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Bit 'Bout The Bible

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BIT 'BOU'T THE BIBLE

I. Do you believe--

A. There is a God?

B. That he communicates with man?

C. Where?

II. My answer--

A. Yes.

B. Yes.

C. In the Bible.

1. I can't read the message of the sky.

2. I don't know what the cattle say nor the camouflaged frog.

3. But I can read the Bible.

III. Everyone doesn't have this joy.

A. 7 out of 8 Christians no Bible.

(1) America grown 63 million since '41 --
this literally is another nation. Bigger
than any in Europe except Russia.

B. 11 African Nations without complete
Bible in their language.

C. 50% Chr. homes no Bible.

D. 70 million adults learn annually to read.

E. 1000 languages and dialects yet to be done

F. Chart on "when?"

G. Ghana call.

1. Gov. asks for 500,000 Bibles in 6
languages for text books in all public
schools.

2. Want whole Ghanian youth to know. Bibles

will belong to school.

3. Ghana size of Ill. or Oregon, West Africa, former Gold Coast. 2,250,000 persons of student age.

4. Africans most wealthy nation, per capita income of \$200--they are going to raise 2/3 of Bible cost.

5. 90% trade with West, produces 35% world's cocoa--sends lots to Hershey, Pa.

H. Commie objection.

1. See clip.

I. Presby. creed clip.

V. We have it--what will we do with it?

A. See it in the light of what it's called.

1. The gospel.

I Cor. 15:1 "Moreover, br., I declare unto

a. Preach--Receive--Stand.

2. Sacred writings.

II Tim. 3:15 "And that from a child thou

a. What are we reading?

b. At camp I asked for your latest reading and got little response--what about you?

(1) Merit in chapter clip.

3. Scripture.

II Tim. 3:16-17 "All scripture is given

Dean Sears said no philosophy can compare with the Christ.

4. Truth. *Impregnable Rock better fd. for life than sand dunes*
John 17:17 "Sanctify them through thy *of*

5. Oracles. *Thus saith the Lord" liberalism.*
Rom. 3:1-2 "What adv.--much--oracles

follows tendencies of the liberal Presbyterian Auburn Affirmation in asserting the fallibility of the Bible, omitting the Virgin Birth and the *physical* resurrection of Christ, confessing no miracles of Christ, and describing the substitutionary atonement as the "image" of a truth that is beyond the reach of theory.

In analyzing the confession in connection with its motif of reconciliation, Clowney concludes: "The urgency of the church's mission according to the new confession is therefore not to plead with lost sinners, 'Be ye reconciled to God,' but to promote the reconciliation of estranged races and nations."

But Clowney's major criticisms are reserved for what he terms the new confession's "Barthian theology of the Word." He charges: "Under the guise of exalting Christ above the Bible, this theology abolishes the rule of Christ in his church through his written Word. The Reformation principle of *sola scriptura* is set aside. . . . Modern scholars may not share Jesus' view of the absolute authority of the Old Testament as the Word of God, but they can scarcely deny that he held it. If the witness of the Bible to Christ is fallible, then Christ's witness to the Bible is also fallible. The words of Christ and of the Bible stand or fall together. In the theology of the new creed they fall together." □

THE TURMOIL IN PROTESTANTISM

Look magazine shows a sure instinct for ultimate issues in American Christianity in entitling its panoramic survey of the religious scene (July 27 issue) "The Battle of the Bible." In a wide-ranging essay, Senior Editor T. George Harris notes the cresting and clashing tides of

SEVEN URGENT NEEDS

1. New Testaments

7 out of 8 Christians in the world do not possess one of their own.

2. Africa

11 nations are without a complete Bible in a language of their land.

3. Bibles

50 percent of Christian homes are without a complete Bible.

4. New Literates

70 million adults annually require new Scripture formats in simple languages.

5. Scripture Translation

1000 languages and dialects yet to be done.

6. Training

Many more Institutes required for Scripture distribution and for translation.

7. Personnel

Augmented staff needed in each of the 131 countries where the American Bible Society is at work.



GOALS

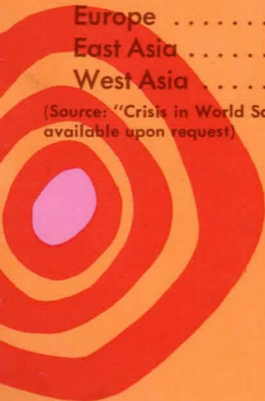
1. A Bible in Every Christian Home
2. A Testament in Every Christian's Hand
3. A Scripture Portion For Every Reader
4. Supplies Of Scriptures For Christians To Share

WHEN?

