

Notes: May 26, 2018

Start: 10 AM

Order of service:

1. Shabbat Shalom – Service Begins
2. Prayer for America and it's Leadership
3. Children's Song:
4. Children's Lesson:
5. Children's Blessing and Dismissal to Class
6. Welcome, Announcements, and Prayer
7. Matovu
8. Drash –
9. Name of God For the Week:
10. Liturgy
11. Prayer
12. Worship in Music and Dance
13. Rabbi Stephen's Message: *Who is Sha'ul – The Path of Two Rabbis*
14. Kiddush

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Who is Sha'ul – The Path of Two Rabbis

I want to start off with some history, prior to getting into The Path of Two Rabbis.

My intent for this history lesson is to establish an origin of a great deal of what still exists within church theology though not fully expressed. The residue still remains.

There once was a man named Marcion.

***Marcionism*** was an Early Christian dualist belief system that originated in the teachings of Marcion of Sinope at Rome around the year 144 CE.

A dualist is one who believes the God of the Old Testament is angry and wrathful, while the God of the New Testament is love and grace.

Marcion believed Jesus was the savior sent by God, and Paul the Apostle was his chief apostle, but he rejected the Hebrew Bible and the God of Israel. Marcionists believed that the wrathful Hebrew God was a separate and lower entity than the all-forgiving God of the New Testament.

The premise of Marcionism is that many of the teachings of Christ are incompatible with the actions of the God of the Old Testament. Marcion felt that all other conceptions of the Gospel, and especially any association with the Old Testament religion, was opposed to the truth.

He further regarded the arguments of Paul regarding law and gospel, wrath and grace, works and faith, flesh and spirit, sin and righteousness, death and life, as the essence of religious truth. He ascribed these aspects and characteristics as two principles, the righteous and wrathful God of the Old Testament, who is at the same time identical with the creator of the world, and a second God of the Gospel, quite unknown before Christ, who is only love and mercy.

In Marcionite belief, Christ was not a Jewish Messiah, but a spiritual entity that was sent by the Monad to reveal the truth about existence, thus allowing humanity to escape the earthly trap of the demiurge. Marcion called God, the Stranger God, or the Alien God, in some translations, as this deity had not had any previous interactions with the world, and was wholly unknown.

Thus this theology led to Marcion's creation of a canon of Scripture, long before the New Covenant writings being canonized...

The Gospel of Christ which was Marcion's version of Luke, and that the Marcionites attributed to Paul, that was different in a number of ways from the version that is now regarded as canonical. It seems to have lacked all prophecies of Christ's coming, as well as the Infancy account, the baptism, and the verses were more terse in general.

It also included ten of the Pauline Epistles (but not the Pastoral Epistles or the Epistle to the Hebrews, and, according to the Muratorian canon, included a Marcionite pseudo-Paul's epistle to the Alexandrians and an epistle to the Laodiceans) [16]

In bringing together these texts, Marcion redacted what is perhaps the first New Testament canon on record, which he called the Gospel and the Apostolikon, which reflects his belief in the writings of Jesus and the apostle Paul respectively.

Marcion's canon rejected the entire Tanakh, along with all other epistles and gospels of the 27 book New Testament canon because they transmitted "Jewish" ideas. [5]

Marcion considered Paul's epistles as a prominent position in the Marcionite canon, since Paul is credited with correctly transmitting the gracious universality of Jesus' message in opposition to the harsh dictates of the "just god".

Marcionism was denounced by its opponents as heresy yet its influences still remain, even today...

<https://en.wikipedia.org/wiki/Marcionism>

Jim Fletcher recently wrote an article titled...*The Old, Dusty, Irrelevant, Jewish Testament*

Perhaps the most astonishing outcome of the accelerating end-times apostasy is that much of it is coming from the Evangelical world. Specifically, in America.

For some reason, Andy Stanley has been attacking the authority of Scripture for the past few years. His statements as such are well documented, but he is calculating. He doesn't really respond to critics; he is insulated due to his celebrity and well-placed friends.

*Now comes word from the Atlanta megachurch pastor that we should just jettison the Old Testament.*

*(As I've stated before, this calls to mind the lead-up to World War 2 in Germany, when the so-called "German Christian Movement" carried on Luther's anti-Semitic attacks by phasing-out teaching the Old Testament. It contributed to making the Jews "Other.")*

*The Christian Post is reporting that Stanley is teaching this at his North Point Community Church:*

*"In the final part of a recent sermon series, Stanley explained that while he believes that the Old Testament is 'divinely inspired,' it should not be 'the go-to source regarding any behavior in the church.'"*

What seemed unthinkable as to the history of Marcion repeating itself, isn't anymore.

