

Alan L. Weathers

From: "Darrell Bock"
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Subject: Statement

Alan and John:

Here it is. I hope that this is clear.

Darrell

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To whom it may concern:

I find myself in agreement with the assessment of Dr. Walter Martin that the LC "has strong elements of cultism in some of its theology and practices" and that at points it "confuses the biblical doctrine of the Trinity, the nature of Jesus, the nature of man, the biblical process of salvation, and the doctrine of the church."

Evidence for this is: (1) the way some of its leaders address the issue of the Trinity in ways that suggest modalism, or at least with such a mixing of the functions (note I did not say ontology) of the Father, Son, and Spirit that their functional distinction is lost and (2) the way they address historic expressions of Christianity and the historic institutional church as a unit. I say "as a unit" because the complaint is NOT about imbalances within points of the historic church but a rejection of what they represent as a whole. This is in essence what a cult is--for it makes the claim that their view is an exclusive one set off from other expressions and institutions of Christianity, while viewing these other institutions as a whole and in their various parts as in error.

A test for this is to see how they would handle specific texts where persons of the Trinity are functioning simultaneously at a moment in time. Since this scenario is not a discussion of how the ontological Trinity exists in eternity, but how the Godhead works in time, how they answer such questions should surface where they truly are not just in creedal declarations but in actual explanation of how those creedal statements work.

For example:

1. When Jesus is on the cross bearing sin, is it Jesus the Son or the Father who bears sin? How can an economical Jesus do this without being before the economical Father at the same time? Is this distinction not what the creedal statements about persons in the Trinity is all about to maintain the unity

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of oneness and the diversity of personhood at the same time, even in time and space?

2. At Pentecost, How can Jesus mediate the Spirit as Acts 2:32-34 affirms, if he has become the Spirit? Again how can the economical Jesus do this if he has become the economical Spirit?

3. Is it not the case in Acts 2:38 that one is baptized in the name of Jesus and cries out to him even though one has received the Spirit of God upon belief. If so, how can the economical Son become the economical Spirit, if the believer is crying out to Jesus as one is indwelt with the Spirit.

4. Is not 1 Cor 15:45 about the resurrection body and a living spirit being revitalized to eternal life in as much as Jesus came into this new life from the dead as a result of resurrection from the dead (as that is the topic of 1 Cor 15)? Is this not a better contextual reading of this verse than one which argues that this is a discussion about the Spirit of God? (I am mailing you some old notes I did for my 1 Cor class on this verse trying to discuss this verse in context.)

5. When Jesus prays to the Father, is he praying to himself or to the God who sits in heaven?

6. When the text declares in Eph 1:19-22 that God raised to HIS right hand of God, is Jesus really being portrayed as being seated next to anyone or did he raise himself to sit with himself?

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