

# 4th & Stewart church of Christ

"...upon this rock I will build my church;  
and the gates of hell shall not prevail against it."  
~ Matthew 16:18



May 21, 2017

## Contact Us:

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## Meeting Times:

### Sunday:

Bible Study .....9:45 AM  
Worship .....10:40 AM  
Care, Inc. Service .... 2:30 PM  
Worship ..... 6:00 PM

### Wednesday:

Ladies Bible Class.10:00 AM  
Bible Study ..... 7:00 PM

## Elders:

Gene Bannister..... Billy Chism

## Deacons:

Mike Bannister..... Don Smith

James Thomas

## Preacher:

Johnny McCaghren

## Works We Support:

Cherokee Home for Children  
Gospel Broadcast Network  
Heart of Texas Bible Camp (Bangs)  
House to House, Heart to Heart  
Mission Printing  
Rohan Jones, Africa  
The Truth in Love  
World Bible School

Let us know if you want to study  
the Bible to know more about  
Christ and His Church.

## Jesus Foretells the Coming Kingdom

Approximately six months before his crucifixion, and just a few days prior to his transfiguration, Christ prophesied regarding his impending kingdom. The prophecy is expressed in all three synoptic accounts.

*Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom (Matthew 16:28).*

*Verily I say unto you, there are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power (Mark 9:1).*

*But I tell you of a truth, there are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God (Luke 9:27).*

As the careful reader can observe, the language employed by the different authors varies slightly, yet the basic message remains consistent. In other words, though there is some supplementation, there is no conflict in content. As a matter of fact, the minute differences demonstrate the originality of the respective writers, rather than collusion.

This prophetic declaration has been called "one of the most puzzling statements in the Gospels." Unfortunately, it is "puzzling" to many because they have preconceived concepts as to the New Testament use of the term "kingdom." As one commentator confessed: "The verse is perfectly plain in itself, though it may be difficult to fit its teaching into our scheme of thought on the subject which it treats" (Clarke 1881, 125). Sadly, for many the exegetical format frequently is: "How do we make the Bible fit what we believe already?"

### The Audience

It is important to consider to whom this announcement was made. Initially, a multitude gathered, including the Lord's disciples (Mark 8:34), but apparently the Savior separated the disciples from the crowd (perhaps a short distance away) and gave them special instruction (Matthew 16:24; Luke 9:18).

Hiebert says the narrative "may well indicate a brief time break and [this prophecy] was probably uttered to the Twelve as a solemn conclusion to the preceding discussion after the multitude had dispersed" (1994, 241). This would seem to harmonize with the intensive training the Lord had been giving the disciples concerning "the kingdom of heaven" in the various parables he employed. See, for example, Matthew 13.

### Various Theories

Several theories have been proposed as to the significance of "kingdom" in these respective texts.

- Some contend the coming of the kingdom was "fulfilled" in the transfiguration event a week later (Evans 1990, 149).
- Others allege that the terminal focus of the text was in the destruction of Jerusalem in A.D. 70 (Lenski 1964, 357).
- Millennialists insist that the passage finds its fulfillment in the second coming of Christ and the establishment of an earthly theocratic regime at the commencement of the "Millennium" (Carson 1984, 382).

Others affirm the prophecy finds its most reasonable realization in the events of Pentecost with the establishment of Christ's church and the commencement of his **heavenly** reign.

Let us reflect briefly upon each of these views.

### The Transfiguration

There are several significant objections to the theory that proposes Christ's prophecy was fulfilled by the transfiguration scene.

(1) There is nothing in the subsequent context that indicates the event on the mountain was a fulfillment of Jesus' words of the previous week. On the mountain the Lord alluded to things yet to come, e.g., his impending death (Luke 9:31), but he did not refer to his prophecy regarding the coming kingdom.

(2) The disciples did not express their convictions (nor preach them) that the kingdom had arrived. In fact, they were still anticipating the kingdom at the time of the Savior's ascension (Acts 1:6).

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(3) The Lord's language that "some shall not taste of death until they see the kingdom" strongly suggests a degree of chronological distance, not an event a mere six days hence.

