

# One Heart



A Scholarly Journal  
Produced by the  
Oklahoma City  
School of Biblical  
Studies

Volume 10, Issue 1  
Winter 2017

Inside this Issue:

**Jesus, Savior** 1, 6,  
*Mike Von Tunlgn* 8-9, 15

**The Editorial Pen** 2-3  
*Frank R. Williams*

**The Word "ALL"  
in the Scriptures,** 4-6  
**pt. 1**  
*Marion R. Fox*

**Greek and the** 7-8  
**ΣΟΦΙΑ of God**  
*Marion Fox*

**"More About  
Jesus Would I  
Know" (3)** 10-13  
*Frank R. Williams*

**Eager To Leave** 13,  
*(Author Unknown)* 15-16



## Jesus, Savior

*Michael Von Tunlgn*

This article will discuss Jesus' role as savior, what was required of a savior and what his saving us from our sins actually means. The scriptures quoted are from the New King James Version (NKJV). The word translated savior, σωτήρ, also carries the meaning of preserver and deliverer. This article will treat savior and deliverer as synonyms.

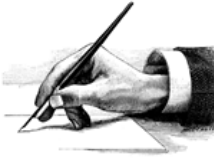
Matthew 1:20-21 - 20. "But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. 21. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

As we can read from the scripture above, even before He was born, Jesus was assigned the role of savior. The name "Jesus" means "Salvation is from Jehovah."<sup>1</sup>

### What was required?

In his role as savior, Jesus also became our high priest. The role of the high priest under the law of Moses was to offer sacrifices. We see from the passage below that Jesus offered the perfect sacrifice which was himself. He was both the High Priest and

Continued on page 6



## The Editorial Pen

If the “called out,” generally known by the word “church,” is not called out by the gospel of Christ, they are not “like” Christ, then, they are not the “called out of Christ!” Before going on, in this article, let it be understood that the word “church” is not a translation of the Greek word, “ekklesia.” However, if it is not a translation, just what is it? It is nothing more than an interpretation and not a good one at that! Interpretations should not find their way into text! If we translate the word “ekklesia,” we would have the words, “called out of!” These thoughts are added for the reader’s knowledge! However, let us continue by using the word “church,” as this is the word we are used to. Paul wrote of the called out: “... the church, Which is his body, the fullness of him that filleth all in all” (Eph. 1:22-23). The two words: “fullness” and “filleth” are most interesting as they relate to the premise that the church must be like Christ, if she is to be the church of Christ. The word “fullness” comes from the Greek, “pleroma” and expresses the idea of what is filled (as a container). Then, the word “filleth (pleroma): “to make replete, that is, (literally) to cram.” In order words, Christ being the one who “fills” the container; in this case the church, he “crams” within her all she

can hold! There are no empty places, no corners missed!

The word “church” appears 115 times in the King James version of the New Testament but the Greek word, “ekklesia,” is not always translated “church.” The reason for the difference is that the Greek word is also translated: assembly. At least three times it has nothing to do with God’s people at all, but a street full of confused people, not knowing what was taking place (Acts 19:32). However, the “townclerk” determines that matters must be settled in “a lawful assembly” (ekklesia), at which time he dismisses “the assembly” (ekklesia) (Acts 19:39 and 41). It may be noticed in this setting the word “churches” appears in Acts 19:37, but this is not the Greek “ekklesia” but “hierosulos” and it refers to those “guilty of sacrilege.” What this means is that when looking at the number of times the word “church” appears in the New Testament, you may find different numbers. Then, even the word “ekklesia” does not always refer to the people of Christ! Paul referred to those of the Old Testament as “the church,” the “ekklesia” in the wilderness. This is done in Acts 7, where Stephen. says: “This is he, that was in the church (ekklesia) in the

---

wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us” (Acts 7:38). Stephen was speaking of those, who were in the wilderness, but who had been called out of Egyptian bondage and who were headed toward the “promised land,” but because of their unfaithfulness, they died in the wilderness! They were not “the church of Christ!” They were not filled with the fullness of Christ; nevertheless, they were the “called out of” Egypt by the words spoken by Moses!