Based on the reality of this startling revelation, it is vitally important that we continue to stand firm, confronting such dangerous theology.

There once was a prominent Rabbi named Gamli'el, who had two students: Rabbi Sha'ul of Tarsus (A student) and Rabbi Yochanan ben Zakkai (Influenced by his school of teaching).

Two disciples, Two very different paths. Two very different outcomes.

Who is Gamli'el I (the mentor) – Acts 5:34 (a talmudic rabbi) Prominent Rabbi found in Talmud.

- First with the Title of Rabban, meaning "our master" or "our great one"
- One of great wisdom who garnered respect of many
- Grandson of Hillel, leader of the school of his disciples. One of two primary schools of teaching.
- A moderate, as witnessed by his response to the confrontation found in Acts 5:34-39

**Act 5:34** But one of the members of the Sanhedrin rose to his feet, a Parush named Gamli'el, a teacher of the Torah highly respected by all the people. He ordered the men put outside for a little while

**Act 5:35** and then addressed the court: "Men of Isra'el, take care what you do to these people.

**Act 5:36** Some time ago, there was a rebellion under Todah, who claimed to be somebody special; and a number of men, maybe four hundred, rallied behind him. But upon his being put to death, his whole following was broken up and came to nothing.

**Act 5:37** After this, Y'hudah HaG'lili led another uprising, back at the time of the enrollment for the Roman tax; and he got some people to defect to him. But he was killed, and all his followers were scattered.

**Act 5:38** So in the present case, my advice to you is not to interfere with these people, but to leave them alone. For if this idea or this movement has a human origin, it will collapse.

**Act 5:39** But if it is from God, you will not be able to stop them; you might even find yourselves fighting God!" They heeded his advice.

Hillel and Shammai...

***Hillel and Shammai** were two leading sages of the last century BCE and the early 1st century CE who founded opposing schools of Jewish thought, known as the House of Hillel and House of Shammai. The debate between these schools on matters of ritual practice, ethics, and theology was critical for the shaping of the Oral Law and Judaism as it is today.*

*In the record of the [Talmud](#) alone, there are 316 issues on which they debated; [\[1\]](#) the large number of their disputations led to the saying the one law has become two. [\[2\]](#)[\[3\]](#)[\[4\]](#) The matters they debated included:*

- **Admission to Torah study:** *The House of Shammai believed only worthy students should be admitted to study Torah. The House of Hillel believed that Torah may be taught to anyone, in the expectation that they will repent and become worthy.* [5]
- **White lies:** *Whether one should tell an ugly bride that she is beautiful. Shammai said it was wrong to lie, and Hillel said that all brides are beautiful on their wedding day.* [6]
- **Divorce:** *The House of Shammai held that a man may only divorce his wife for a serious transgression, but the House of Hillel allowed divorce for even trivial offenses, such as burning a meal.* [7]

*In general, the House of Shammai's positions were stricter than those of the House of Hillel.*

[https://en.wikipedia.org/wiki/Hillel\\_and\\_Shammai](https://en.wikipedia.org/wiki/Hillel_and_Shammai)

So, now you have not only some background on the schools of thought that existed in the Jewish community, but also a response to Jewish thought outside of the Jewish community. With this foundational information, ..

What do we know about Rabbi Sha'ul of Tarsus?

### 1. Born of Jewish parents - Acts 23:6; Philippians 3:3 -5

**Act 23:6** But knowing that one part of the Sanhedrin consisted of Tz'dukim and the other of P'rushim, Sha'ul shouted, "Brothers, I myself am a Parush and the son of P'rushim; and it is concerning the hope of the resurrection of the dead that I am being tried!"

**Php 3:3** For it is we who are the Circumcised, we who worship by the Spirit of God and make our boast in the Messiah Yeshua! We do not put confidence in human qualifications,

**Php 3:4** even though I certainly have grounds for putting confidence in such things. If anyone else thinks he has grounds for putting confidence in human qualifications, I have better grounds:

**Php 3:5** b'rit-milah on the eighth day, by birth belonging to the people of Isra'el, from the tribe of Binyamin, a Hebrew-speaker, with Hebrew-speaking parents, in regard to the Torah, a Parush,

### 2. A Roman Citizen – Acts 16:38; 22:25 – 27 (two names Acts 13:9)

**Act 16:38** The officers reported these words to the judges, who became frightened when they heard that Sha'ul and Sila were Roman citizens.

