

Pray For The Sick And Afflicted:

Ken Roosa
Sheila Wilson
Sherrie Williams
Delores Hendrickson
Ken and Sherrie Roosa's son-in-law (colon cancer)
Dean Cook
Shirley Cook's brother Bill, his wife Doris and their son Dale
Randy Murray (Cindy Murray's husband)
Ernest Brown (Evelyn Murphy's father)
Shirley Farmer (Jesse's sister)
Jimmy Lindsey's friend at the group home
Zachary Baxter (Susie Burdsall's grandson, deployed in the U.S. Navy)
Edwin Parnell (Mike Parnell's brother, cancer)

Pray For Our Shut-ins:

Goldie Gilbert, Al and Gertrude Reynolds

Pray For The Mission Work That We Support:

John Grubb (mission work in Asia)
Charles DiPalma (mission work in Australia and New Zealand)
Northwest Florida School of Biblical Studies

Pray For Our Upcoming Events:

Monthly Pitch-in Dinner – Our next monthly pitch-in dinner will be Sunday, September 1st, immediately following the morning services. Following the pitch-in we will reconvene at 1:00 PM for an afternoon service then dismiss for the day.

Men's Business Meeting – The next men's business meeting will be held September 1st, immediately following the pitch-in dinner.

September Fish Fry – Our annual fish fry will be held on Saturday, September 28th at the Martinsville Jimmy Nash City Park, shelter house No. 5, at 5:00 PM.

Fall Gospel Meeting – Our fall gospel meeting will be held November 8 – 10 with brother Sidney White. Additional details will follow. Please begin to pray for our meeting.

Jesse Riddle New Address and Phone No.

We pray for health and happiness for brother Jesse Riddle who has begun his next venture in life. Jesse will be living with his son Dane and daughter-in-law Beth in Dresden, TN. Jesse's contact information is as follows:
530 Woodruff Rd. Dresden, TN 38225
Tel. (731) 364-0060 (note: This is Dane and Beth's home number. Jesse intends to get a new cell phone at a later date. When he gets it, we will share it with everyone.)

God's Plan For Our Salvation:

1. **Hearing** the word of God (Romans 10:17; Acts 16:32).
2. **Believing** what is taught (Mark 16:16; Hebrews 11:6).
3. **Repentance** (Acts 2:38; Luke 13:3; Acts 17:30).
4. **Confession** (Romans 10:9, 10; Acts 8:37).
5. **Baptism** (Acts 2:38; Mark 16:16; I Peter 3:21; Romans 6:3,4).
6. After the above five steps, **Faithful Christian Living** (I Peter 2:11, 12; Revelation 2:10).

August 18, 2019

MORGAN STREET CHURCH OF CHRIST

**540 E. Morgan Street
Martinsville, IN 46151
(765) 342-6027**



Schedule of Services:

Sunday

Bible Study – 9:30 AM

Worship – 10:30 AM and 6:00 PM

Wednesday

Bible Study – 7:00 PM

Thursday

Ladies Bible Study – 11:00 AM (March – October)

Radio Program:

“Preparing For Eternity”

Sunday Mornings 8:00 AM, WCBK 102.3 FM

Website:

www.morganstreetchurchofchrist.org

Gospel Preacher – Bob Hawkins

WHAT HAPPENS AFTER WE MEET THE LORD IN THE AIR?

Bill Boyd

Renewed earth advocates cannot show where the Bible says that Jesus will accompany us from the air back to the earth. They cannot prove that Jesus will set one foot on this earth again.

Jesus spoke of his Father as being in heaven about twenty times in the New Testament. If we follow Jesus to his Father, we will follow Jesus to heaven.

My wife's grandmother heard Foy E. Wallace Jr. debate premillennialism with Charles M. Neal in Chattanooga, Tennessee. I asked her what she remembered about the debate. She told me that Wallace quoted where Paul said we would "meet the Lord in the air" and "ever be with the Lord" (1 Thess. 4:17). Then he challenged Neal to prove that Jesus would set one foot on this earth again. For her, that was a defining moment of the debate. Neal could not do it, premillennialists have never done it, but the renewed earth advocates tell us that Jesus will.

When Paul preached in Thessalonica he was "Opening and alleging that Christ must needs have suffered, and risen again from the dead..." (Acts 17:3). He must have also said something about Christ's second coming, because shortly after leaving, he wrote two epistles to that church to clear up confusion they had about that subject. It is good to study these epistles with renewed earth advocates because there is so much upon which we agree. Every chapter in these two epistles affirms our mutual faith that Jesus is coming again.