(4) While the glory of Christ was manifest exceedingly in the transfiguration scene, there was no phenomenal demonstration of "power" on that occasion that resulted in a visual acknowledgement that the "kingdom" had arrived. Contrast this with the events of the day of Pentecost (Acts 2). Moreover, the language of these passages is much "too far-reaching to suit an event that three persons and no others witnessed" just six days later (Clarke 1881, 125). Moreover, there was hardly a "coming" in any legitimate sense of that term.

(5) Finally, as McGarvey observed with reference to Matthew 16:28, at the time of the transfiguration Jesus was not yet "in" his kingdom, as this text specifies he would be when the prophecy was realized (1875, 149).

### The Destruction of Jerusalem

The view that Christ's prediction reached its terminus with the destruction of the Jewish nation by the Romans in A.D. 70 has a number of supporters. Its seeming strength lies in the fact that there is **similar terminology** in Jesus' teaching elsewhere regarding the A.D. 70 event (see Matthew 24; Luke 21). Its lack of credibility is seen in the fact that: (a) it fails to recognize that similar phraseology can have varying meanings in different contexts; and (b) this view contradicts the testimony of both the book of Acts and the Epistles that have the kingdom in existence thirty years prior to the destruction of Jerusalem. Let us reflect upon these two points.

(1) It is true that the destruction of Jerusalem was seen as a **figurative** "coming" of Christ (Matthew 10:23; 24:30, 33; Luke 21:27; i.e., a **visitation of judgment** upon the Hebrew nation. Such providential punitive "comings" were referenced commonly in the writings of the prophets (Isaiah 26:21; Micah 1:3; cf. Revelation 2:5, 16). This is an example of the figure of speech known as metonymy—one form of which is when a cause is put for its effect. In other words, God (the Cause) orchestrates the judgment, though seemingly by natural means—in this case the providential exercise of kingly authority (the effect). However, these indirect "visits" by the Lord are distinguished emphatically from the **terminal** event known as the "second" coming (cf. Hebrews 9:28).

On the other hand, Christ cautioned that should any false teacher attempt to proclaim his visible "coming" in connection with Jerusalem's fall, the bogus prophet was to be ignored. This was because the second coming would be a **universally visible event** (Matthew 24:23-27), whereas the destruction of Jerusalem was but a **local** situation. Jerusalem's fall would reflect only a "sign" of Christ's providential "coming" in judgment upon the holy city (24:3, 29-31), not the actual personal coming.

In Luke 21:31, the coming "*kingdom of God*" clearly refers to the Lord's exercise of **regal** judgment. The Greek word, *basaleia* (kingdom) "can be used abstractly to refer to royal power" (Mounce 2006, 380). That clearly is the significance of the expression in this passage. This is obvious since the "kingdom of God," i.e., the regime consisting of the born-anew sub-

jects of Christ, had been operative since Pentecost.

(2) As just noted, the book of Acts and the Epistles bear clear testimony to the fact that the kingdom of God existed **before** A.D. 70. Jesus, in anticipation of his coming reign, taught about the "born again" process by which one **enters the kingdom** (John 3:3-5). A conglomerate of evidence indicates that this sacred pattern of obedience was accessed by thousands; and through it men and woman entered the kingdom of God in the New Testament era (cf. Ephesians 5:26; Titus 3:5; 1 Corinthians 4:15; 1 Peter 1:22-23). This was decades before the destruction of Jerusalem.

Early Christian preachers proclaimed the **kingdom** of God (Acts 8:12; 19:8; 20:25; 28:23, 31). By the proclamation of the gospel, men and women were called to the kingdom (1 Thessalonians 2:12; 2 Thessalonians 2:14), and through obedience to the gospel they were translated into the sacred regime (Colossians 1:13). These devout Christians never dreamed the "kingdom" would not arrive until A.D. 70.

### The Second Coming

But what should be said of the popular view that the Lord's promise of the kingdom was to find its fulfillment at the time of his second coming? Of the various views discussed thus far, this one stretches the biblical language even more egregiously beyond reason.

