

In
Search
of...

Truth & Right

Tim Henderson, Editor

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"Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things." Phil. 4:8 (NASB-U)

A publication of the
**Wellsburg
church of Christ**
Which meets at:
112 Sunset Ave.
Wellsburg, WV 26070
304-737-1422

We appreciate so much your presence here with us today. We would like to extend an invitation to join us at any of our other times of worship.

TIMES OF SERVICES

SUNDAY

Bible Classes* 10:00 AM

AM Worship 10:45 AM

PM Worship 6:30 PM

WEDNESDAY

Bible Classes* 7:00 PM

(* Bible Classes for All Ages)

Today's Lesson:

TEOTWAWKI
*The End Of The World
As We Know It*

*Audio CD's are available
free of charge in the foyer.*

*Please visit our website:
www.truthandright.org*

*If you have any questions regarding
what we teach and practice, please
feel free to ask*

The Kingdom Exists Now

By—David J. Riggs

The Bible clearly shows that the kingdom is in existence now. Before the day of Pentecost (Acts 2), the kingdom was preached as being *"at hand."* Jesus said in Mark 1:15, *"The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."* John the Baptist preached that the kingdom was *"at hand"* (Matthew 3:1-2). Jesus sent the twelve to the lost sheep of the house of Israel and they were to preach *"the kingdom is at hand"* (Matthew 10:5-6). The seventy were to preach *"The kingdom of God has come near to you."* (Luke 10:1,9). Jesus said that the kingdom would come within the lifetime of some of those who stood in His presence. He said, *"Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."* (Mark 9:1).

Notice that Jesus said that the kingdom would come with power. Thus, a passage which reveals when the power came also discloses when the kingdom came. In Luke 24:49, Jesus told the apostles, *"Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."* The same is repeated in Acts 1:4-5. Verse 8 of Acts 1 says, *"But you shall receive power when the*

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Holy Spirit has come upon you..."

From the foregoing passages, we see that the kingdom was to come when the power came (Mark 9:1) and the power was to come when the Holy Spirit came (Acts 1:8). Very simply therefore, if we can find when the Holy Spirit came, we would know also when the power and the kingdom came since they all were to come simultaneously. Acts 2:1-4 is the passage; it describes how the Holy Spirit came on the apostles on the day of Pentecost. That day, therefore, marked the beginning of the kingdom.

After the day of Pentecost the kingdom is no longer spoken of as being "*at hand*" but as being in existence. The apostle Paul declared that he and the Colossians were translated into the kingdom. "*Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.*" (Colossians 1:13). They could not have been conveyed or translated into the kingdom if it had not existed; thus, showing most certainly that it did exist.

John the apostle said he was a companion in tribulation and in the kingdom (Revelation 1:9). John could not have been a partaker in the kingdom if it was yet future, thus again

showing that the kingdom is in existence now. The Hebrew writer said, "*Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.*" Again, we cannot receive a kingdom, if there is no kingdom.

By way of summary, the Bible teaches that the kingdom is in existence now. It was "*at hand*" (Mark 1:15; Matthew 3:2; 10:5-6; Luke 10:9) and would come before some of those who stood in the presence of Jesus would die (Mark 9:1). It was to come with power (Mark 9:1), the power was to come with the Holy

Spirit (Acts 1:8), and the Holy Spirit came on the day of Pentecost (Acts 2:1-4). They had received it (Hebrews 12:28), were translated into it (Colossians 1:13), and were companions in it (Revelations 1:9).

