
Let angels prostrate fall! Bring forth

the royal diadem, And crown Him Lord of all/  
Let ev’ry kindred, ev’ry tribe, on this terrestrial ball, To Him all majesty ascribe, and crown Him Lord of all” (Song: All Hail the Power of Jesus’ Name by Edward Perronet, et al.)

## 28<sup>th</sup> Annual Oklahoma City Lectures March 23 – 26, 2017

# “Professing themselves to be wise, - they became fools”

(Rom. 1:22)

## THE ECOLOGICAL TOWER OF BABEL



The term ‘ecology’ in 16 different languages overlaid on the oil on board ‘The Tower of Babel’ by Flemish Renaissance painter Pieter Bruegel the Elder (1563).

# 28<sup>th</sup> ANNUAL OKLAHOMA CITY LECTURES

MARCH 23 – 26, 2017

THURSDAY – MARCH 23, 2017		
1. Marion R. Fox (Oklahoma City, OK)	7:00 P.M.	Introduction to Romans 1:18-32
2. Benjamin J. Williams (Glenpool, OK)	8:00 P.M.	Rom. 1:20 – Those who refuse to have God in their knowledge are corrupt in their heart.
FRIDAY – MARCH 24, 2017		
3. James Rennaker (Rush Springs, OK)	7:00 P.M.	Rom. 1:18-19 - Those who refuse to have God in their knowledge are corrupt in their practices.
4. Dan Fredman (Wagoner, OK)	8:00 P.M.	Rom. 1:21 - Those who refuse to have God in their knowledge are corrupt in their thinking (Part 1)
SATURDAY – 25, 2017		
5. Chris Hill (Luther, OK)	9:30 A.M.	Rom. 1:22 - Those who refuse to have God in their knowledge are corrupt in their thinking (Part 2).
6. Bryan Hodge (Killeen TX)	10:30 A.M.	Rom. 1:23 – Those who refuse to have God in knowledge are corrupt in their worship.
7. Larry Thompson (Yukon, OK)	1:00 P.M.	Rom. 1:24-25 – God gave those up who refuse to have God in their knowledge because of their wrong loving. (Part 1).
8. Johnny Hinton (Tulsa, OK)	2:00 P.M.	Rom. 1:26-27 – God gave those up who refuse to have God in their knowledge because of their wrong living (Part 2)
9. Bob Smee (Marietta, OK)	3:00 P.M.	Rom. 1:28-29 – God gave those up who refuse to have God their knowledge because of their wrong thinking (Part 3)
SUNDAY – 26, 2017		
10. Frank R. Williams (Seminole, OK.)	9:30 A.M.	Rom. 1:30 – God gave those up who refuse to have God in their knowledge because of their wrong thinking (Part 4)
11. Lucian Farrar (Tulsa OK)	10:30 A.M.	Rom. 1:31 – God gave those up who refuse to have God in their knowledge because of their wrong thinking (Part 5)
12. Brian Berry (Cookeville, TN)	1:00 P.M.	Rom. 1:32 – And A Summary

## Course Schedule for Second Semester 2017 January 17 - May 9

	Class One	Class Two
1 <sup>st</sup> Period 6:30-7:15 PM	<b>Colossians</b>	<b>The Gist of the Bible</b>
	Jerry Gore	Marion R. Fox
2 <sup>nd</sup> Period 7:45-8:30 PM	<b>Ephesians</b>	<b>Romans in Greek</b>
	Chris Hill	Marion R. Fox
3 <sup>rd</sup> Period 8:30-9:15 PM	none	<b>II Corinthians</b>
		Marion R. Fox

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-- The Editor