

*Joshua 8:1-2, 18, 21-26 (NRSV)*

Then the LORD said to Joshua, “Do not fear or be dismayed; take all the fighting men with you, and go up now to Ai. See, I have handed over to you the king of Ai with his people, his city, and his land. <sup>2</sup> You shall do to Ai and its king as you did to Jericho and its king; only its spoil and its livestock you may take as booty for yourselves. Set an ambush against the city, behind it.”

<sup>18</sup> Then the LORD said to Joshua, “Stretch out the sword that is in your hand toward Ai; for I will give it into your hand.” And Joshua stretched out the sword that was in his hand toward the city. . . . <sup>21</sup> When Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city was rising, then they turned back and struck down the men of Ai. <sup>22</sup> And the others came out from the city against them; so they were surrounded by Israelites, some on one side, and some on the other; and Israel struck them down until no one was left who survived or escaped. <sup>23</sup> But the king of Ai was taken alive and brought to Joshua.

<sup>24</sup> When Israel had finished slaughtering all the inhabitants of Ai in the open wilderness where they pursued them, and when all of them to the very last had fallen by the edge of the sword, all Israel returned to Ai, and attacked it with the edge of the sword. <sup>25</sup> The total of those who fell that day, both men and women, was twelve thousand—all the people of Ai. <sup>26</sup> For Joshua did not draw back his hand, with which he stretched out the sword, until he had utterly destroyed all the inhabitants of Ai.

*Matthew 5:38–45 (NRSV)*

<sup>38</sup> “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ <sup>39</sup> But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; <sup>40</sup> and if anyone wants to sue you and take your coat, give your cloak as well; <sup>41</sup> and if anyone forces you to go one mile, go also the second mile. <sup>42</sup> Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

<sup>43</sup> “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ <sup>44</sup> But I say to you, Love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.

*Two gods or one? Not as odd a question as you might think.*

This week, we begin a new series titled “Bad Religion,” which is borrowed from the book by Ross Douthat, a columnist at the New York Times. His subtitle, “How we became a nation of heretics,” sets the stage well. Brave man to use the “H” word. Countless moral wrongs have been committed in the name of heresy, but it remains an important word. One of the books on my shelves is titled *Heresies and How to Avoid Them: Why it matters what Christians believe*.<sup>1</sup> In part, the growing weaknesses in American Christianity can be traced our loss of confidence that what we believe about God and his work in this world really matters.<sup>2</sup>

What does “heresy” mean? First a couple of caveats.

- “Heresy” is an intramural word; it is about beliefs *within* a religion. It isn’t the word to use when speaking of any other religion. Heresy comes from within the church, not from the outside.
- A heresy is not just a mistake. We all make those. The essentials of the Christian faith to which all Christians ascribe are relatively few. Consider the brevity of the Apostles’ Creed. A heresy is not built on a run of the mill error. Rather . . .

A heresy is a distorted, vulnerable, and fragile form of Christianity that cannot sustain itself.

In this series, we will examine five such heresies, all of which have been with us since the early years of the church. Why do they endure? Because they are all deceptively sensible; all the heresies arose as answers to some of the deepest mysteries of our faith. The heresies provided wrong answers to our questions, but at least they were answers and often very

<sup>1</sup> This is an anthology of essays, edited by Ben Quash and Michael Ward. Hendrickson Publishers, 2007.

<sup>2</sup> You might review a series for studies I wrote for our first “Christianish” series in 2011. You can find them at [www.scottengle.org](http://www.scottengle.org). Just scroll down the page until you get to the series titled: “Christianish?”

appealing answers. Heresies are how a bug light must look to a bug – just so right, enticing us to our death.

We are going to look at five of the most important heresies:

1. Marcionism – the god of the Old Testament is not the God we meet in Jesus
2. Docetism – Jesus wasn't really and truly human
3. Arianism – Jesus wasn't really and truly God
4. Modalism and tritheism – Denial of the Trinitarian nature of God
5. Pelagianism and semi-Pelagianism – People can be saved by their own efforts

No . . . this isn't going to be “the series of big words.” Instead, we will strive to see how naturally these heresies arise in the hearts of minds of those who strive to follow Jesus. These heresies are seductive – but fatal to Christianity. That's the problem with the so-called Moralistic Therapeutic Deism we've talked about; it is a “Christian-ish Christianity” so chock-full of heresies that it could easily qualify as another religion entirely. And as a religion, it could not endure – for it offers no solution to a problem it denies.