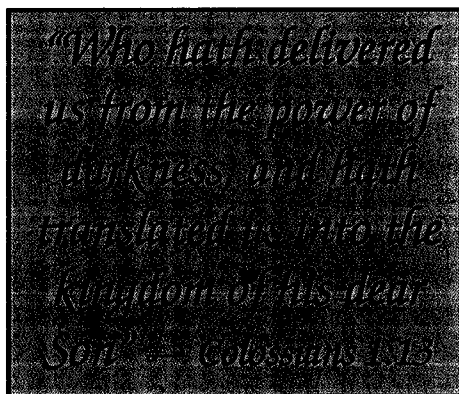
Who Are The 144,000

By—David J. Riggs

The number "144,000" is mentioned in two passages in the Scriptures, both in the book of Revelation (Revelation 7:4; 14:1-3). In Revelation 7:4, the 144,000 were the faithful who were sealed on earth as shown in verses 2 and 3. The "seal" signifies ownership and consequent protection (Ezekiel 9:6; 2 Timothy 2:19; 2 Corinthians 1:21-22; Ephesians 1:13-14; 4:30).

In chapter six of Revelation we see the saints under the altar (9-11) and a terrible judgment coming upon the earth which was closed with the question, "*Who shall be able to stand?*" (12-17). In view of this one might ask, "*Will the saints on earth be able to stand and what will happen to the souls under the altar?*" John's vision (an interlude of two parts between the six and seventh seals) answers these questions. The saints on earth are sealed and those martyred are before the throne of God. Thus, the first part of the interlude is to permit the sealing of the saints in order that they will be able to endure the afflictions set forth in chapter six. The judgments seem to be altered so that they will not hurt God's children.

In chapter seven, the four angels standing at the four corners (used to designate the four directions) were holding the four winds of the earth (the four winds of judgment--conquest, war, famine, and death--as in 6:1-8 and as seen from the word "*hurt*" in 7:2-3). (Compare Jeremiah 49:36-38; 51:1-2). They were given to hurt the earth and the sea, but another angel ascending from the sunrising (from the direction of the morning light; suggests a message of cheer and encouragement), having the seal of the living God, said, "*Hurt not the*



earth, neither the sea, nor the trees, till we shall have sealed the servants of our God in their foreheads." (7:3). Hence, God's people will not be affected by the forthcoming judgments as will the people of the world. (See Revelation 9:4).

After the vision of the 144,000, John sees a great multitude which no man could number out of every nation and from every tribe, people and tongue. (7:9-17). Jehovah's Witnesses try to teach that these are the saved who inherit the earth and the 144,000 are those who receive heaven. However, the 144,000 are those on earth who are sealed and the great multitude are those souls with God who had come out of the great tribulation (6:9; 7:13-14). Furthermore, the expression, "*before the throne*" is used both of the great multitude (7:9) and later in the heavenly setting of the 144,000 (14:1-5). The white robes of the great multitude are symbolical of holiness, and justification (3:4-5; 6:11; 7:14), and the palms suggest a joyful, festive occasion (Leviticus 23:40; John 12:13).

They cried with a loud voice saying "*Salvation to our God, who sitteth on the throne and unto the Lamb*" (an expression of praise and gratitude to both God and Christ for the salvation provided). They are followed by angels who fell before the throne on their faces and worshiped God with a sevenfold praise similar to that given to the Lamb in Revelation 5:12. The angels stood around the throne, as well as the elders, and the four living creatures (7:11), which again shows that this occurred in heaven and is not something that is to occur on earth.

One of the elders speaks asking John, "*Who are these arrayed in white robes, and where did they come from?*" John did not know, but he was certain that the elder knew. The elder answered, "*These are the ones who come out of the great tribulation...*" (7:14). The "*great tribulation*" here is the one that took place under the world wide persecution (not fully identified until the 13th chapter) in John's day. It was "world wide" because this great multitude with the white robes were of "*all nations, and kindreds, and people, and tongues*" (7:9). They are the same ones with "*white robes*" who cry for

the avenging of their blood (6:9-11). They had been put to death for their faith, had gained the victory, and are now before the throne. They had washed their robes and made them white in the blood of the Lamb. By Christ's blood the saint is washed from his sins (Revelation 1:5), redeemed (Revelation 5:9-10; 1 Peter 1:18-19), given remission of sins (Matthew 26:28), has constant cleansing as he continually complies with the conditions (1 John 1:7-9), and is able to overcome (Revelation 12:11).