(1) In his testimony six days before his transfiguration, Christ clearly stated that some of those who stood there **would not die** until the kingdom came. If that "*coming*" was the return of Christ at the end of time, the irresistible conclusion would be that some of those folks are living yet today. Skeptics, like Bertrand Russell, assumed that Jesus was referring to his second coming and so contended that the Lord was a false prophet! Millennialists, likewise drawing an erroneous conclusion regarding the coming of the kingdom, unintentionally thrust the Son of God into the same mold. Some advocates of millennialism feel the force of this difficulty and, like Carson (1984, 382), squirm mightily in attempting to deal with it.

(2) The "millennial" theory does not fit the Acts/Epistles data any more than the A.D. 70 concept does. In this inspired body of information the kingdom is an entity of regal citizens who live upon the earth now, but whose "citizenship" is heavenly in nature (Philippians 3:20). We are in the **pre-second coming** era. Christ is reigning **now**. He will not receive his kingdom at the time of his return; he will deliver it **back** to the Father on that occasion (1 Corinthians 15:24-25).

(3) When the Lord stated that some would not die until the kingdom arrived, he gave a measured determinative that at least marked out a limitation as to when the time of that event would be. If, however, he was speaking of his second coming, such was wholly at variance with his later affirmation that **he did not know** when the time of his return would be. "But of that day and hour knows no one, not even the angels of heaven, **neither the Son**, but the Father only" (Matthew 24:36).

### Pentecost

The circumstances of the day of Pentecost (Acts 2) perfectly fit the details of Jesus' prophecy concerning the coming kingdom. This is clear not

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### Television

The Truth In Love (Robert Dodson)

Sunday @ 7:00am on KTAB

In Search of the Lord's Way (Phil Sanders)

Sunday @ 7:30am on KTAB

Life In The Light (Chris McCurley)

Sunday @ 10:30am on KTAB

### Radio

Preaching the Word (Michael Light)

Sunday @ 9:00am on KOXE 101.3

### Internet

TheGospelRadioNetwork.org

Gospel Broadcasting Network (Gbtv.org)

### God's Plan for Redeeming Man

**Hear** Learn the saving message of Christ's sacrifice (1 Cor. 1:18; Rom. 10:17).

**Believe** Jesus is the Son of God (John 8:24)

**Confess** Jesus as your Lord, Lawgiver, and King (Rom. 10:9-10; Matt. 10:32-33)

**Repent** of your sinful conduct (Luke 13:3,5)

Complete your initial obedience to the gospel by being **baptized** for the forgiveness of your sins (Acts 2:38; 22:16)

**Live faithfully** (Rev. 2:10; 2 Tim. 4:7-8)

### Bible Reading Schedule

**May 21** Nehemiah 8-10; John 3-4

**May 22** Nehemiah 11-13; John 5-6

**May 23** Esther 1-3; John 7-8

**May 24** Esther 4-6; John 9-10

**May 25** Esther 7-9; John 11-12

**May 26** Esther 10; Job 1-2; Jn. 13-14

**May 27** Job 3-5; John 15-16

**May 28** Job 6-8; John 17-18

"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."



**Visitation Meeting**

- ◆ Each Sunday night immediately before the evening worship. Last week **30 contacts** were made.

**Announcements**

- ◆ The ladies will have a meeting immediately following services this morning to discuss our Ladies' Day.

**Upcoming Special Events at 4th & Stewart**

- ◆ August 8—Summer Youth Series
- ◆ October 15-18—Fall Gospel Meeting w/ Dave Rogers
- ◆ November 4—Ladies' Day w/ Lasha Dennis

**Other Opportunities to Learn and Grow**

- ◆ June 4-9—Preacher Training Camp (boys, ages 14-18) @ Oldham Lane (Abilene).
- ◆ June 5-8—VBS @ Bangs (ages through Jr. High)
- ◆ June 6—Summer Youth Series begins
- ◆ June 25-29—Junior Camp
- ◆ June 30-July 2—Gospel Meeting @ Meridian w/ D.J. Stucky, *"The Great High Priest"*
- ◆ July 1—Youth Day @ Meridian
- ◆ July 9-13—"Shine" camp (girls, incoming 7th-12th grade)

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only on the merits of the case, but by the process of elimination as well (as seen above). Consider the following facts.

