

## DISPENSATIONALISM (56)

There are several problems with the interpretation of the Bible with hyper-dispensationalists:

**Problem #1** - Paul preached the mystery of the gospel many years before his Roman imprisonment. Rom. 16:25-27

The argument that only prison epistles written after Acts 28 reveal applicable church truth is refuted here.

**Problem #2** - Paul taught the church body truth in I Corinthians 12 long before he went to prison.

**Problem #3** - Jesus taught about the “I in you and you in Me” doctrine in **John 14:20**. He said they would understand it “in that day.” Before Christ ascended into heaven, He told them that they would be baptized in the Spirit in just a few days (Acts 1:5). This beginning of the “I in you” Spirit baptism was in Acts 2 (Acts 11:15-16). Paul was not even at this baptism and later he would refer to it as being the same baptism they all experienced (I Cor. 12:13).

What this clearly establishes is that the age that featured the Holy Spirit being in the believer began long before Paul was ever in prison and long before the book of Acts ended.

**QUESTION #17** – What is Dominion Theology?

We are including this in a study of dispensationalism because it is an odd system that borders on problems with dispensationalism and Galatianism.

Dominion Theology is a form of theological interpretation in regard to the church in contemporary society. This is also known as Christian reconstructionism. It is an odd form of Bible interpretation that believes that Biblical Christianity is supposed to rule over all areas of this world, including government, society, corporate and personal. The way they are to rule over society is by superimposing the O.T. law on the world.

In other words, Christianity is supposed to have dominion (*Dominion Theology*) over the world and the job of the Christian is to preach the gospel and to reconstruct the world in conformity with the O.T. Law of God.

Those who hold to this perspective believe it is the duty of the Christian to create a worldwide kingdom that is patterned after the dispensation of the O.T. law. Those who hold to this, believe that until God’s law dominates the world, Christ will not return. Those who believe this say the job of a Christian is to reconstruct society by a political and religious domination that demands people implement the O.T. moral laws and the punishments that are found in the O.T. law.

This belief system actually stems from Covenant Theology and their distorted covenant of grace that fails to distinguish between groups of people.

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God never demanded the church revamp society and He certainly never demanded that the church try and put the world back under the O.T. law. Now the responsibility for punishments is not turned over to the church or the O.T. law, but to the government (Romans 13:1-7). In fact, we may give a great Biblical illustration of this very fact.

For example, under the O.T. law, capital punishment or the death penalty was to be given for 18 different offenses: 1) Murder (Ex. 21:12-14); 2) Causing death of pregnant woman and baby (Ex. 21:22-25); 3) Killing a person by a dangerous animal that had killed before and was not caged (Ex. 21:28-30); 4) Kidnapping (Ex. 21:16); 5) Rape of a married woman (Deut. 22:25-29); 6) Fornication (Deut. 22:13-21); 7) Adultery (Lev. 20:10); 8) Incest (Lev. 20:11-12); 9) Homosexuality (Lev. 20:13); 10) Bestiality (Lev. 20:15-16); 11) Striking a parent (Ex. 21:15); 12) Cursing a parent (Ex. 21:17); 13) rebelling against a parent (Deut. 21:18-21); 14) Sorcery and Witchcraft (Ex. 22:18); 15) Cursing God (Lev. 24:10-16); 16) Attempting to lead people away to worship another god (Deut. 13:1-16); 17) Avenging a death when someone acquitted by priest and law (Deut. 17:12); 18) Giving intentional false testimony to someone in a death penalty case.

In Leviticus 20:11, the O.T. Law of Moses teaches that if a man sleeps with his father's wife, both the man and woman must be put to death. That very sin problem surfaced in the Corinthian church.

In I Corinthians 5:1, that very sin existed. Paul did not tell the church to implement the O.T. Law and put them to death. He told the church to get the man out of the church and deliver him to Satan (I Cor. 5:5, 7, 11). They were not to fellowship with him. But later, in II Corinthians 2:5-11, Paul told them to restore that one to the fellowship. Had the Mosaic death penalty been implemented, this would not have been possible.

Another example is found in Deuteronomy 18:20. In this text if a prophet spoke in God's name a word that God did not actually command or speak, he was to be put to death. In Paul's final letter to Timothy, there were two men, Hymenaeus and Philetus, who were teaching things contrary to the Word of God. As a result, people were being upset in their faith (II Tim. 2:17-18). Now the counsel that Paul contextually gave was to keep teaching the truth (II Tim. 2:24-26). Even when he delivered people over to Satan, he did not tell the church to implement Mosaic Law and put people to death.

Furthermore, there are multiple passages that say Christians are saved out from under the Law, not saved to put society back under the law (John 1:16-17; Rom. 6:14; 7:6; Gal. 3:19-25; Col. 2:14).

It is very clear that God does not want His people under the O.T. law and He does not want His people promoting that the world be put under the O.T. law. The job we have is to show that the O.T. law condemns us and points us to our need of Jesus Christ. Paul said that he preached Christ, not the O.T. law (I Cor. 1:23). He preached this message to unsaved Jews and unsaved Gentiles. He did not preach O.T. law.