The text of Ephesians is describing “... the church, Which is his body, the fulness of him that filleth all in all.” There is truly a great danger, when a local church, is less than “the fullness of him that filleth all in all,” or which is more than “the fullness of him that fillet all in all!” It is greatly feared, that many local churches, or either less than the “fullness of him,” or have more than is “the fullness of him!” In either case, those who make up such a congregation, should question their own identity! It is feared that some are under the impression, that all that is necessary to be a local church of Christ is to have a sign near, or on the building, that reads: “the church of Christ!”

Allow me here to put forth the idea, once more, that every eldership and when there are no elders, then the men, should have a folder with every work, or activity named on it;

and the first page in the folder should give the New Testament authority, with “book, chapter, and verse, which gives the authority for such activity, work! The elders should determine what they are going to promote, have the church engaged in, is based upon the authority of Christ!

Take what is done in worship, is there New Testament authority, that falls within the words, “the fullness of him that filleth all in all.” Understanding that Christ has put in the church, crammed within her, so that there is no room for anything else, which is within his authority as it relates to worship! Mechanical instruments of music are not in “the fullness of him that filleth all in all;” nor are the sounds of such within the words: “singing with grace in your hearts to the Lord” (Col. 3:16). Singing is not equal to sounds coming from the mouth! Keep in mind our worship must be “in spirit and in truth” (John 4:24). Here is a good time to bring before the reader; it is never right to “take the name of the LORD thy God in vain? (Ex. 20:7). As you think upon this, remember: “Death and life are in the power of the tongue: ...” (Pro. 18:21).

Truly, the local “church (called out) of Christ” must be “the fullness of him that fileth all in all,” or she is no “church of Christ,” sign or not!





## The Word “ALL” in the Scriptures, pt. 1

Marion R. Fox

One of the most abused words in interpretation of the Scriptures is the word “all.” In this study we will give consideration to how this word is used (and misused) by various students of the Scriptures. One of the most common responses is: “The word ‘all’ means ‘all.’” The one saying this means that there are no limits on the meaning of the word “all.” Is this the case with every passage that has the word “all?”

We must remember that “a verse taken out of its context is a pretext!” Atheists and others who wish to prove that the Bible cannot be trusted (this includes false religions that reject the absolute authority of the Scriptures [Muslims, Roman Catholics, Mormons, etc.]), will often try to force a meaning upon the word “all” that violates the context.

### Every Bible Word Must be Defined by the Context

The Scriptures seem to say that every one of the Jews was baptized of John’s baptism (Mt. 3:5-6 and Lk. 3:21).

*Mt. 3:5 Then went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan; 6 and they were baptized of him in the river Jordan, confessing their sins.*

*Lk. 3:21 Now it came to pass, when*

*all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,*

However, we know from (Lk. 7:29-30) that this was not true.

*Lk. 7:29 And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.*

Clearly, the context shows that the word “all” has limitations.

Jesus warned His disciples that they would be “hated of all men” (Mt. 10:22). However, it is evident that faithful disciples of our Lord loved the apostles. Therefore, the word “all” is limited by the context of the entire word of God (the context).

### Are All Things Possible With God?

Jesus told His disciples that “with God all things are possible” (Mt. 19:26). However, we learn that there are some things that even God cannot do (Heb. 6:18, Tit. 1:2, and Jas. 1:13).

*Heb. 6:18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us:*

Continued on page 5

*Tit. 1:2 in hope of eternal life, which God, who cannot lie, promised before times eternal;*

*Jas. 1:13 Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man:*

It is impossible for God to save one that is without faith (Heb. 11:6).

*Heb. 11:6 And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.*

It is impossible for God to save one without the blood of Jesus (Heb. 10:4).

*Heb. 10:4 For it is impossible that the blood of bulls and goats should take away sins.*

Jesus was referring to a rich man being saved (one who loves riches) in the immediate context of Mt. 19:26. God can save a man who loves riches, if the man will repent of this sin and obey God (Heb. 5:9). Neither covetousness nor being a lover of money is the unpardonable sin. The gospel is God's power for salvation (Rom. 1:16-17) and it has the power to convert one from any sin and save the man who obeys it (2 Thess. 1:8-9).

