

October 1, 2023

# The View

*“Sirs, we wish to see Jesus.” — John 12:21*

## Welcome Visitors

Our goal at the Folsom church of Christ is to do everything according to God's word, including respecting its silence. We are not a denomination, not part of anything larger than this local church; we have no earthly “headquarters.” The five elders oversee this church and, ultimately, we answer only to Christ. The comments you hear today are primarily for the benefit of our own members, as we examine Scripture and seek to be built up in our faith in Christ. If you don't understand something, please do not hesitate to ask the preacher or one of the elders. We welcome and appreciate your comments and questions on any issue and especially if you see or hear anything that you feel does not correspond to God's word. We are here to serve; please help us do that.

***Please fill out a visitor's card and put it in the collection plate when is passed.  
We do not solicit donations from visitors. See page 4 for more information.***

## Mark Your Calendars

Bible Exhibit, with Mike Wilson, October 21, 2023

*Invite your friends and relatives.*

## Schedule

**New Quarter Begins Today**

### The Lord's Day

#### 9:30 AM Bible Classes

*Auditorium: “Jesus at work in the Gospels.”*

Young Adult Class (room 12): “Jesus: making the best use of the time.” Ephesians 5:15-17

Room 15/16: “Building a Great Marriage”

#### 10:30 AM: Assembly

Preaching Today

David Posey, Hebrews Series: Jesus, Our Champion (Hebrews 2:5-10)

*Livestream at 9:30 & 10:30 <https://tinyurl.com/5f2cbm3y>*

#### Bible Class: 5:00 PM @ the Building

*“Praying the Psalms” (Auditorium)*

**HS/College Class, 5 PM Every Sunday @ David & Christie Posey's home (unless notified otherwise)**

**Middle school class: monthly (contact David Sanderson ([david.r.sanderson@intel.com](mailto:david.r.sanderson@intel.com))**

**or Seth Reagan ([sethreagan@gmail.com](mailto:sethreagan@gmail.com))**

There are several on-going Bible classes in the homes of members. Check with David Posey or one of the other elders if you would like to join one of those classes.

### Wednesday 7 PM @ Building

**Bible classes: 5<sup>th</sup> grade and lower; 6<sup>th</sup> grade and up, auditorium: Praising God in Song**

#### 2<sup>nd</sup> Saturday Men's Bible Study: 7 to 8 AM

Bel Air Market on Bidwell in Folsom.

“Iron sharpens iron” (Proverbs 27:17). Mentoring (Titus 2:1-6).

Articles published in the View reflect only the thoughts and opinions of the author alone, not necessarily the editor, the elders or any member of the church at Folsom.

# Quotes & Notes

**THE STORY OF CHRIST** is where we all started from, though we've come so far since then that there are times when you'd hardly know it to listen to us and when we hardly know it ourselves. The story of Christ is what once, somehow and somewhere, we came to Christ through. Maybe it happened little by little—a face coming slowly into focus that we'd been looking at for a long time without really seeing it, a voice gradually making itself heard among many other voices and in such a way that we couldn't help listening after a while, couldn't help trying somehow, in some unsatisfactory way, to answer. Or maybe there was more drama to it than that—a sudden catch of the breath at the sound of his name on somebody's lips at a moment we weren't expecting it, a sudden welling up of tears out of a place where we didn't think any tears were. Each of us has a tale to tell if we would only tell it. But however it happened, it comes to seem a long time ago and a long way away, and so many things have happened since—so many books read, so many sermons heard or preached, so much life lived—that to be reminded at this stage of the story of Jesus, where we all started, is like being suddenly called by your childhood name when you have all but forgotten your childhood name and maybe your childhood too.

FRED BUECHNER



Ephesians 6:4 says, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

This  is not that.

## Notes on Hebrews

The text I'm preaching on this morning is Hebrews 2:5-10. It's a difficult text but an important one. There are differing opinions on the interpretation, especially on who is being referred to in 2:6-8, a partial quote of Psalm 8 (the writer of Hebrews omits Psalm 8:6b, "you have given dominion over the work of your hands"). Some think the writer/preacher is talking about man or mankind (which fits the original context of Psalm 8). Others think it is talking about Jesus since Jesus often referred to himself as the "son of man."