**Act 22:25** But as they were stretching him out with thongs to be flogged, Sha'ul said to the captain standing by, "Is it legal for you to whip a man who is a Roman citizen and hasn't even had a trial?"

**Act 22:26** When the captain heard that, he went and reported it to the commander, "Do you realize what you're doing? This man is a Roman citizen!"

**Act 22:27** The commander came and said to Sha'ul, "Tell me, are you a Roman citizen?" "Yes," he said.

**Act 13:9** Then Sha'ul, also known as Paul, filled with the Ruach HaKodesh, stared straight at him and said,

### 3. A prominent member of the Pharisees – Acts 7:57 – 60; 8:1; 23:6; 26:5;

**Act 7:57** At this, they began yelling at the top of their voices, so that they wouldn't have to hear him; and with one accord, they rushed at him,

**Act 7:58** threw him outside the city and began stoning him. And the witnesses laid down their coats at the feet of a young man named Sha'ul.

**Act 7:59** As they were stoning him, Stephen called out to God, "Lord Yeshua! Receive my spirit!"

**Act 7:60** Then he knelt down and shouted out, "Lord! Don't hold this sin against them!" With that, he died;

**Act 8:1** and Sha'ul gave his approval to his murder. Starting with that day, there arose intense persecution against the Messianic Community in Yerushalayim; all but the emissaries were scattered throughout the regions of Y'hudah and Shomron.

**Act 9:1** Meanwhile, Sha'ul, still breathing murderous threats against the Lord's talmidim, went to the cohen hagadol

**Act 9:2** and asked him for letters to the synagogues in Dammesek, authorizing him to arrest any people he might find, whether men or women, who belonged to "the Way," and bring them back to Yerushalayim.

**Act 23:6** But knowing that one part of the Sanhedrin consisted of Tz'dukim and the other of P'rushim, Sha'ul shouted, "Brothers, I myself am a Parush and the son of P'rushim; and it is concerning the hope of the resurrection of the dead that I am being tried!"

**Act 26:5** They have known me for a long time; and if they are willing, they can testify that I have followed the strictest party in our religion — that is, I have lived as a Parush.

#### **4. Torah observant his entire life – Acts 16:3; 21:23 – 26; 25:8**

**Act 16:3** Sha'ul wanted Timothy to accompany him; so he took him and did a b'rit-milah, because of the Jews living in those areas; for they all knew that his father had been a Greek.

**Act 21:23** So do what we tell you. We have four men who are under a vow.

**Act 21:24** Take them with you, be purified with them, and pay the expenses connected with having their heads shaved. Then everyone will know that there is nothing to these rumors which they have heard about you; but that, on the contrary, you yourself stay in line and keep the Torah.

**Act 21:25** "However, in regard to the Goyim who have come to trust in Yeshua, we all joined in writing them a letter with our decision that they should abstain from what had been sacrificed to idols, from blood, from what is strangled and from fornication."

**Act 21:26** The next day Sha'ul took the men, purified himself along with them and entered the Temple to give notice of when the period of purification would be finished and the offering would have to be made for each of them.

**Act 25:8** In reply, Sha'ul said, "I have committed no offense — not against the Torah to which the Jews hold, not against the Temple, and not against the Emperor."

#### **5. A student of Gamli'el – Acts 22:3**

**Act 22:3** "I am a Jew, born in Tarsus of Cilicia, but brought up in this city and trained at the feet of Gamli'el in every detail of the Torah of our forefathers. I was a zealot for God, as all of you are today.

#### **6. Employed – 1 Corinthians 9**

Although a student of Gamli'el, Sha'ul seems more to be a beit Shammai person than a beit Hillel person.

A passion for Adonai and Torah, following the teachings of traditional Judaism as he understood it.

Considered the movement within Judaism that belied Yeshua was the Messiah, to be a threat to traditional Judaism for which he was fully immersed. He believed that what he was doing was correct and of Adonai.