(1) Both the Old and New Testaments teach that Christ was to receive his kingdom after he **ascended** to the Father (Acts 1:9-11). Daniel foretold that "one like unto a son of man" would come "even to the Ancient of Days" [God] and there he would be given "dominion, glory, and a kingdom" (Daniel 7:13-14). Similarly, Christ himself, in the parable of the pounds, spoke of a certain "nobleman" who journeyed "into a far country to receive for himself a kingdom, and to return" (Luke 19:11ff). The "nobleman" was Christ, the "far country" was heaven, and the nobleman's "return" represented the second coming. The "kingdom" was received by the Lord in **heaven**—before the second coming, not on **earth** afterward.

(2) The collection of kingdom prophecies in the Gospel accounts all point to a regime that was not realized during the days of Jesus' earthly ministry. And, as emphasized earlier, the information in Acts and the Epistles (as well as Revelation – 1:6, 9) show the kingdom to have been a present reality from Pentecost onward (with the exception of a few passages that represent "heaven" as the final dimension of the "kingdom"; cf. 2 Timothy 4:18; 2 Peter 1:11).

(3) Just prior to the prophecy of the coming kingdom, as reflected in the testimony of Matthew, Mark, and Luke, there was the exchange between Jesus and his disciples; then more specifically between Christ and Peter. The Lord made it clear that the "church" he was to build is the equivalent of the "kingdom." In a symbolic sense, Peter used the "keys of the king-

dom" (i.e., the authority resident in the gospel message) to admit sinners into the church by means of their obedience (Acts 2; 10).

(4) The Savior announced that the kingdom would arrive with "power" (Mark 9:1). The most natural interpretation of that phrase centers on the events of Pentecost. Just before his ascension back into heaven, the apostles questioned the Lord as to when the "kingdom" would be restored (likely reflecting a misconception on their part as to the nature of the regime); Jesus provided a general answer. The "when" of the coming kingdom would be when the **power** of the Holy Spirit descended upon these men "not many days hence" (Acts 1:5, 8). It is beyond doubt that this was fulfilled ten days later on Pentecost (Acts 2:1ff). "The coming 'with power' (Mark 9:1) and 'seeing the kingdom' (Luke 9:27) must focus on Pentecost" (Lewis 1976, 43). McGarvey wrote:

They saw the kingdom "come with power," because such was the power of the Holy Spirit's demonstrations through the apostles, that three thousand men were that day turned to the Lord. And they saw the Son of man coming in his kingdom, not literally, but by manifesting his invisible presence to the eye of faith. What they saw with their eyes and heard with their ears attested his presence in his kingdom (1875, 315).

As noted by McGarvey, there is no problem in Matthew's statement that the disciples would "see the Son of man coming in his kingdom." In his Gospel record John had quoted the Lord as indicating that by the sending of the Holy Spirit **he**, indirectly, would be coming (John 14:18). Thus, by "seeing" and "hearing" the **effects** of the Spirit's empowerment on Pentecost (cf. Acts 2:33), the apostles were assured of the Lord's presence. The term "see" frequently is employed of **spiritual** perception, rather than physical vision (cf. Matthew 24:30; John 3:3; 16:16, 19; especially see Thayer 1958, 451).

(5) As Jesus and his disciples were concluding the Passover supper, the Savior said: "I say unto you, I shall not drink henceforth of this fruit of the vine, until the day when I drink it new with you **in my Father's kingdom**" (Matthew 26:29). The "drinking," of course, was not to be a literal drinking of the fruit of the vine, but a **spiritual** communion with Christians in the kingdom as they partake of the Lord's supper. The language implies that Christ was not "in the kingdom" at that time. On the other hand, the disciples began partaking of "the breaking of bread" (i.e., the communion supper) on Pentecost (Acts 2:42), and continued thereafter (Acts 20:7; 1 Corinthians 10:16). Without a doubt, the kingdom had arrived!