### **Will God Give a Disciple Anything That he Asks of God?**

Jesus told His disciples that: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Mt. 21:22).

Elsewhere we learn that if one prays a self-serving prayer that God will not give him what he requests (Jas. 4:3).

*Jas. 4:3 Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures.*

Paul's "thorn in the flesh" was not removed even though Paul prayed three times for it to be removed (2 Cor. 12:7-9). We must remember that faith comes from the evidence of God's word (Heb. 11:1-2 and Rom. 10:17). We will not receive anything for which we ask that is not in accordance with the will of God.

Even one who both believed that Jesus is the Christ the Son of God and repents of his sins cannot be saved by merely praying (Acts 9:1-18 [especially Acts 9:11]). Saul's sins were not washed away until he was baptized (Acts 22:16).

### **Others that God Cannot Save**

God cannot save the those who do not obey the gospel (2 Thess. 1:8-9 and 1 Pet. 4:17).

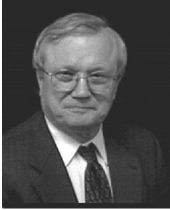
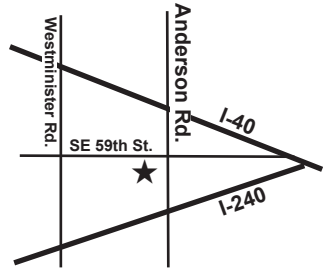
*2 Thess. 1:8-9 rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: 9 who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might,*

God cannot save those who do not love both God and their neighbor (Mt. 22:36-40). God cannot save those who do not repent (Lk. 13:3, Acts 17:30, etc.).

Continued from page 5

## Summary

We must always keep every passage in its context. This includes the meaning of the word “all.” We will consider the usage of the word “all” in later articles under this title.



**FIVE F PUBLISHING**  
The Published Works of Marion R. Fox  
[WWW.FIVEFPUBLISHING.COM](http://WWW.FIVEFPUBLISHING.COM)

Continued from page 1

the perfect sacrifice.

Hebrews 7:26-28 - 26. “For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; 27. who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself. 28. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.”

We can see that in order to save us from our sins, Jesus, the perfect High Priest, had to offer himself, the perfect sacrifice. No other sacrifice would have been sufficient. But just what has Jesus done for us by saving us from our sins?

### Reconciled us to God

First, as we read in Romans 5:10, “He

has reconciled us to God by His death. Now, we are no longer God’s enemies, but His children.” 2 Corinthians 5:19 tells us that since God has reconciled us to Himself in Christ, He does not impute our trespasses to us. In other words, because of what Jesus, the Savior, has done for us, God no longer holds our sins against us. Since God has forgiven our sins, we no longer face the certainty of eternal punishment. Colossians 1:21-23 adds to the idea of reconciliation by showing that we must continue in the faith. Colossians 1:21-23 - 21. “And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled (22). In the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight (23). If indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard,



## Greek and the ΣΟΦΙΑ of God

There are three 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 “hearing” causes confusion for some Bible students. Other English words will be considered in later articles.

### Definitions from English Sources

The word “hearing” can be either a verb or a noun in English. “vb. ... **1:** to perceive or apprehend by the ear. **2:** to gain knowledge by hearing **3a:** to listen to with attention: HEED ... **4a:** to give a legal hearing to ...” (Merriam Webster)

“n. ... **1a:** the process, function, or power of perceiving sound: specif: the special sense by which noises and tones are received as stimuli ... **2a:** opportunity to be heard to present one’s side of a case, or to be generally known or appreciated **b (1):** a listening to arguments **(2) :** a preliminary examination in criminal procedure ...” (Merriam Webster)

### The Greek Noun ἀκοή

The Greek noun ἀκοή (pronounced akoē) is translated “hearing” in several passages. This word is found 24 times in the New Testament (in 22 different verses). It is variously translated: fame, hearing, rumours, ears, audience, re-

port, which ye heard, and preached in the KJV.