A funny thing happened on the road to Damascus...Acts 9

- **An encounter with Yeshua, causing physical blindness**

**Act 9:3** He was on the road and nearing Dammesek, when suddenly a light from heaven flashed all around him.

**Act 9:4** Falling to the ground, he heard a voice saying to him, "Sha'ul! Sha'ul! Why do you keep persecuting me?"

**Act 9:5** "Sir, who are you?" he asked. "I am Yeshua, and you are persecuting me.

**Act 9:6** But get up, and go into the city, and you will be told what you have to do."

**Act 9:7** The men traveling with him stood speechless, hearing the voice but seeing no one.

**Act 9:8** They helped Sha'ul get up off the ground; but when he opened his eyes, he could see nothing. So, leading him by the hand, they brought him into Dammesek.

- **Hananyah knew of his reputation**

**Act 9:13** But Hananyah answered, "Lord, many have told me about this man, how much harm he has done to your people in Yerushalayim;

**Act 9:14** and here he has a warrant from the head cohanim to arrest everyone who calls on your name."

**Act 9:15** But the Lord said to him, "Go, because this man is my chosen instrument to carry my name to the Goyim, even to their kings, and to the sons of Isra'el as well.

- **Hananyah interceded and healed Sha'ul of his physical and spiritual blindness**

**Act 9:17** So Hananyah left and went into the house. Placing his hands on him, he said, "Brother Sha'ul, the Lord — Yeshua, the one who appeared to you on the road as you were coming here — has sent me so that you may see again and be filled with the Ruach HaKodesh."

**Act 9:18** In that moment, something like scales fell away from Sha'ul's eyes; and he could see again. He got up and was immersed;

- **After his transformation, he began proclaiming Adonai's truth about Messiah**

**Act 9:19** then he ate some food and regained his strength. Sha'ul spent some days with the talmidim in Dammesek,

**Act 9:20** and immediately he began proclaiming in the synagogues that Yeshua is the Son of God.

**Act 9:21** All who heard him were amazed. They asked, "Isn't he the man who in Yerushalayim was trying to destroy the people who call on this name? In fact, isn't that why he came here, to arrest them and bring them back to the head cohanim?"

**Act 9:22** But Sha'ul was being filled with more and more power and was creating an uproar among the Jews living in Dammesek with his proofs that Yeshua is the Messiah.

Additional information about his experience found in his letters and his own recounts later in Acts.

- **What happened after his encounter – Galatians 1:15 – 17**

**Gal 1:15** But when God, who picked me out before I was born and called me by his grace, chose

**Gal 1:16** to reveal his Son to me, so that I might announce him to the Gentiles, I did not consult anyone;

**Gal 1:17** and I did not go up to Yerushalayim to see those who were emissaries before me. Instead, I immediately went off to Arabia and afterwards returned to Dammesek.

What happened during this time?

- A new perspective regarding Torah and Adonai.
- Preparation for taking the Jewish Messiah to the nations.

Just as Messiah revealed the truth about Himself to His talmidim, found in Torah and the Prophets, I believe the same thing occurred during this time with Sha'ul

It would be 3 years before he would travel to Jerusalem to meet with the leaders of the Messianic Community.

If he were to go to up to Jerusalem, immediately after, would he have been accepted or would his reputation as a persecutor of the Messianic community hindered him?

**Gal 1:18** Not until three years later did I go up to Yerushalayim to make Kefa's acquaintance, and I stayed with him for two weeks,

What is taught about his transformation: New name, new creation.

He would become the emissary to the nations (gentiles)

What is an emissary?

- A person sent on a special mission as a representative.
- Representing the interests of someone else

As an emissary to the nations, did Sha'ul stop being Jewish after his transformation from persecutor of the Messianic community to supporter of the Messianic community?

His actions speak to the contrary.

You would not have witnessed this if you had watched the most recent movie “Paul the Apostle” where scant mention of his Jewish identity was conveyed. A common church perspective. “He converted to Christianity from Judaism and changed his name from Saul to Paul.”

Yet, what happened upon his transformation?

Upon his transformation, he went first to the synagogue – Acts 9:19 – 20

**Act 9:19** then he ate some food and regained his strength. Sha'ul spent some days with the talmidim in Dammesek, **Act 9:20** and immediately he began proclaiming in the synagogues that Yeshua is the Son of God.

His passion was not lost in his transformation, but redirected.

The cities documented in Acts that he travelled to, upon his arrival went to the synagogue first, meeting with his Jewish brethren.

