

Dominion Theology

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For the creation waits with eager longing for the revealing of the sons of God. Romans 1:19

Apologetics and discernment ministries have a wide range of responsibilities. It is our aim to assist the church in equipping Christians to enter the marketplace of religious ideologies within our culture and present a credible case for the truth claims of Christianity. This is a joyful task.

But passion for the truth of Christ also calls us, as faithful stewards of the grace of God, to confront errors arising within the body that have the potential to discredit the church in the eyes of the world and distort the gospel. This task is far less enjoyable but it is essential. We, as believers, cannot allow the message of the church to be diluted and distorted without sounding a cry of warning.

One such error that continues to trouble the church is dominion theology. If you are paying attention at all to the modern prophetic movement, you are aware that dominion theology, also known as kingdom now theology or the manifest sons of God teaching has permeated this branch of Christendom.

Dominion theology is not new. Its roots go back to William Branham in the late 1940's. The teaching was essentially dormant for a time but began to be resurrected in the 1980's and now influences a major segment of the Christian population through teachers like Mike Bickle, Rick Joyner, Paul Cain, Francis Frangipane, Jill Austin, Kim Clement and literally a host of others.

Essentially, dominion theology arises from a distorted interpretation of Romans 8:19 and a few other passages. It teaches that a perfected, glorified church will usher in the kingdom of God by taking dominion over the world. To this end, the church must be placed in order by coming under the authority of present-day apostles and prophets. Many of these prophets are foretelling a great civil war that will take place within the church between the "grays", associated with the brain or gray matter who focus on the scripture, and the "blues", those associated with the sky who are open to new revelation. This is a gross oversimplification and not all dominionists would accept all that was just said but these are many of the central tenants of the movement.

Associated with this major teaching are a host of other doctrines and practices necessary to facilitate the rise of this perfected body of Christ. These can be found interspersed throughout the writings and messages of those in the movement.

It is taught that Christ must be incarnated within the church before He can return. The church will literally become the fullness of Christ. Francis Frangipane states, "When the Spirit of Christ comes into the physical world, He must enter through a physical body... When Christ first entered our world as a child, it was Mary whom God chose to give Christ birth... God is preparing us as He did Mary to give birth to the ministry of His Son. Even now, in the spiritual womb of the virgin church, the holy purpose of Christ is growing, awaiting maturity; ready to be born in power in the timing of God... the virgin Church is "in labor and in pain to give birth" (Rev. 12:1-2)... I say to you, once again, the virgin is with child. Before Jesus Himself returns, the last virgin Church shall become pregnant with the promise of God. Out of her travail, the Body of Christ shall come forth, raised to the full stature of its Head, the Lord Jesus. Corporately manifested in holiness, power and love, the Bride of Christ shall arise." (Francis Frangipane, "In the Presence of God", 1994 emphasis mine) But it must be noted that, in context, the manifestation of the sons of God spoken of in Romans 8 does not occur until the redemption of the body at the resurrection. The scriptures are clear that it is Christ who brings the kingdom not the church.

Much, though not all, of the modern emphasis on spiritual warfare ...

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