

**Articles and Sermons :: The Doctrines of Dominionism: Part 4 & 5****The Doctrines of Dominionism: Part 4 & 5, on: 2007/7/26 18:20**

The Doctrines of Dominionism: Part 4

Jesus, the Second Adam

While Jesus never questioned Satan's dominion, He came to earth expressly to take it away from him. Jesus came as the second, or last, Adam (see 1 Cor. 15:45-47). The first Adam lost dominion; the second Adam will regain it. This was a new beginning of history. It is part of the New Covenant, not the Old Covenant. Jesus brought a new kingdom, namely, the kingdom of God.

The first to announce the Kingdom was John the Baptist. He preached in the wilderness and said, "Repent, for the kingdom of God is at hand" (Matt. 3:2). This was the D-day of the invasion of the kingdom of Satan. During World War II, when the Allies established a beachhead in France on D-day, everyone knew that the war in the European theater was over. However, many more battles still needed to be fought until Hitler was finally defeated. Similarly, Jesus' coming as the second Adam marked the beginning of the end of Satan's defeat. It is now up to us, empowered by the Holy Spirit, to fight the battles needed to finish it.

Jesus preached the gospel of the Kingdom; the apostles preached the gospel of the Kingdom; and He expects us to preach the gospel of the Kingdom (see Matt. 24:14). What is the gospel of the Kingdom? After the temptation, Jesus went to the synagogue in His hometown of Nazareth and announced His agenda. We can surmise that this would be the basic content of the gospel of the Kingdom. It included preaching good news to the poor, healing the brokenhearted, bringing deliverance to the captives, giving sight to the blind, freeing the oppressed and preaching the acceptable year of the Lord (see Luke 4:18-19).

A Fresh View of Scripture

Following this pattern, our new paradigm for taking dominion includes a dual task: the evangelistic mandate (saving souls) and the cultural mandate (transforming society). . . .

In the above quotation C. Peter Wagner is articulating a basic heresy of dominionism. This heresy teaches that Jesus Christ did not defeat Satan at the Cross, but rather the Church must accomplish this for Him on earth. A subtle side-heresy (never explicitly stated except by Latter Rain leaders) is that the Church assumes the role of Christ (or becomes Christ). So even though this excerpt is subtitled, "Jesus, the Second Adam," the church is who "will regain it" (dominion). This heresy then leads to the proposition that the church must embrace a "dual task" of both evangelism and societal transformation (building the kingdom of God on earth).

This faulty doctrine of the insufficiency of Christ is rooted in a deeper heresy which goes back to Genesis 1. This heresy is articulated by Ralph Winter in his key article "Twelve Frontiers of Perspective" in which he delineates and defends the new doctrines he helped to concoct over the period of his lifetime as a mission leader (see previous post in this series).

In order to understand Ralph Winter's passion about this topic, the reader should be aware that Ralph Winter was a key leader of an obscure group called The American Scientific Affiliation, which may have been an offshoot of the neoevangelical movement in the late 1940s, and had as its goal the integration of science with theology (however "science" came to be defined). In the 1990s this organization was "taken over" by the Templeton Foundation, a proponent of "new spirituality."

Winter begins his explanation of the Genesis 1 heresy by noting that man "cannot fully declare the glory of God if we do not embrace science as a vast domain in which we can both see God's glory and advance His Kingdom". He postulates that distinguishing between the "evangelistic mandate" and "cultural mandate" (as Wagner does above) is an "artificial dichotomy." He then delves into an extrabiblical fantasy:

"Being human we are likely to conceive of the redemption of homo sapiens as the primary concern of God. But homo sapiens is specifically the most recent divine strategy to promote the reestablishment of the Kingdom of God. . . .

"Nature, prior to the appearance of homo sapiens, is shot through and through with terrible slaughter, bloodshed, violence, and suffering, as the result of the fall of Satan, long before Adam fell."

Notice that Adam and Eve are not mentioned, but rather man as a species of homo sapiens, which is an anthropological rather than biblical view.

"Man was intended to work with God in destroying the source of . . . evil. This was once God's good world, but it became severely (sic) distorted by the fallen adversary of God long before homo sapiens existed."

Winter then leaps to the Genesis 1 heresy that

"Man was meant to be an ally in the redemption and restoration of Creation, not merely a worker for his own redemption, even though his own redemption is essential for his restoration as a worker in the Kingdom, and as a warrior on God's side in the destruction of the works of the devil."

In the above quotations there are a multitude of heresies, all converging on a suprabiblical account of Genesis 1, which then gives way to the belief that man can redeem himself and Creation, called "building the Kingdom of God." Later in the article, Winter suggests that we should be using science as a method to redeem Creation by tinkering with DNA so that lambs could lie down with lions.

