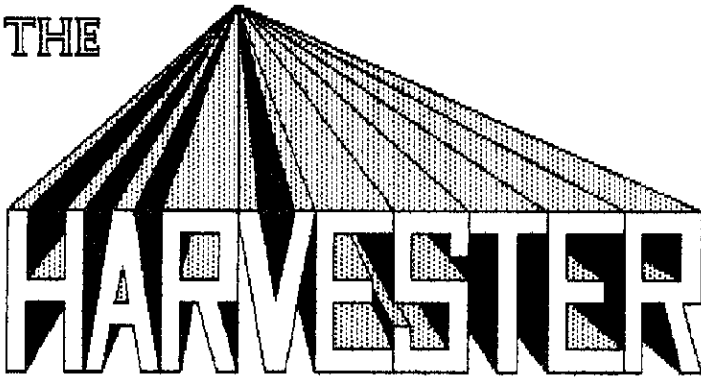


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*"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke 10:2)*

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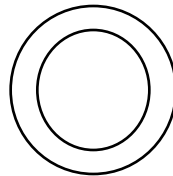
## PREMILLENNIAL IMPLICATIONS

Premillennialism is the religious doctrine concerning the second coming of Christ. In general, it teaches that before the 1000 year reign of Christ (ref. Rev. 20:2), Jesus will return to this earth a second time and establish His kingdom and give everyone a second chance for salvation. Certainly this is a comforting creed for those who believe it, but is it a misleading doctrine?

True comfort and assurance comes only when we follow God's Word. Therefore, as

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we examine all religious doctrines, each one must be tested against the sacred Scriptures. If any teaching cannot be supported by God's Word, then it would be folly to believe it. In view of this approach then, let us examine the idea of premillennialism and some of its implications. How does it compare to the teachings of the Bible?

First, the concept of premillennialism implies that another era (the millennium) for God's people will be forthcoming. It denies that this current age of Christianity in which we are living is the "last days." Yet the apostle Peter clearly stated that he was now living in the "last days" or the last dispensation of time. *"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh ..."* (Acts 2:16,17). The writer of Hebrews also refers to the Christian era in which we exist as the "last days." *"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."* (Heb. 1:1-2). If premillennialism is predicting another "day" for Christians, then it goes contrary to God's Word.

Second, premillennialism makes God false to his promises. It implies that our heavenly Father has not yet established his kingdom and thus, he failed in keeping his pledge. However, the Bible tells quite a different story. In Dan. 2:44 it was predicted (promised) that "in

*the days of these kings <Roman empire> shall the God of heaven set up a kingdom, which shall never be destroyed..."* When Jesus arrived on the scene, we are told that the establishment of that kingdom was very near indeed. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14-15) It is also obvious that this kingdom was founded during the lifetime of the disciples. "And he said unto them, 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) As an example, the apostle John refers to his membership in that kingdom. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." (Rev. 1:9) To teach that our Lord is coming back to earth to establish His kingdom is to deny God's promise and power of building that kingdom already!

Third, the premillennial theory belittles the very church Jesus Christ established upon His death. From the very beginning of the world, God intended to save his people through the church (Eph. 3:9-11). His eternal purpose included the sacrifice of his only begotten Son, the resurrection of our Lord, and the spreading of the "good news." Those who obeyed the gospel would be added to the "body" of Christ and be counted among the

THE HARVESTER is a monthly publication intended to encourage all men everywhere to become laborers into God's harvest (Luke 10:2). This paper is mailed free of charge to anyone who wishes to receive it. Please submit name, address and all correspondence to:

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saved. *"And the Lord added to the church daily such as should be saved."* (Acts 2:47) Premillennialism, on the other hand, teaches that the Lord's church is NOT important. It says that Jesus is coming back to earth with another plan for saving God's people. Evidently, some believe that the church did not live up to its billing!