(6) Some dispensational premillennialists contend that "because the Jews refused [Christ's] person and work he postponed the establishment of his kingdom until the time of his return." The church, supposedly unknown in the prophetic literature of the Old Testament, was set up as a sort of "interim measure" (Kevan 1960, 352). If the "kingdom" was postponed, it logically would follow that Christ's "kingship" was postponed. Contrariwise, however, there is ample evidence of his coronation following the ascension, and of his current reign (Acts 2:30-36; 1 Corinthians 15:25; Ephesians 1:20-23; Hebrews 1:3; 1 Peter 3:22; Revelation 3:21).

**Conclusion**

All the evidence, therefore, indisputably points to the fact that the Lord's prophecy regarding the coming kingdom, as set forth in Matthew 16:28, Mark 9:1, and Luke 9:27, came to fruition on the day of Pentecost, fifty days after the death of Christ.

Wayne Jackson (christiancourier.com)

**Celebrate**

*"Rejoice with those who rejoice..." (Romans 12:15)*

**May Birthdays:** Aliyah Rayon (3), Ian Barnum (5), Rosa Fuller (6), David Milam (7), Barbara Bannister (10), Nita Boyd (14), Pam Teague (14), Caitlin Settles (15), Billy Chism (15), Zelma Leslie (16), Gracen Hardy (30).

**May Anniversaries:** Joe & Lasha Dennis (6), Ryan & Tammy Rudloff (7).

Mistakes? Left Out? Let Johnny know...



**Records**

	May 7, 2017	May 14, 2017
Bible Class	43	45
AM Worship	54	60
PM Worship	44	50
Wednesday PM	42	40
Contribution	\$2,004	\$2,038

This Week: 5/21/17		Next Week: 5/28/17		<b>May 2017</b> <b>Make Announcements:</b> Gene Bannister <b>Prepare Communion:</b> Tom & Carol Wilcox <b>Clean Building:</b> John Barnum Family  <b>June 2017</b> <b>Make Announcements:</b> John Barnum <b>Prepare Communion:</b> James & Cindy Fuller <b>Clean Building:</b> Randy & Laura Huckaby Karen Bland
<b>Sunday AM:</b>	Song Leader: Mike Bannister	Song Leader: Mike Bannister		
<b>Greeters</b>	Dennis Family	Mileen & Ashley Kahlich		
<b>Opening Prayer</b>	Gene Bannister	James Fuller		
<b>Communion</b>	John Barnum*, Larry Petty Jack Turner, James Thomas	Randy Huckaby*, Don Smith Hank Wheeler, Ryan Rudloff		
<b>Closing Prayer</b>	Allen Griffith	Gene Bannister		
<b>Attendance Cards</b>	Jaceten Evetts	Aaron Smith		
<b>Sunday PM:</b>	Song Leader: Joe Dennis	Song Leader: Ken Maninger		
<b>Opening Prayer</b>	Randy Huckaby	Joe Dennis		
<b>Scripture Reading</b>	Don Smith	Rafe Smith		
<b>Communion</b>	John Barnum	Randy Huckaby		
<b>Closing Prayer</b>	Ken Maninger	Tom Wilcox		
<b>Wednesday Devotionals:</b>	May 24 Don Smith	May 31 Joe Dennis	June 7 Prayer Night	June 14 Rafe Smith

## Search the Scriptures

*Be like the Bereans who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11)*

### Studies for the week of May 21, 2017

Sunday Class ..... **Romans 6:4ff**  
 Wed. Class ..... **After Baptism, Then What?**

