



## Ignorance of Doctrine Produces Flawed Application; Denominations Are Unbiblical; Hermeneutics: Allegorical vs. Literal; Dispensationalism

1. Note that it is when Paul desires to perform divine good that he discovers the principle of evil residing in him. Why?
2. Although his desire to perform divine good is sincere, his concept of divine good is flawed by legalistic wheel-tracks.
3. Ignorance of God's plan, policy, and purpose forces the sincere Christian to make stuff up.
4. This is demonstrated by churches that spend more time defending their denomination's theological statement rather than examining the Scripture to determine its message.
5. Although denominations have been traditional in this country from its founding there is no biblical authorization for them. The local church is to be autonomous.
6. Yet denominations scoff at independent churches such as ours because they assert such churches do not have the oversight of a hierarchy to supervise their pastors and their messages.
7. Good point. Question: Would Jesus Christ, Head of the Church, be a sufficient enough Ombudsman to quell their concerns?
8. Each pastor must answer to the Lord for what he teaches. Thus, dependent upon the Holy Spirit and submissive to a systematic approach to the interpretation and exposition of the Scripture, the independent pastor is guided by the text rather than a 500-year old denominational statement.
9. However, there must be a systematic approach to the text and this requires the development of a systematic theology, a science defined by:

**Chafer, Lewis Sperry. "Preface." In *Systematic Theology*. (Dallas: Dallas Seminary Press, 1947), 1:x-xi:**

Systematic Theology is the collecting, scientifically arranging, comparing, exhibiting, and defending of *all* facts from any and every source concerning God and His works. Theologians have no permission from God to restrict the field of theology to the material found in the standards of their respective denominations or the more or less restricted teachings of the uninspired leaders who formulated those standards. The divine revelation in its entirety, and not merely the portions of it which harmonize with accepted dicta, challenges the student of doctrine.

10. The development of an orthodox systematic theology demands that the Scripture be approached by a system that accurately and efficiently "collects, arranges, compares, exhibits, and defends" the facts it examines.
11. This system must view the Scripture through the prism of dispensational hermeneutics. First of all, a definition of dispensationalism is important and for it we consult:

**Ryrie, Charles Caldwell. *Dispensationalism Today*. (Chicago: Moody Press, 1965), 31:**

Dispensationalism views the world as a household run by God. In this household-world God is dispensing or administering its affairs according to His own will and in various stages of revelation in the process of time. These various stages mark off the distinguishably different economies in the outworking of His total purpose, and these economies are the dispensations. The understanding of God's differing economies is essential to the proper interpretation of His revelation within those various economies.



12. Correct interpretation is accomplished by hermeneutics which is a *science* in that it can determine certain principles for discovering the meaning of a document. It is also an *art* because principles or rules can never be applied mechanically but involve the skill of the interpreter. The hermeneutics of dispensational teaching include the following principles that are required for accurate and precise biblical exposition. These are summarized by:

**Couch, Mal (ed.). *Dictionary of Premillennial Theology*. (Grand Rapids: Kregel Publications, 1996), 9-11:**

First, dispensationalists believe in the inspiration and inerrancy of the Bible. One has to embrace such a view of Scripture, especially when believing in a prophetic plan yet to be fulfilled in history by a God who will keep His Word.

Second, dispensationalists are consistent in studying the Scriptures from an historical-grammatical methodology or "literal" hermeneutic. From Genesis to Revelation, the Bible is interpreted by the same rules of grammar and language that govern the interpretation of literature in general. (p. 9)