In a related article by Winter, "When Business Can Be Mission: Where Both Business and Mission Fall Short," published in the International Journal of Frontier Missions (22:3 Fall 2005, pp. 110-117), this "cultural mandate" is given the broader base of marketplace transformation (i.e., business as mission). In this regard, note that C. Peter Wagner's opening quotation is posted at Os Hillman's marketplace transformation website. In this business context, then, Winter explains his aberrant theologies more fully. Note the derogation of the Gospel of Salvation, which is common among those who hold to dominionist views:

"A number of people these days refer to the Genesis 'Cultural Mandate' which was given to Adam, note, before the Fall. This way they feel they can rightly and reasonably justify earnest Christian efforts in just about any good business which is essential to the growth and welfare of society. These people also speak of what is called 'The Evangelistic Mandate,' which arose of necessity after the Fall, and was intended to advance the Kingdom and thus redeem the fallen creation.

"However, these are not complementary mandates. They are sequential. The cultural mandate came first. . . .

". . . after the Fall of Adam the Cultural Mandate is no longer enough. Nor can the Evangelistic Mandate be purely 'heavenly-oriented.' After the fall it is no longer merely a matter of getting people prepared for heaven, it is a case of preparing them both for heaven and for all-out, knock-down, drag-out war against the powers of darkness and evil. A wartime emergency, both physical and spiritual, still exists and must be dealt with on a wartime basis or the glory of God will continue to suffer.

". . . It is impelling that both mandates should be merged into a single 'Military Mandate,' which, in this life, is the story of a reconquering Kingdom of God. . . . A Military Mandate. . . fighting evil and the works of the devil, which is essential to the 'reglorification' of God. . . . whatever is necessary to accomplish that redemptive and recruiting function."

Again, note that the foundation of this heresy is that the Cross is not enough, and God is insufficient. Man must now do it for Him, including - unbelievably -- that man is somehow responsible for aiding God's glory! And, furthermore, this is a teaching that Creation is somehow redeemed by the machinations of man. Winter, who is suffering from the ravages of cancer, wrote that the church should be involved in the mission of "the eradication of the very pathogens that haunt most human societies on the face of the earth." He concludes his article by resorting back to the motif of warfare -- not a war against sin in the life of the believer, but rather an earth-based "Kingdom" warfare (i.e. dominionism):

"Is This War?"

"It is good enough simply to make people feel secure in this life and hopeful about eventually getting out of this sin-filled world and safely through the pearly gates? Right now that is the main thing the church is doing. In stark contrast are the

se tasks like restoring creation, restoring God's glory, rediscovering Satan's works, and deliberately destroying his deeds and deadly delusions. . . .

"This is a 'wartime' and Biblical perspective, yet that fact has apparently evaporated into the thin air of the current mood, which is defined by an artificial and inadequate (albeit pervasive) peacetime mandate. The Biblical mandate is 'the Gospel of the Kingdom,' --meaning the extension of that 'Rule' against opposition. It is not merely a 'Gospel of salvation.' The Gospel of the Kingdom is the central matter of God's 'will being done on earth as it is in heaven.' It is a mandate that is distinctly larger than getting along in this life with the help of business, and getting to heaven with the help of missions. God's glory is at stake, and His glory is our main business."

The Truth:

Where does one start when trying to explain what is wrong with the multi-faceted heresies presented above? These must be potent heresies, because Winter has been able to train a generation of missionaries in these doctrines without hardly any opposition.

For the reader thirsting for Truth, we hearken back to Dr. Francis Schaeffer, who reminds us what Genesis 1 is really all about:

Christianity says man is now abnormal--he is separated from his Creator, who is his only sufficient reference point--not by a metaphysical limitation, but by true moral guilt. As a result he is now also separated from his fellowmen, and from himself. Therefore, when he is involved in cruelty, he is not being true to what he was initially created to be. Cruelty is a symptom of abnormality, and a result of a moral, historic, space-time Fall. What does a historic space-time Fall involve? It means that there was a period before man fell; that if you had been there, you could have seen Adam before he fell; that at the point when he revolted against God by making a free choice to disobey God's commandment, there was a tick of the clock. Take away the first three chapters of Genesis, and you cannot maintain a true Christian position nor give Christianity's answers. . . .