<p><b><u>They Beheld His Majesty (Matthew 17:1-9; Mark 9:1-9; Luke 9:27-36)</u></b></p> <p>Jesus had just made two amazing statements:</p> <ul style="list-style-type: none"> <li>• "For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works" (16:27).</li> <li>• "Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom" (16:28).</li> </ul> <p>The gospel writers then connect these sayings with the event about to occur.</p> <p><b>I. They Beheld the Majesty of His Person.</b></p> <p><b>A. Evidenced by His Transfiguration.</b></p> <ol style="list-style-type: none"> <li>1. He was "transfigured" – metamorphoo – change, transfigure, transform.</li> <li>2. This change affected His face and clothing.</li> <li>3. Peter later wrote that what he saw was His "majesty" (2 Peter 1:16).</li> </ol> <p><b>B. Evidenced by the Presence of Moses and Elijah.</b></p> <ol style="list-style-type: none"> <li>1. They were talking with Jesus.</li> <li>2. That Moses and Elijah would appear with Jesus was not lost on Peter.                     <ol style="list-style-type: none"> <li>a. Moses and Elijah were the epitome of the Law and the Prophets.</li> <li>b. Peter wanted to build three tabernacles, one each for Jesus, Moses and Elijah.</li> <li>c. Jesus had evidently been elevated to the same level as Moses and Elijah in Peter's mind!</li> </ol> </li> </ol> <p><b>II. They Beheld the Majesty of His Coming Kingdom.</b></p> <p><b>A. Evidenced by the Voice from Heaven.</b></p> <ol style="list-style-type: none"> <li>1. While Peter was still speaking, a bright cloud overshadowed them.</li> <li>2. Peter, James, and John, fearfully entered the cloud.</li> <li>3. A voice - "This is My beloved Son, in whom I am well pleased, Hear Him!"</li> <li>4. The command, "Hear Him!" – implies that God would begin to speak through His Son, not the Law (Moses) and the Prophets (Elijah).</li> <li>5. Of course, this rule and reign (i.e., Christ's kingdom) would begin after Christ suffered (i.e., His death) and entered into glory (i.e., His ascension).</li> </ol> <p><b>B. Evidenced by the Absence of Moses and Elijah.</b></p> <p>"All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."</p>	<p><b><u>The Qualifications of Bishops (1 Timothy 3:1-7)</u></b></p> <p>I. Verse 1.</p> <ol style="list-style-type: none"> <li>A. First of all, to serve as a bishop, a man must "desire" to do so!</li> <li>B. Second, Paul referred to this as the office of a "bishop" – "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any guardian or superintendent" (Vine's).</li> <li>C. Third, those who desire the office of a bishop desire "a good work"!</li> </ol> <p>II. Verses 2-3.</p> <ol style="list-style-type: none"> <li>A. A man desiring to serve as an elder "must" meet the other qualifications.</li> <li>B. "Blameless" – no legitimate charge can be made against him.</li> <li>C. "The Husband of One Wife".                     <ol style="list-style-type: none"> <li>1. Tells us that one must be a male.</li> <li>2. He must be married.</li> <li>3. He must be the husband of one wife.</li> </ol> </li> <li>D. "Temperate" – self-controlled, watchful, cautious, on guard.</li> <li>E. "Sober-Minded" – free from the influence of alcoholic beverages, clearheaded, under the control of reason.</li> <li>F. "Of Good Behavior" – living an orderly, gentlemanly life.</li> <li>G. "Hospitable" – showing kindness and generosity to strangers and guests.</li> <li>H. "Able to Teach" – skillful in teaching.</li> <li>I. "Not Given to Wine" – not sitting long at wine, not near wine.</li> <li>J. "Not Violent" – a peaceable man, not quarrelsome.</li> <li>K. "Not Greedy for Money" – money is not his first priority.</li> <li>L. "Gentle" – mild, patient, and kind.</li> <li>M. "Not Quarrelsome" – not disposed to fight physically, not contentious.</li> <li>N. "Not Covetous" – not a lover of money.</li> </ol> <p>III. Verses 4-5.</p> <ol style="list-style-type: none"> <li>A. He must rule "his own house", i.e., family, "well".</li> <li>B. If a man does not know how to rule his own family well, he certainly could not properly take care of the church of God.</li> </ol> <p>IV. Verses 6-7.</p> <ol style="list-style-type: none"> <li>A. An elder cannot be a, "novice", one newly-planted.</li> <li>B. An elder must have "a good testimony (reputation) among those who are outside" the church, i.e., non-Christians.</li> </ol>
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