So, let's turn to the first heresy in the series. It is in the ascendancy in America; the current issue of *Christianity Today* devotes its cover page to this Marcionism.<sup>3</sup>

You can see the problem for yourself. Take a second and look at the passage from Judges that begins this study. If you're like me it is impossible to see anything at all of Jesus in the God depicted in those verses. That's the problem – it seems so easy to see two Gods in the Bible. A vengeful God of wrath and blood in the Old Testament and a god of peace and love in New Testament. That is exactly what a Christian named Marcion believed he saw 1,900 years ago.

#### *Marcion*

In the middle of the second century AD, little more than a century after Jesus' death and resurrection, Marcion, a ship owner from Asia Minor, came to Rome and asked these questions. His answer was to begin teaching a surprising brand of the Christian message. He believed that there was a total discontinuity between the Old Testament and the New Testament, between the god of the Old Testament and Jesus, the God of the NT. Marcion wanted to get rid of the Old Testament entirely, believing that the god depicted in it was a lesser god and unworthy of Christian worship. Obviously, since the Hebrew Scriptures are part of every Bible, Marcion's ideas were rejected.

For, of course there is only God, the Lord God who is revealed fully in Jesus of Nazareth. The entire biblical story beginning in Genesis 12 with Abraham is the story of God's forming and pursuing a people through whom humanity would be reconciled with God. It is the story of a covenant between God and his people, a covenant that was kept by one faithful Jew named Jesus. Take away the Old Testament and the story of Jesus makes no sense at all. The very word “Christ” plants you in the midst of the Old Testament.<sup>4</sup>

Thus, Marcion found himself excommunicated. But the problem lingers still. How could God sanction, even order, the genocidal warfare described in Judges and elsewhere? Must Sodom and Gomorrah really have been completely and utterly destroyed? Who is this God whose law seems to be an eye for an eye rather than turn the other cheek?

There are many facets to these questions. Here's a couple of thoughts that we don't have the space to pursue further in this study:

- We need to remember that the ancient world was a harsh and violent place. Life was cheap. Slavery was common. I only half-jokingly ask my students to imagine living in the world of Conan the Barbarian. God has to deal with us as we are, not as we wish we were.
- In the ancient world, the kings were also the supreme warriors and commanders. Thus, we should expect that because the God of Israel was also to be their king, it is God who fills the role of warrior and commander. YHWH commands the armies that conquer Canaan; so long as the people follow YHWH's battle plans, they succeed. This imagery carries over to the New Testament as well. In

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<sup>3</sup> If you go to their website, this issue (Jul/Aug 2013) should be open to the public.

<sup>4</sup> “Christ” is simply the Greek (christos) for the Hebrew word mashia/Messiah.

Revelation, for example, Jesus is the divine warrior on the white horse, commanding the angel armies. It surprises people to learn that the “Lord of Hosts” is a military title; hosts is a term for armies.

- For the ancients, the gods were the first cause of nearly all that happened. It rained because the gods made. The tree fell on your neighbor because he had made the gods angry. They had little conception of so-called “natural” causes of anything and this ignorance shaped their understanding of God. In the Bible, there are actions ascribed to God that probably weren’t God’s doing at all – but it was how his people understood what was happening to them. We have to let the ancient people be ancient and not pretend they had our scientific knowledge.
- There are countless examples in the Old Testament of God’s love and mercy. Two of my favorites are Hosea 2:13-15 and Micah 6:6-8, both written hundreds of years before Jesus. Once you learn how to see them, the Hebrew Scriptures are filled with signposts to the full nature of God as we see in Jesus.

In the space remaining, let’s talk about Scripture’s developing revelation of the nature of God – the truth that we come to know more and more about God as the Bible progresses through the Old Testament into the New Testament.

### *Progressive Revelation*

When you first meet someone, do you know all there is to know about them? Of course not. You will come to know them over time, often a long time, and only to the extent that they open up and reveal themselves to you. We should count ourselves blessed if there is one person to whom we can reveal ourselves completely.

So it is with God. When Abraham first meets God, he learns something of who God is. But he doesn’t even know God’s name. God makes promises to Abraham, but he doesn’t live to see those promises kept. Is God really as good at keeping promises as he is at making them?