If there is true moral guilt in the presence of a personal God (rather than a metaphysical intrinsic situation of what is and always has been), then perhaps there will be a solution from God's side. And God says to man that there is a solution. That solution rests upon God saying that He is holy and He is love, and in His love He has loved the world, and He sent His Son. Now in history, there on Calvary's cross, in space and time, Jesus died. And we should never speak of Jesus' death without linking it to His person. This is the eternal Second Person of the Trinity. When He died, with the division that man has caused by his revolt now carried up into the trinity itself, there in expiation, in propitiation and substitution, the true moral guilt is met by the infinite value of Jesus' death. Thus Jesus says, "It is finished."

(<http://www.herescope.blogspot.com/>) Original Link - Discernment Group

Re: The Doctrines of Dominionism: Part 4 & 5, on: 2007/7/26 18:21

The Doctrines of Dominionism: Part 5

"God is calling his servants to be catalysts that enable personal, ecclesial, societal, and cultural transformation. Compelled by the love of Jesus, in obedience to his command to love our neighbor, the body of Christ empowered by the Holy Spirit can become his agent of transformation, to the glory of God the Father. . . .

"Scope of the Gospel: As Creator, God is Lord of all, and, therefore, his redemptive concern is comprehensive—seeking to heal and restore 'all things' by means of Christ's atoning sacrifice on the cross (Gen. 1:31a; Rom. 8:18-23; Col. 1:19-20). The church's calling is to witness to the kingdom of God in its fullness (Matt. 4:23; Mark 1:15; Luke 4:18-21). To be faithful to the gospel the ministry of the body of Christ must be holistic—encompassing the whole person—spiritual, physical, and social, and all human relationships—with God, with others, and with the environment (Gen. 1:26-28). Anything less than concern for all spheres of life is to misrepresent the all-encompassing Lordship of Jesus Christ over the world."

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Transform World is the premier global mission entity forging ahead with the dominionist doctrines of the new age of global mission. The above quote, taken from their "Transformational Covenant" document, indicates the sweeping scope of t

he evangelical "social gospel" for this century. The full document is worth a read. Nothing less than the overhaul of governments, economies, and social and cultural systems is intended. Be aware that the language is couched in nebulous terminology which gives leeway to the alternative eschatologies of Dominion.

The term "cultural mandate," referenced in yesterday's post, is linked to the new meanings for the terms "transformation" and "reformation." Below is a pertinent summary from Al Dager's book *The World Christian Movement* (Sword, 2001) chapter 17, "Dominion: The Cultural Mandate":

In the Reader for Perspectives on the World Christian Movement, C. Peter Wagner, mentored by the late John Wimber, and so-called "expert" on church growth, calls social and political action "the cultural mandate" of the Gospel:

The cultural mandate, which some refer to as Christian social responsibility goes as far back as the Garden of Eden. After God created Adam and Eve, He said to them: "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing...."

Both the cultural mandate and the evangelistic mandate are essential parts of biblical mission, in my opinion. Neither is optional. There is a growing consensus on this point in Evangelical circles.

This was not true as early as twenty-two years ago when the Berlin World 'Congress on Evangelism was held in 1966.... One of the first Evangelicals to stress the cultural mandate in a public forum was Horace Fenton of the Latin America Mission at the Wheaton Congress on the Church's Worldwide Mission, also held in 1966. Following that, the social consciousness generated by the social upheavals of the 1960's brought the cultural mandate to prominence until it was given a relatively high profile on the platform of the International Congress on World Evangelization at Lausanne in 1974.

Mankind is in dominion over the earth, always has been, and always will be. But Wagner makes the assumption that God's instruction to Adam and Eve has not been accomplished because Christians are not in dominion over the earth. This argument is presented by dominionists of every stripe, from Manifested Sons of God adherents to Christian Reconstructionists. (See my book, *Vengeance is Ours: The Church in Dominion*, for an in-depth analysis of "Kingdom Now" or "dominion theology.")

The "cultural mandate," then, is the need for Christians to take dominion over the earth by means of social and political action. And, according to Wagner, it was inspired by the "social upheavals of the 1960's."

Dager is correct when he notes that this teaching is embraced by Dominionists of all stripes. It is packaged for various groups of adherents to dominionist theology and marketed accordingly.

In an important article describing the full scope of this "cultural mandate," Mike Oppenheimer of Let Us Reason ministries, describes this as "The Global Transformation of Redeeming Cultures." First detailing Ed Silvoso's marketplace transformation agenda, Oppenheimer then describes similar dominionist beliefs of Chuck Colson:

Not everyone is involved in the Latter Rain belief of putting the culture under the authority of the church. Chuck Colson holds to a modified teaching of Reconstructionism and modern day Dominionism to reform the culture, by taking the culture back:

“Redeeming the culture is the never ending mission of the church.”
(Chuck Colson, Breakpoint, Jan.2, 05, KLHT).