**ἀκοή** “**1.** hearing, by which one perceives sounds; sense of hearing... **2.** the organ of hearing, the ear ... **3.** thing heard; **a.** instruction, namely oral; spec. the preaching of the gospel ... **b.** hear-say, report, rumor ...” (Thayer, p. 22) Strong’s # G189

### Various Passages That are Misunderstood

The first passage that causes problems in interpretation is Acts 28:26.

Acts 28:26 (ASV) saying, Go thou unto this people, and say, By hearing (noun) ye shall hear (verb), and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive:

Paul makes the point that they will hear (verb) the hearing (the message – noun), but would not understand what it meant. They would not understand the message because their ears were dull of hearing (verb – Acts 28:27).

The second passage that causes problems in interpretation is Rom. 10:16-17.

Rom. 10:16 (ASV) But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report (noun)? 17 So belief cometh of hearing (noun), and hearing (noun)

Continued on page 8



Continued from page 7

by the word of Christ.

A much clearer translation of these verses would be: 16 But they did not all hearken to the gospel. For Isaiah said, Lord, who has believed our report? 17 So the faith comes out of the report, and the report *comes* through the word of Christ.

Many well-intentioned gospel preachers teach that this verse proves that we must hear (verb) in order to have faith. (While this is true, it is taught in other passages, not in Rom. 10:16-17).

The brevity of this article precludes

us considering other passages where the Greek noun ἀκοή is found.

### Concluding Remarks

It is unscholarly not to recognize that the English word “hearing” can be either 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.

Marion Fox



## Help Keep One Heart Growing! Donations Welcome!

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

Continued from page 6

which was preached to every creature under heaven, of which I, Paul, became a minister.”

### Delivered us from the fear of death

Another thing Jesus has done for us by saving us from our sins is removing our fear of death. Contrast these two scriptures:

1 Corinthians 15:54-56 – 54. “So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to

pass the saying that is written: ‘Death is swallowed up in victory.’ 55. “O Death, where is your sting? O Hades, where is your victory?’ 56. The sting of death is sin, and the strength of sin is the law.”

Hebrews 10:26-31 - 26. “For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27. but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. 28. Anyone who has

Continued on page 9



---

Continued from page 8

*rejected Moses' law dies without mercy on the testimony of two or three witnesses. 29. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? 30. For we know Him who said, 'Vengeance is Mine, I will repay,' says the Lord. And again, 'The Lord will judge His people.' 31. It is a fearful thing to fall into the hands of the living God."*

The First Corinthians passage shows that because our sins are forgiven, we have no fear of death. While the passage from Hebrews is not talking about the sin of an unbeliever, it does describe the horror of unforgiven sin. Because of Jesus' sacrifice to save us from our sins, we are free of the fear of eternal punishment when this life is over. Since we have no fear of eternal punishment, we have no fear of death. Instead, we look forward to an eternity spent with God.

### **Delivered us from the present evil age**

*Galatians 1:3-4 - (3) "Grace to you and peace from God the Father and our Lord Jesus Christ, (4). who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,"*

Does anyone doubt that we are living in an evil age? Look around; the morals of the twenty-first century United States would probably shock even the first century Corinthians who were notoriously immoral. Our politicians and the media have raised dishonesty to an art form. It often seems that the only shame is that of being caught. In 2013, there were 664,435 abortions performed in the United States.<sup>2</sup> In other words, 664,435 helpless unborn human beings were legally killed in the United States in 2013. 200 infants were aborted for every 1000 live births.<sup>3</sup> Homosexuality, condemned in both the Old and New Testaments, is considered an acceptable alternative lifestyle. In October, 2015, Caitlyn (formerly Bruce) Jenner was named one of 25 Glamour Women of the Year by Glamour Magazine.<sup>4</sup> Fornication and adultery are rampant to the point they no longer cause concern. The sex and violence shown on prime time television shows would not have been allowed in X-rated movies a few decades ago.

The good news is that although we are living in this world, we are not of this world. We are no longer under Satan's control, but under Christ's perfect law of liberty. We are free to say "no" to the dishonesty and immorality so prevalent around us.