Indeed, God isn’t fully revealed until the coming of Jesus. The incarnation and Jesus’ subsequent faithfulness to God and to the covenant reveals to us that God is truly the great promise-keeper. Likewise, before Jesus, none of God’s people knew that God was inherently relational, the unity of one God comprised of three persons, Father, Son, and Holy Spirit. Abraham and Moses and Elijah would never have imagined such a thing. Neither would we . . . without Jesus. It is Jesus who reveals to us that God not only loves but *is* love in God’s very being.

Thus, we shouldn’t be surprised that some aspects of God are revealed slowly in Scripture over time. It isn’t that God is growing or changing; it is just that he is letting his people know more and more about himself as they live with God over the centuries.

You might ask why God waits to reveal himself fully. Well, I think it is because God has to deal with us as we are. Here’s an example of what I mean. In the Bible there is a developing revelation of forgiveness. I think you’ll see the progression.

1. In Genesis 4:23-24, Lamech tells his wives that he will kill a young man for striking him. Lamech says he will be avenged seventy-seven times! Talk about unlimited vengeance. It is the world of Conan the Barbarian: you’ve killed my child and now we are going to kill every man, woman, and child in your village.
2. In such a world, the “eye for an eye” of Exodus 21:23-25 is at least proportional vengeance. It sounds so harsh to our ears, but it is real moral progress over the seventy-seven-fold vengeance of Lamech.
3. Indeed, Leviticus 19:18 (still in the Law of Moses) says “you shall not take vengeance or bear a grudge against any of your people.” And in Deuteronomy, 32:35, God says “Vengeance is mine.” Much the same is repeated in Proverbs 20:22. Vengeance is still in the picture, but it is to be handed over to God.
4. And, finally, God’s desires for us are fully revealed by Jesus. In Matthew 5:38, Jesus takes the law from “an eye for an eye” to turning the other cheek and going the second mile. And when Peter asks Jesus show many times he should forgive, Jesus tells him seventy-seven times,<sup>5</sup> the perfect reversal of Lamech’s desire for vengeance (Matthew 18:21-22).

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<sup>5</sup>In the Greek this can also be translated “seventy times seven,” trumping Lamech’s vengeance tenfold.

It comes down to this, as it does in all things theological: Jesus is the full and complete revelation of God. When we see Jesus, we see God. When Jesus teaches, it is God teaching.

There are different ways of coming at the questions of God's depiction in the Old Testament. Perhaps, in the light of Christ, we are supposed to understand that the Hebrew writers ascribe actions to God that aren't really God's. Perhaps when Moses announces that God has instructed him to roar through the Israelite camp slaughtering thousands, it is Moses' anger on display, not God's.

But perhaps not. Perhaps we are supposed to understand that in that time and in that place God merely did what had to be done to preserve and protect a people, so that all the families of the earth could be blessed through them.

Perhaps . . . perhaps . . . there is no end to the perhaps. The Bible always has and always will pose enormous interpretive challenges. The bumper sticker "The Bible says it; I believe it" just isn't helpful. What does the Bible really say? What does God intend for us to hear?

But through it all, we know this. God is no bully. God is not vindictive. God is not unjust or unforgiving. God is neither capricious nor megalomaniacal. How do we know this? Because we know Jesus. The one in the "form of God" who "emptied himself, taking the form of a slave." The one who "humbled himself and became obedient to the point of death – even death on a cross" (Philippians 2:7-8).

### Questions for Discussion and Reflection

1. Talk some about your own history with the Old Testament. What has been your view of passages like today's from Judges? Have you ignored them? How have they shaped your understanding of God?
2. Jesus was a Jew, a faithful child of the covenant. He kept the Law of Moses and proclaimed that he was there to fulfill it, not abolish it? How does Jesus' Jewishness shape your own faith, your understanding of God's work in this world?
3. How does the Law of Moses shape your life? In what ways do the Ten Commandments influence your life as a follower of Jesus? What about the Old Testament teachings on priests and sacrifices. What could any of that have to say to us today?

### Scott Engle's Weekday Bible Classes

#### Monday Evening Class – beginning our study of Romans

Meets every Monday from 7:00 to 8:15 in Piro Hall

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An entertaining and enlightening history of the Papacy, from Peter to Gregory to Joan(?) to Francis

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**The next information night will be Tuesday, Sept 10, 7pm, Piro Hall**

For more information go to [www.scottengle.org](http://www.scottengle.org) or email Scott at [sengle@standrewumc.org](mailto:sengle@standrewumc.org)