This brings up our last point and perhaps it is the most glaring implication of all. Premillennialism strongly suggests that the first coming of Christ was a failure. To hint that Jesus is coming back to this earth in order to give people another chance of being saved, is to imply that He never fulfilled His initial mission. How ridiculous! Jesus came to *"seek and to save that which was lost"* (Luke 19:10). *"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."* (Gal. 4:4,5) When Jesus Christ was praying for the preservation of the apostles, He mentioned how God had sent Him and *"I have glorified thee on the earth: I have finished the work which thou gavest me to do."* (John

17:4) If we are to believe what the Bible says here in John 17, that Jesus completed His task on earth, then what are we to make of the claims of those who say that Jesus is coming back to earth to give sinners a second chance? Is this truly a comforting doctrine? Is it "*from heaven, or of men?*" (Matt. 21:25)

One can see that many implications of the premillennial theory are directly in contrast to the teachings of God's Word. Therefore, it is a doctrine that must be rejected. When Christ comes again, this is exactly what will occur: "*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. Wherefore comfort one another with these words.*" (1 Thes. 4:16-18)

RAY McMANUS

## SEARCH THE SCRIPTURES

1. How many people from Ephraim were killed because they could not pronounce Shibboleth?

2. At what time of day was God going to bring on Egypt and the Pharaoh the very last plaque?

3. According to Jesus, what have the experts of the law taken away?

4. Why does the psalmist say not to be overawed when a man grows rich?

5. What did Jeroboam make for the Israelites to worship instead of going to Jerusalem?

ANSWERS NEXT MONTH . . .

and remember last month's questions?

1. Who was the man that God used to restore Paul's sight in Damascus?  
ANANIAS (Acts 22:12)

2. Since the Levites were only given towns, where were they to have pasturelands? JUST BEYOND THE TOWN WALL  
(Num. 35:3-4)

3. In what form did God come to Moses in order for the people to hear him speaking with Moses? IN A THICK CLOUD (Exo. 19:9)

4. Whose example should husbands copy in loving their wives? CHRIST'S LOVE FOR THE CHURCH (Eph. 5:25)

5. In accord with Isaiah's prophecy, who will see the Lord's banner (ensign) when it is raised, and hear the trumpet when it blows? ALL THE PEOPLE OF THE EARTH  
(Isa. 18:3)

<p>One symptom of a sick Christian is a sharp pain when he opens his pocketbook.</p>
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## “LAYING ON OF THE HANDS”

1 Timothy 4:14, *“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”*

Laying on of hands in the New Testament is spoken of in two ways and had two purposes.

1. To impart the ability to perform spiritual gifts. Always extended by an apostle upon someone not an apostle but one in whom these gifts could serve a useful purpose in the cause of the Lord.

\* Apostles upon the seven (Acts 6:6).

\* Peter and John upon the Samaritans (Acts 8:17). Note that Philip, one of the seven, had experienced the apostles hands being laid upon him, but he apparently could not extend gifts to others. This action was performed by the apostles, Peter and John, coming from Jerusalem for that purpose.

\* Paul upon those who had received only John’s baptism (Acts 19:6).

\* Paul upon Timothy (2 Timothy 1:6).

2. From elders or other non-inspired brethren (who did not possess the power to impart spiritual gifts) upon someone to whom they wished to show endorsement, support, and favor.

\* The elders upon Barnabas and Saul at the beginning of their missionary journey

(continued next page)

# GOSPEL MEETINGS

<u>DATES</u>	<u>PLACE &amp; TIME</u>	<u>SPEAKER</u>
March 21 - 24 (Th-Su)	Second Ave. Church Opelika, AL Series on Revelation	Harry Cobb (Wedowee, AL)
March 31- - April 5	Noble Church of Christ LaFayette, GA	Harry Cobb (Wedowee, AL)
April 7 - 12 KY) (Su - F)	West Broad Street Wedowee, AL  7:00 pm weekdays	Sam Dick (Cave City,

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(continued from page 7)

(Acts 13:3). Note that Saul (Paul) in this reference was an apostle and did not require being imparted with spiritual gifts.

\* In addition to Paul (an apostle, 2 Tim. 1:6), Timothy also had the hands of the presbytery (elders) laid upon him (1 Tim. 4:14). But as with Barnabas and Saul (Acts 13:3), no spiritual gift was thus imparted; the presbytery were not apostles.

\* Timothy was advised to use caution in laying on of hands (1 Timothy 5:22). Note that Timothy was not an apostle and, therefore, could not impart spiritual gifts. He is advised here to act with patience and understanding when the time would come to endorse and lend support to someone.

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