Delivered us from the power of darkness and conveyed us into the kingdom

Continued on page 14



## “MORE ABOUT JESUS WOULD I KNOW” (3)

*Frank R. Williams*

-In this third article written on this subject, the same thing is still true of those who are wise:

“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!” The wise are those of whom Jesus said: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock” (Matt. 7:24–25). The world may consider us “fools,” but may Jesus sees us as “wise!”

Tracking Jesus from place to place is not an easy task, to say the least! Take as we shall, Luke 8:4, where Jesus spoke “The Parable of the Sower,” or as some say “The Parable of the Soils.” Just what is Jesus’ location? It is most interesting that J.W. McGarvey in this book, “The Fourfold Gospel,” where he does his best to follow the order of “The Four Gospel Accounts;” separates the first three verses of chapter eight of Luke’s account from verses (4) 5 – 18, which covers the parable we intend to look at. This is important, when trying to find Jesus’ location as he spoke the parable.

Let us follow the “steps of Jesus” for a while, as we try to learn his whereabouts; while using J. W. McGarvey’s, “The Fourfold Gospel! First, we find Jesus in the city of Nain. The text reads: “And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people” (Luke 7:11). The city of Nain “lies on the northern slope of the mountain, which the Crusaders called Little Hermon, between twenty and twenty-five miles south of Capernaum, and about two miles west of Endor. At present it is a small place with about a dozen mud hovels (“1. A small, miserable dwelling. 2. An open, low shed.” added by frw), but still bears its old name, which the Arabs have modified into Nein. It is situated on a bench in the mountain about sixty feet above the plain.” (McGarvey, page 275). It was at the city of Nain, which means in Hebrew, “green pastures, lovely,” that Jesus raised the only son of a widow (Luke 7:11-17). This gives me the opportunity to say a few things about the word “rumour” in verse seventeen. Our English word means: “information, often a mixture of truth and untruth, passed around verbally.” This is not the meaning of the Greek word Luke uses, which is “logos” and means: “1. of speech, 1a) a word, uttered by a living voice, embodies a conception or idea.”

There is no idea, or concept that it was “a mixture of truth and untruth!” Jesus did raise the son of the widow back to life! The once dead son was living; a walking body which was visible!

This event is followed with the disciples of John, the one who baptized, coming to Jesus (Luke 7:18-35), as John desired of him: “Art thou he that should come? or look we for another?” (Luke 7:19). This goes on, as Jesus addresses the subject and speaks about John. Continuing to follow McGarvey, and in this case, Luke; we pick up the action in verse 36; where a Pharisee named Simon (verse 40) desired Jesus to come and eat with him (verses 36-43); and it is here that a woman who is in Simon’s house, Simon having failed to give Jesus water to wash his feet, but the woman had washed Jesus’ feet with her tears (verse 44) and kissed his feet (verse 45) and anointed his head with oil (verses 44-45). Jesus said of the woman: “Her sins, which are many, are forgiven (verse 47). These words naturally did not set well with some; who said: “Who is this that forgiveth sins also?” (verse 49).

These events take us to Luke chapter eight and verse one; which McGarvey calls: “Further Journeying About Galilee;” and where the timeline is found in the opening words: “And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and

the twelve were with him.” So, in our quest to locate Jesus’ whereabouts ends and is unknown! On the other hand, Jesus’ preaching is most clear: “preaching and shewing the glad tidings of the kingdom of God!” We should also note that the “twelve were with him!” It is here that McGarvey goes forward, and covers Matthew chapter twelve, verses twenty-two through verse thirty-seven Mark chapter three and verses nineteen through thirty-seven and Luke chapter eleven, verses fourteen through twenty-three. Then he covers Matthew twelve and verses thirty-eight through fifty and Luke eleven, verses twenty-four through thirty-six. Continuing to follow the timeline of McGarvey, he next covers Matthew chapter twelve and verses forty-six through fifty and Mark chapter three and verses thirty-one through thirty-five, and ends with Luke chapter eight and verses nineteen through twenty-one. And from here he goes to Luke chapter thirteen and verses one through nine. This brings us back to Luke chapter eight and verses four, but what does this mean to us? It means that all the events covered in the above passages, took place between Luke chapter eight and verses one through four, where events that which reads: “And when much people were gathered together, and were come to him out of every city, he spake by a parable.” You can see the context in the words of Luke chapter eight and verse one, which we now repeat: “And it came to pass after-

ward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him” and calling attention to the words of just quoted words: “were come to him out of every city!” This is done so you can see it is the context! It also shows that Jesus’ physical location remains unknown!