In chapter 14 of Revelation, the victorious Lamb stood on mount Zion and with Him were 144,000 who had the Father's name written in their foreheads (14:1). These are those who were sealed earlier and are now also before the throne (14:5). The term "*before the throne*" is figurative of the place of comfort or paradise. Thus, the 144,000 represent the complete number of the martyred saints including the rest of those who were to come out of the great tribulation (6:9-11). They were the holy city that would be tread underfoot (11:2); the beast had made war with them and overcome them (14:3). They had obtained the victory over the beast (15:2) and their blood would soon be avenged (16:5-6; 17:6; 18:24; 19:2). They were the martyrs living and reigning with Christ (20:4).

Again, the number "144,000" must not be taken literal. It simply represents the complete number of the martyred saints. If one makes the number literal, he must also make their description literal. This would mean that only virgin men will go to heaven (14:4). On the contrary, these were the "*firstfruits*" to God and the Lamb (14:4) indicating others would follow. The Bible speaks of heaven for every faithful child of God (2 Corinthians 5:1-2; Philippians 3:20-21; 1 Peter 1:4-5). Those who limit heaven to only 144,000 have completely misunderstood the Bible, not to mention John's teaching in Revelation. As we explained, the sealing of the 144,000 in chapter 7 was done to those living on earth and does not refer to those in heaven at all. We pray that all those who are presently striving to serve God, will someday be in heaven with all the redeemed of the ages.

Those Serving This Week

Sunday AM

Class Prayer	Dan Marton
Announcements	Earl Miller
Song Leader	Ed Roberts
Scripture	Luke 8:19-37
Reader	Nathan Marshall
Prayer	Ken Prager
Speaker	Tim Henderson
Lord's Supper	
Bread	Tim Henderson
Fruit of the Vine	Don Coen, Sr.
Serve	CJ Isinghood
Serve	John Lemal
Closing Prayer	Matt Ferrell

Please inform the one in charge of announcements if you are unable to fulfill your responsibilities.

Sunday PM

Announcements	Earl Miller
Song Leader	Ken Prager
Scripture	Luke 8:38-56
Reader	CJ Isinghood
1st Prayer	Dave Harless
Speaker	Tim Henderson
Communion	Harold Marshall
Closing Prayer	Ed Roberts

Wednesday

Class Prayer	Don Coen, Sr.
Announcements	Earl Miller
Song Leader	Dan Marton
Invitation	Ed Roberts
Closing Prayer	Bryan Legg

News N Notes

- Ladies Class tonight after services in the auditorium.
- Men's Training class tonight after services in class room 2 & 3. Tonight we're discussing Giving

Please remember these in your prayers:

Sick/ Poor Health:

- Leighla Brady, Nancy Morris' daughter
- Don Coen, Sr.
- Nicholas Edwards
- Zeda Goddard is in the hospital at Weirton Medical Center, room # 648
- Robert Schwerferger, Alberta Headen's brother-in-law.
- Grace Lancaster
- Ronald & Charollette Lancaster
- William Louthen, Charissa Erdman's grandfather. His address is: 127 10th St., Wellsburg, WV 26070
- Virginia Malick, Peggy Miller's mother is back home
- Alfred and Mary Jane Myers
- Jim Moore, Nancy Morris' nephew
- Jimmy Roberts, Ed & Marie's son
- Jim Roberts, Ed Roberts' father
- Marie Roberts
- Gabriel Taylor, 5 year old great grandson of Don Coen, Sr., dealing with cancer.
- Trudell Tennant

Don't forget our Shut-ins

Ann's Retreat:

- Josephine Clow

Brightwood Center:

- Shirley Campbell

Valley Haven:

- Ethel Mahan
- Pauline Sellers

Weirton Geriatric:

- Kitty Morgan

At Home:

- Mabel Fleming
- Zeda Goddard
- Betty Hunter
- Pauline Midcap
- Ann Rudolph

Send them a card—give them a call—let them know we are thinking about them.

If someone needs to be added to this list, please contact Tim Henderson