

## An Acts 2 Position on Acts 28:28

### ***J. Vernon McGee on Ultra-Dispensationalism***

Have you heard of ultra-dispensationalism? This is a way of interpreting scripture which not only makes distinctions between ages of the past and the church age but it also divides up the New Testament in such a way they only see a very small part as written for the church today. You'll understand what we mean when Dr. McGee answers this question from one of his listeners. She says:

I know the gospels are for us and not to us, but a member of our family who is an Ultra Dispensationalist questions water baptism. Now he loves the Lord and we love him but he says that water baptism is only in the gospels and so it is not for us. She says, however, that Paul mentioned that he baptised Crispus and Gaius and the household of Stephanas in 1 Cor. 1:14-16. I always believed as you do, in baptism by immersion, but if it is only in the gospels, then is water baptism for today?

Well now, that crowd has been around for a long time. These ultra-dispensationalists, I like to call them the super dispensationalists. They think they are super duper saints and that they are really the interpretation. With any doctrine that has come along, any great scriptural doctrine, there are always those who push it further that it was ever intended to. And that is what the Ultra-Dispensationalist does. He finds dispensations in scripture where there are no dispensations.

And one is, that they used to argue with me--and I think they change their argument from time to time because when they find they aren't doing too well with one argument they develop another. The ones that I used to meet with, and in fact I met with them to debate, privately debate, they believe that the church did not begin until you come to the end of the book of Acts--and where they get that, of course, is very difficult to find. They have a little difficulty locating that themselves but that's what they have come to, that the church did not begin until after the end of the book of Acts. And the reason they moved it up that far, because at first they were willing to go along that the day of Pentecost is the proper day and then they found out that there were baptisms after Pentecost and the thing that bothered them, of course, is the one that you mentioned here.

Now you don't need any but this one here and don't let them move you away from it. Paul here made it very clear that he had not baptized but a certain few in the Corinthian church and the Corinthian church raised questions about baptism because they raised questions about everything. They were baby believers and carnal Christians and so they raised the question about this matter of baptism, and Paul says forget it. He says, I baptized, I think he says, a certain one. Again when baptism becomes important and the absence of it becomes important because you can go to sea in either direction. I believe that the correct procedure is that the church began on the day of Pentecost. I think that's quite obvious, and after the day of Pentecost, we find that they are still talking about baptism, and that Paul did say that he baptized and, hold on to this because this really upsets their argument and this is the reason they have had to go to the end of the book of Acts and say the church didn't begin until the end of the book of Acts, and the reason they do that is because we don't have any record after that.

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You see, the book of Acts ends - they begin there. It's merely guess work, of course, but the interesting thing there is that when you move out of the scripture and into the early church, you'll find they are still baptizing and it wasn't long before they were arguing about the mode of baptism. You see all of these arguments are contrived to keep us off of the person of the Lord Jesus Christ. They try to keep us off the person of Christ and that's so important that we stay close to Him by the way.