However, what do we know? We know that: 1) Jesus went out of a house; 2) he “sat by the sea side;” 3) “A great multitude were gathered together unto him;” 4) “he went into a ship; 5) a “whole multitude stood on the shore;” and 6) “he spake many things unto them in parables.” We have three accounts of this event, as we look at Matthew’s account: “The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow” (Matt. 13:1-3). And Mark wrote: “And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine, Hearken; Behold, there went out a sower to sow” (Mark 4:1-3). That these three accounts are the same is easy enough to see, should

go without saying! This brings us to the parable of “The Sower,” or if you like, the parable of the “The Soils.”

Before getting into the meaning of the parable, let us learn what a parable is! A parable is: “a placing of one thing by the side of another;” the first, being well understood and part of everyday life and the second, being spiritual in nature and is to be understood in the first. For the sake of place, let Jesus give the meaning of the parable himself. “Now the parable is this:” point one: “The seed is the word of God.” Point two: “Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.” Point three: “They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.” Point four: “And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.” And point five: “But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience” (Luke 8:11-15). It is a parable that shows the future! As it is for: the age of Christ, the age of the gospel of Christ! It should be encouraging to the one who teaches others, as he should not be surprised when his ef-

Continued from page 12

forts to teach the gospel, the truth of the parable is seen to be true! At the same time, it should be a warning to those who are taught the teaching of Christ; that they make sure their heart is not like the first three, who fail to allow the word of God to stay in their hearts and produce spiritual fruit! It sure is a parable that proves the “once saved always saved is false; as Jesus said: “They on the

rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.”

Yes, the one who loves Jesus, keeps on singing: “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!”



## Eager To Leave

(*Author Unknown*)

It was my first time at church. I had never really wanted to go, but a good friend of mine had finally worn me down enough to give it a try. I had always thought, “That church stuff isn’t for me,” or, “I’m a good person. What do I need church for?” or, “All the church is good for is making you feel guilty and asking you for money.”

But then, when I finally arrived at the doors, I was greeted by smiling faces and warm welcomes from the regulars. I was expecting more of an attitude of disapproval for an outsider, but no one was like that. When services finally began, I sat and listened to the people singing. I didn’t know any of the songs myself, so I just took it all in. There

were several people with beautiful voices, and there were those who hadn’t hit one note right from start to finish. Those people sang with even more feeling, though, and all I could do was smile at their obvious love of the songs. There were a few things I didn’t understand in the lyrics. After all, I had never really been taught anything about God.

What really got me curious, though, was the sermon. The preacher started talking about this Jesus character. I knew who Jesus was supposed to be, but I had never really considered what He had done. The preacher read a lot out of the Bible, using it as his main reference. It surprised me to hear the words he read, telling a somewhat graphic story

Continued on page 15

of the Son of His love

*Colossians 1:13-14 - 13. "He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, 14. in whom we have redemption through His blood, the forgiveness of sins."*

This point goes hand-in-hand with the previous point. We are no longer bound to the world because we are citizens of God's kingdom, His church. Since we are citizens of God's kingdom, we are bound by God's laws. Since we are citizens of Christ's kingdom, we are no longer citizens of Satan's kingdom. Although he can, will, and does continue to tempt us we can tell him, "no" by the power Christ gives us. When we consider the attributes of Christ our King we might well consider the description the Hebrew writer gives us of Christ, the High Priest. Hebrews 4:15-16 - 15. "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. (16) Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

### **Conclusion**

From the passages, we have examined we can see that Jesus was commissioned our savior before He was born, in fact, before the creation of the World. In order for Jesus to save us, he had to be perfect, sinless. He was not only the

sinless high priest, but also the perfect sacrifice.