- Salamis - Acts 13:5
- Pisidian Antioch - Acts 13:14 – 17
- Thessalonica - Acts 17:1 – 2
- Corinth - Acts 18:4
- Ephesus - Acts 19:8 - 9

Others actions of Sha'ul, after his transformation:

It seems like Sha'ul is always battling his reputation:

**Act 21:18** The next day Sha'ul and the rest of us went in to Ya`akov, and all the elders were present.

**Act 21:19** After greeting them, Sha'ul described in detail each of the things God had done among the Gentiles through his efforts.

**Act 21:20** On hearing it, they praised God; but they also said to him, "You see, brother, how many tens of thousands of believers there are among the Judeans, and they are all zealots for the Torah.

**Act 21:21** Now what they have been told about you is that you are teaching all the Jews living among the Goyim to apostatize from Moshe, telling them not to have a b'rit-milah for their sons and not to follow the traditions.

**Act 21:22** "What, then, is to be done? They will certainly hear that you have come.

- **Help others fulfill the requirements of the vow they have taken: Read Numbers 6**

**Act 21:23** So do what we tell you. We have four men who are under a vow.

**Act 21:24** Take them with you, be purified with them, and pay the expenses connected with having their heads shaved. Then everyone will know that there is nothing to these rumors which they have heard about you; but that, on the contrary, you yourself stay in line and keep the Torah.

- **Instruction to others regarding Passover:**

**1Co 5:6** Your boasting is not good. Don't you know the saying, "It takes only a little hametz to leaven a whole batch of dough?"

**1Co 5:7** Get rid of the old hametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah, has been sacrificed.

**1Co 5:8** So let us celebrate the Seder not with leftover hametz, the hametz of wickedness and evil, but with the matzah of purity and truth.

- **He lived according to what he believed and wrote to others:**

**Rom 1:16** For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile.

**Rom 1:17** For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust — as the Tanakh puts it, "But the person who is righteous will live his life by trust."

### **Rabbi Yochanan ben Zakkai – A talmudic rabbi who studied under Gamli'el**

- Prominent Rabbi transforming Traditional Judaism.
- Conveigned Council of Yavneh – Life after the Temple
- Prominent within Talmudic writings

### **A Spiritual Crisis:**

When Rabban Johanan ben Zakkai fell ill, his disciples went in to visit him. When he saw them he began to weep. His disciples said to him: Lamp of Israel, pillar of the right hand, mighty hammer! Wherefore weepest thou? He replied: If I were being taken today before a human king who is here today and tomorrow in the grave, whose anger if he is angry with me does not last forever, who if he imprisons me does not imprison me for ever and who if he puts me to death does not put me to everlasting death, and whom I can persuade with words and bribe with money, even so I would weep.

Now that I am being taken before the supreme King of Kings, the Holy One, blessed be He, who lives and endures for ever and ever, whose anger, if He is angry with me, is an everlasting anger, who if He imprisons me imprisons me forever, who if He puts me to death puts me to death for ever, and whom I cannot persuade with words or bribe with money — nay more, when there are two ways before me, one leading to Paradise and the other to Gehinnom, and I do not know by which I shall be taken, shall I not weep? B'rakhot 28b

The angst, uncertainty conveyed.

Two Rabbi's from the same school of teaching, following two very different paths.

One Rabbi was the primary influence behind a transformed Judaism, one without a Temple. Yet, upon his death bed, was uncertain of how Adonai would view him. Would he be in Paradise or Gehinnom? He did not know.

The other was instrumental in presenting Adonai's truth of Messiah to the Jewish people and to the nations. Sha'ul was once fully immersed in traditional Judaism, but it took a life changing encounter with Yeshua to change the path he was on. Yet Sha'ul is certain of how he would be received by Adonai...



**Php 1:21** For to me, life is the Messiah, and death is gain.

**Php 1:22** But if by living on in the body I can do fruitful work, then I don't know which to choose.

**Php 1:23** I am caught in a dilemma: my desire is to go off and be with the Messiah — that is better by far —

**Php 1:24** but because of you, the greater need is to stay on in the body.

Messiah spoke of two paths:

**Mat 7:13** "Go in through the narrow gate; for the gate that leads to destruction is wide and the road broad, and many travel it;

**Mat 7:14** but it is a narrow gate and a hard road that leads to life, and only a few find it.

Was He foreshadowing the two paths that the Jewish people would end having to choose?

- Traditional Judaism transforming into Rabbinic Judaism vs. Messianic Judaism path

Was He foreshadowing the two paths within the body of Messiah.