Paul said, "The day of the Lord will come as a thief in the night" (1 Thess. 5:2,4). He will come "with all his saints" (1 Thess. 3:13). He will be "revealed from heaven with his mighty angels" (2 Thess. 1:7). There is "wrath to come" (1 Thess. 1:10), and "sudden destruction" (1 Thess. 5:3). He shall "destroy with the brightness of his coming" (2 Thess. 2:8), "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8-9). "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9). We are "delivered" from that wrath (1 Thess. 1:10). We are "called...to the obtaining the glory of our Lord Jesus Christ" (2 Thess. 2:14). "He shall come to be glorified in his saints and to be admired in all them that believe" (2 Thess. 1:10). There will be a "gathering together unto him" (2 Thess. 2:1). We will be "in the presence of our Lord Jesus Christ at his coming" (1 Thess. 2:19), and "live together with him" (1 Thess. 5:10). We are promised "rest" (2 Thess. 1:7), "all the good pleasure of his goodness" (2 Thess. 1:11), and an "everlasting consolation" (2 Thess. 2:16). "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:15-17).

We should give ourselves credit for being together on all Paul said. "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1)! But what happens next?

Renewed earth advocates tell us that when we rise to meet the Lord in the air, we will go to him like the citizens of a city would go out to welcome an approaching king, and after meeting Jesus in the air we will accompany him back to the earth the way these citizens would accompany a king back into their city. But Paul did not say that. They all tell this story. When it comes to the Thessalonian epistles it is all they have.

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But Paul did not say it. It would have been as easy for Paul to have told us this story as it is for them to tell it, but he did not do it. They say there is precedence for this in history. Perhaps, but is there historical precedence for the citizens of a city going out to joyfully welcome a king while the king sends his army in to destroy the city? I do not think so.

Renewed earth advocates hang a lot on the word translated "meet." They tell us that Martha and Mary went out to "meet" Jesus and later returned to Bethany (John 11:20,29); that people went out to "meet" the Lord as he rode into Jerusalem and returned (Matt. 21:8-10); that the virgins went forth to "meet" the bridegroom and returned (Matt. 25:1,6); that the brethren came out of Rome to "meet" Paul and returned (Acts 28:15). Therefore, we will go up to "meet" the Lord in the air and return to the earth (1 Thess. 4:17). In the passages in John, Matthew and Acts, the "return" is clearly in the context, but Paul said nothing about a "return" in Thessalonians. Some tell us that Paul did not have to mention a return in 1 Thessalonians 4 because he assumed the Thessalonians would have associated a return with the word "meet." But, they have to assume Paul made that assumption. They are assuming the very thing they are hoping to prove!

Renewed earth advocates tell us that we will meet the Lord in the air in order to escape the wrath of his destruction, and then return to earth. If that is the case, we will not want to remain in the air where the clouds are, not while the earth is being destroyed, (not unless the clouds and the air are symbolic of something greater). The word translated "air" is a word for the lower atmosphere. If we want to escape the wrath of his destruction, we will not want to hang around in the lower atmosphere. Peter said, "The heavens and the earth which now are" are "reserved for fire" (2 Peter 3:7), "the heavens will pass away with a great noise" (2 Peter 3:10), and "the heavens being on fire shall be dissolved" (2 Peter 3:12). If the heavens are destroyed with the earth, what is the advantage of being in the air? If the earth will survive all this anyway, we may as well hide ourselves in the dens of the mountains and say to the rocks, "fall on us..." (see Rev. 6:14-17). It may be better for Jesus to bring us safely into his heavenly kingdom than for us to wait out the destruction of the earth in the lower atmosphere. Renewed earth advocates tell us that after things have cooled off we will accompany Jesus back down to an eternal home on earth, but Paul did not say that. We are together on all that Paul said, but we are not together on what he did not say.

Renewed earth advocates respond that Paul did not say that we were going to heaven either. True enough, not in the epistles to the Thessalonians, but we do not have to make up a story about following Jesus to heaven. Jesus said, "I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also" (John 14:2-3). In this context Jesus said, "I go unto my Father" (John 14:12), and "Thou shalt follow me afterwards" (John 13:36). Jesus spoke of his Father as being in heaven about twenty times in the New Testament. If we follow Jesus to his Father, we will follow Jesus to heaven. The Hebrew writer says that Jesus is our "forerunner...into heaven itself" (compare Heb. 6:20 with Heb. 9:24), therefore we will follow Jesus to heaven.

Paul wrote of the "heavenly kingdom" when he wrote of the Lord's "appearing and his kingdom" (2 Tim. 4:1). This "heavenly kingdom" is not the kingdom that had already appeared. Paul was already in the kingdom that had already appeared. Paul wrote of his "departure" (2 Tim. 4:6), but he said nothing of his return. He said, "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8). In this context, he spoke of being brought safely into the Lord's heavenly kingdom. "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (2 Tim. 4:18). It would be good and pleasant for us to be together on all Paul said.

To account for their doctrine, advocates of a renewed earth imagine their own end to the story and bring it to the Thessalonian text, but they cannot show us where the Bible says that Jesus will accompany us from the air back to the earth. Therefore, the challenge stands; renewed earth advocates cannot prove that Jesus will set one foot on this earth again.