In saving us from our sins, Jesus accomplished much more. The length of this article does not allow a thorough discussion of all the ramifications of His saving us from our sins but four are: 1) reconciling us to God, 2) Delivering us from the fear of death, 3) Delivering us from the present evil age, 4) Delivering us from the power of darkness and conveying us into kingdom of the Son of His love.

Because of the love God, the Father, had for us, giving God, the Son, to save us from our sins, we can rejoice as the Apostle Paul does in Romans 8:1, 2 when he says, "There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

### **End Notes**

1. Sheerer, James, New Testament Commentary, Matthew, Chapter 1, Verse 21
2. Wikipedia Article Abortion statistics in the United States. [https://en.wikipedia.org/wiki/Abortion\\_statistics\\_in\\_the\\_United\\_States](https://en.wikipedia.org/wiki/Abortion_statistics_in_the_United_States)
3. Ibid
4. Wikipedia Article Caitlyn Jenner. [https://en.wikipedia.org/wiki/Caitlyn\\_Jenner](https://en.wikipedia.org/wiki/Caitlyn_Jenner)

of this one man's abuse and execution. The sermon went on for a while, but I never once looked at my watch. I was so intent on what the preacher was saying about sin and sacrifice that it only felt like a moment had passed by the time he was getting to the heart of his lesson. "Now is the time to act," he said passionately. "Now is the time to lay aside your sin and take up the cross and follow Jesus." He went on and talked about baptism and how it was a step on the way to salvation. It seemed too easy, but he had my attention. I wanted to know more.

"If you are not a Christian yet and we can help you in any way," he began, but as he began to say these words, the folks all around me started packing away their things. The rustle of papers and movement of people slipping on their jackets was distracting. The preacher was still talking, inviting anyone who had a need or desire to learn more — as I did — to come forward and make that need known, and they would help and pray for that person. But everyone seemed like they wanted to leave, like they had something important that they couldn't be late for, some pressing appointment that they needed to hurry to as soon as things were done here. They were all getting ready for the next song that they knew was coming, flipping through pages and moving around in their seats. I didn't want to hold these people up just because I was ignorant of

what they already knew, just because I wanted to learn.

So when he said, "Come now, as we stand and sing," I stayed where I was. I didn't go forward, though I felt the pull strongly. I didn't want to be a hindrance to these people, to keep them here longer just because of me. I stayed put and let the moment pass by. When the service was over, people started talking and filing out through the doors to go home or go out to get something to eat. A few stopped to talk to me, but I tried not to delay them. I kept my answers short and let them go on their way. Maybe this "salvation" thing wasn't as urgent as the preacher had made it sound.

Maybe I didn't need to do anything about this sin he had talked about. I had been fine so far, after all. Life would go on whether I went forward or not. So, when I left and went back home, I went back to the way things were. If the people who always went to church didn't think that going forward was that important, then why should I? I didn't really know anything about God anyway. It obviously wasn't that serious.

(This article is taken from the Cleveland church bulletin where Doug Dingley serves as the local preacher. He also wrote at the end of the article the following: "The above article comes to us from an older issue of the Voice Of Truth International (Volume 76). It re-emphasizes the age-old truth, that the last two minutes of the sermon may



indeed be the most important, ‘life and death on the line,’ two minutes of the entire sermon when it comes to any visitors and/or our struggling brethren.

Let’s make sure we keep this in mind always, and compassionately treat it exactly as such. God bless!”)

**www.okcsbs.com**

**August 22 to December 12, 2017**

	<b>Class One</b>	<b>Class Two</b>
<b>1<sup>st</sup> Period</b> 6:30-7:15 PM	<b>Philippians</b>	<b>Beginning Greek or the Biblical Flood</b>
	Jerry Gore	Marion R. Fox
<b>2<sup>nd</sup> Period</b> 7:45-8:30 PM	<b>The Minor Prophets</b>	<b>Romans in Greek</b>
	Chris Hill	Marion R. Fox
<b>3<sup>rd</sup> Period</b> 8:30-9:15 PM	<b>The United Kingdom</b>	<b>II Corinthians</b>
	Howard Williams	Marion R. Fox

**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 costs 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” deeply 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