If the writer is talking about mankind, then Hebrews 2:8, "putting everything in subjection..." is referring to God's "cultural mandate" given to Adam, recorded in Genesis 1:26-28 where God says, "have dominion and fill the earth... and subdue it..." If we take that view then the meaning is that man was supposed to "subdue" the world but "we do not yet see everything in subjection to him (man)" (Hebrews 2:8c). In other words, man failed and the preacher is contrasting man's failed dominion to Jesus' perfect work in "bringing many sons to glory" through his death (2:9-10).

The other view is that all of 2:5-8 is talking about Jesus. While Jesus has "all authority in heaven and earth" (see Matthew 28:18) we do not yet see everything under his dominion (cf. Romans 8, especially v. 22, "we know that the whole creation has been groaning together in the pains of childbirth until now"). Though there is much to love and celebrate in the world that was made by Jesus, the world (culture) still makes us "groan."

We "groan" because, while Jesus "upholds all things by the word of his power" (1:3) we don't actually witness it just yet because sin is still rampant and "the whole world lies in arms of the evil one" (John 5:19). Someday, we will live forever in a place where sin cannot enter. Meanwhile, those of us who believe God's word, even now "see"\* Jesus who came to this crooked world and, like us, was "made a little lower than angels" but was "crowned with glory and honor" (see Philippians 2:8-9; Acts 3:13) when he "tasted death for everyone" (Hebrews 2:9). Jesus, as a man, was perfected (completed) and glorified through suffering. Those who pay attention to "what we have heard" (2:1) see the reality of Jesus' authority in the world. Indeed, they are the only ones who see it. We see with eyes of faith that allows us to see above and beyond all the ugliness in this crooked world.

DAVID POSEY

\*The Greek word translated "see" in v. 8 is *horáō*, to see, often in the metaphorical sense: "to see with the mind" (mental perception; e.g., "oh, I see what you are saying"). In v. 9, the word "see" is *blepō*, "physical seeing with spiritual consequences." The writer may be using these different words to say that we "see" Jesus because of the revelation of God's word to us — "what we have heard" (2:1) and the "living and active" word of God (4:12).

# “Sunday Night Sermons”

## What is the “Rapture”?

Speaking on the subject of “last things” (technically called “eschatology”) is not necessarily a candidate exclusively for “Sunday night sermons.” However, it is a topic we may only address a couple of times during the year. So, here is a short description of the doctrine of “the rapture” (there are more than one, but this is a summary the main ingredients of this doctrine).

The word “rapture” simply means “a feeling of intense pleasure or joy.” In a more technical sense, it refers to the transporting of believers from earth to heaven at the second coming of Christ. But there’s a difference in the word “rapture” and the theology of “the rapture” which is embraced by dispensationalists. “The rapture” is the belief that Jesus Christ will return to earth and take believers, both living and dead, up to heaven to be with Him. OK, so far; but in dispensationalist thinking this event is seen as the *first stage* of Christ’s second coming, often referred to as the “pre-tribulation rapture.” Dispensationalists believe that the rapture will occur before a period of tribulation on earth, during which time God’s judgment will be poured out on the world. They see the tribulation as a time of great suffering and chaos, but also as a time when many people will turn to Christ and be saved. After the tribulation, Christ will return to earth with His saints and establish His kingdom on earth for a thousand years, known as the “millennial reign.”

There are several problems with this view. First, the word “rapture” is never used in the Bible. The Greek word *harpazo* (ἁρπάζω), meaning “to snatch away” or “to seize” is used in I Thessalonians 4:13-18 (see below), where Paul describes what will happen in the last day, the day of judgment (see v. 17, “caught up”).

But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.

A common sense reading of the text above (and other that touch on the second coming) tells us that the return of Christ will occur at the same time as the final judgment and the destruction of the earth (see II Thessalonians 1:5-10; II Peter 3:10). The doctrine of the rapture comes from the misinterpretation of several scriptures in the gospels and Revelation to provide a “eschatological sequence” that was developed in in the 1830s. Many of the texts relied on are speaking of the destruction of Jerusalem in AD 70,

We believe II Thessalonians teaches this:



Not this...