"I was deepening my understanding of what we call the cultural commission, the command to the Church to take dominion and bring righteousness to our culture.”
(Chuck Colson, God's Inseparable Commissions, Prison Fellowship, 01/05/2005)

"Today-some 30 years into my ministry--I have come to believe passionately that all Christians need to take their faith out of the pews and into the trenches. We've got to be faithful to the cultural commission to have dominion, to work for Christian values to arrest our worldview slide.”
(Chuck Colson, Prison Ministry and Worldview: A Match Made in Heaven, Prison Fellowship, 08/29/2004)

One of Colson's ministries' objective is to institute Christian laws into our government to shape America into a godly nation.

tion. But you can't find these ideas of culture, or society in the Bible. In fact, if one looks at how the early church handled their relationship with Rome it is nothing like what is being promoted today.

Mike Oppenheimer then describes the "Redeeming Cultures" movement in the missionary world:

One of the new strategies to evangelize the nations, and crush Satan under your feet (referring to Rom. 16:20), is called Redeeming Cultures. It goes by a number of different titles -- First Nations -- cultural evangelism -- cultural identification -- indigenous people movement -- cultural redemption, etc.

The belief is that in every culture God has left treasures and worthy traditions within the indigenous cultures to be used. We are told that redeeming the cultures reestablishes people's identity of who they are as nations and who God created them to be.

Terry Leblanc, referring to David Garrett from Scripture and Songs, said it this way:

"God is now calling forth from among the indigenous communities of the world that good deposit which He has made in them of their cultures, their languages, their musical expressions and all that sort of thing ... as an expression of praise and worship unto Himself." (Word to the World - host Danny Lehmann, KLHT, 2001)

To say God created these cultures, influenced them, or deposited anything in them is the same as saying that these other religions had truth from God and worshipped Him (or her, or it) correctly.

The cultural redemption movement began mainly through Don Richardson's books "The Peace Child" and "Eternity in Their Hearts," who proposed using redemptive analogies that are already found in cultures. Some of the ideas he presented were valid, some were not. Certainly there is advantage to indigenous people carrying the Gospel to their own people, but there is a disadvantage when one tries to make a connection to them by their own religion that is clearly not there in the first place. And instead of giving them the straightforward Gospel it becomes a blend of their religion and the Bible to appease both parties. In the end, the Christian Gospel will be covered up with cultural traditions. The reason is because you cannot make a mixture like this have the Gospel uncorrupted.

Is it appropriate to bring to people Jesus Christ through their own culture, and then leave them to worship God in their own culture's way? Did the apostles do this? The answer is No, but that is what is taking place today.

A broad overview of this "Redeeming Cultures" concept, and the new teachings and activities inherent in its attempt to override the traditional Gospel, can be found in the new book written by Mike Oppenheimer and Sandy Simpson called Idolatry In Their Hearts. This book is a must read!

Make no mistake about it: the "cultural mandate" to "redeem cultures" (or whatever other terminology is used) is a re-work of the old "Social Gospel" movement of the 20th Century. The banner carriers back in that era were the liberal mainline churches. The banner carriers for our time are the leaders from all stripes and shades of Dominionism, waving various versions of "take back the culture" or "redeem the culture" causes. Learning from the past, today's neoevangelical leaders have maintained all the trappings of "evangelism" so that it appears (at least superficially) as if conversion from sin is the focus. All of this has collectively been lumped under the new term "evangelization," which according to Al Dager, in The World Christian Movement, means:

"In the churches today there are popular voices that are using Christian terms to mask an agenda of global, ecumenical dimensions. The goal is to enlist the support of the majority of those who call themselves Christians in order to advance that agenda under the name of "world evangelization" - a term originally coined by the Lausanne Committee for World Evangelization in 1974."

Dr. Martin Erdmann, in his important book describing the 20th Century's early dominionist efforts, Building the Kingdom of God on Earth: The Churches' Contribution to Marshal Public Support (sic) for World Order and Peace, 1919-1945 (Wipf & Stock, 2005), succinctly summed up the original "Social Gospel" movement with words that have eerie parallels to the "Redeeming Cultures" movement:

"The closed with an appeal for a new social order in a new age of faith.

" saw, in the union of Churches, the outward expressions of a collectivist Protestantism. Many followers in the social-gospel movement called fervently for the realisation of the kingdom of God. They were convinced that a unified front of Protestant Churches would be necessary, even essential, to build this kingdom, as defined by Walter Rauschenbusch and his successors. . . .

"Thus the new emphasis on propagating the principles of the Social Creed was again designed to attain the kingdom of God on earth rather than to reach lost souls with the Gospel of the Lord Jesus Christ." (pp. 152-4)

The Truth:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Revelation 22:19)