- New testament only authority, Torah done away with path vs. Properly understood Torah and Messiah as final sacrifice and eternal High Priest path. In other words...both paths are of believers whereby the wide path is filled with misinformation and false teachings where as the narrow path is filled with Messiah's truth?

or...

- Was He foreshadowing the path of the unbelieving and unaccepting world, in relation to believers.

Could it be both?

Sha'ul's path was different from that of Zakkai:

**Act 28:30** Sha'ul remained two whole years in a place he rented for himself; and he continued receiving all who came to see him,

**Act 28:31** openly and without hindrance proclaiming the Kingdom of God and teaching about the Lord Yeshua the Messiah.

He would continue on this path without the fear that Zakkai expressed.

Unlike the 12 talmidim, his credentials were different: A pharisee, trained in Torah, both written and oral.

His calling was different – go to the goyim (nations), yet he never forgot his origin – Romans 11:1

Contrary to the consensus, Sha'ul didn't stop being Jewish upon his transformation.

**Rom 11:1** "In that case, I say, isn't it that God has repudiated his people?" Heaven forbid! For I myself am a son of Isra'el, from the seed of Avraham, of the tribe of Binyamin.

## **Apostasy in the Church**

*The Old, Dusty, Irrelevant, Jewish Testament*

*By Jim Fletcher*

Perhaps the most astonishing outcome of the accelerating end-times apostasy is that much of it is coming from the Evangelical world. Specifically, in America.

Forty years ago, who knew?

Further, how can it be that leadership at the very heart of the Southern Baptist Convention would be doing these things? When I was growing up, the SBC was a bastion of truth and Bible teaching.

That is no longer the case. And I would argue that these erosions are much more dangerous than front-on attacks from critics and atheists. What we are seeing now is subtle, but deadly.

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(As I've stated before, this calls to mind the lead-up to World War 2 in Germany, when the so-called "German Christian Movement" carried on Luther's anti-Semitic attacks by phasing-out teaching the Old Testament. It contributed to making the Jews "Other.")

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"In the final part of a recent sermon series, Stanley explained that while he believes that the Old Testament is 'divinely inspired,' it should not be 'the go-to source regarding any behavior in the church.'"

Now read his tortured logic:

"'[First century] Church leaders unhitched the church from the worldview, value system, and regulations of the Jewish scriptures,' said Stanley.

"'Peter, James, Paul elected to unhitch the Christian faith from their Jewish scriptures, and my friends, we must as well.'"

What?

All the New Testament writers liberally quoted from the Old. And they were Jewish! For Stanley to state such a thing, he must have an ulterior motive. He's too smart and educated to actually believe what he's saying.

I believe in this sermon series, Stanley is also tipping his hand regarding his feelings toward Jews:

“It's liberating for people who need and understand grace, who need and understand forgiveness. And it's liberating for people who find it virtually impossible to embrace the dynamic, the worldview, and the values system depicted in the story of Ancient Israel.”

It's hard enough these days to convince people that the entire Bible is sufficient. And the abysmal level of scriptural knowledge today is so disheartening, one wonders if next generations will believe at all. Stanley's pronouncements are terribly destructive.

This minimizing of Jewish history also impacts Bible prophecy teaching, which has already fallen out of favor in the American Church. Notice how Stanley's friend Russell Moore, head of the SBC's Ethics & Religious Liberty Commission, views Jews and Israel in prophecy:

“There does appear to be a promise of a future conversion of Jewish people to Christ (Rom 9-11). The current secular state of Israel is not the fulfillment of God's promise to Abraham; Jesus is.”

The old saying goes that the world at large only likes dead Jews and weak Jews. A sovereign Jewish state in the Middle East sticks in most people's throats.

Like Russell Moore and Andy Stanley.

The great 20<sup>th</sup> century scholar Robert Dick Wilson had it exactly right:

“Attacks upon Isaiah, Daniel, and other books, because they abound in wonderful predictions, will have weight only with those who deny the fundamentals of Christianity.”

What are Stanley's statements if not outright attacks on Old Testament books?

Hear Wilson again:

“I contend that our text of the Old Testament is presumptively correct, that its meaning is on the whole clear and trustworthy, and that we can as theists and Christians conscientiously and reasonably believe that the Old Testament as we have it is what it purports to be and what Christ and the apostles thought it to be, and what all churches have always declared it to be— the Word of God and the infallible rule of faith and practice.”

The old defenders of the entire Bible are largely gone, now. They have been replaced by men who have “crept in unawares” (Jude 4).