At present rates of Scripture distribution, and *computing no increase in population*, it will require the following years to reach each person with some portion of God's Word:

North America . . .	13 years
Latin America	16 years
Australasia	30 years
Africa	75 years
Europe	90 years
East Asia	97 years
West Asia	370 years

(Source: "Crisis in World Scripture Circulation," available upon request)



~~X~~ Wanted

Gal: "Hello, Mom."

Mom: "Where have you been?
The FBI has been looking for
you."

Gal, alarmed: "The FBI?"

Mom: "Yes, Father, Brother
and I."

Lansing, Mich. Mrs. F. M.

The leaders of the United Presbyterian Church in the U. S. A. make no secret of the fact that their church is moving away from fidelity to its only official confessional standards, the Westminster Confession and the Larger and Shorter Catechisms. Their hope is that this dominant trend will gain official recognition two years hence with final adoption of the "Confession of 1967," which gained its initial approval at last May's General Assembly in Columbus, Ohio. This confession is part of a proposal that calls for adoption of a book of eight confessions, including the Westminster Confession and Shorter Catechism but eliminating the Larger Catechism, partly because of tendencies that are termed "excessively legalistic."

Church history bears witness to the frequency of church bodies' departing from the convictions of their historic documents, but almost as often it tells of counter-movements to preserve the ancient heritage. Westminster Theological Seminary of Philadelphia is well known among both liberal and conservative Presbyterian churchmen for its scholarly defense of the classical system of Presbyterianism embodied in the Westminster standards. Thus a critique of the new confession by the acting president of Westminster Seminary, Dr. Edmund P. Clowney, is of special interest. He observes that the proposed confession contains assertions flatly contradictory to statements in the Westminster Confession and

Dallas Herald

CHINESE RESUME ATTACK ON BIBLE

Editorial May Indicate Aids
Still Fear Christianity

By ROBERT TRUMBULL

Special to The New York Times

HONG KONG, June 1—

Students of Chinese affairs are pondering the implications of a renewed attack by Communist China on Christianity and the Bible.

Such sudden attention to a specific subject, in this case the Christian religion, often indicates that the matter is causing concern to the Peking regime.

After a long silence on the subject of religion, the chief organ of the Chinese Communist Party, Jenmin Jih Pao of Peking appeared with a long editorial May 9 condemning the Bible and Christianity as tools used by the "exploiting class" to undermine Marxism. The article has just been received and translated in Hong Kong.

The editorial recommends that its readers study a Communist treatise on religion published in the Soviet Union 40 years ago and just issued in Chinese under the title, "What Kind of a Book the Bible Is." The paper comments that the author "follows Lenin's directive 'to call on the most backward masses to treat the question of religion consciously and to criticize religion consciously.'"

New York Times

June 1, 1963

An Apparent Analogy

The editorial seems to imply an analogy between the situation in the Soviet Union in 1922 and happenings in Communist China today. If this inference is correct, it would mean that Peking regards the continued survival of Christianity in China as a danger to the regime.

"Even after the social system has changed and the laboring people have become masters of their own households, the conduct of atheist propaganda and education must continue on a long-term basis and with increasing thoroughness and care," the editorial says.

"Since the laboring masses of Russia had long been deeply influenced by religion, the enemy of socialism naturally would not miss the opportunity of making use of religious superstition as a weapon of attack against the Soviet regime," the Peking paper declares.

To close observers of Chinese affairs, this passage suggests that Christianity must still be considered an influence of some importance in Communist China, for otherwise the reference would be unnecessary.

Missionary Released

The attack on the Bible appeared a few days before Peking authorities released a British missionary, Harold George King, five months before completion of his five-year sentence on charges of espionage and "counter-revolutionary activity." Mr. King, a member of the Watch Tower and Bible Tract Society (also called Jehovah's Witnesses), arrived in Hong Kong this week.

To get more out of yo

PEOPLE read the Bible for many different reasons and in many different ways. When Pastor John Sutherland Bonnell pressed friends and parishioners to be specific about what help they received from reading the Bible, he often found them distressingly vague.

One woman said to him, "The Bible is a wonderful Book. I just wouldn't dream of commencing the day without reading a chapter."

Since it was early afternoon at this point, Pastor Bonnell asked her, "What did you get out of the chapter you read this morning?"

"Oh," she replied, "one can't read the Bible without getting a blessing from it. It is always instructing us."

"I know," Dr. Bonnell said, "but would you mind telling me what particular instruction you got today?"

She stammered about for a while, then finally admitted she couldn't recall a thing from her reading. Furthermore, she confessed that she could not recall anything from what she had read any day that week, or last. She insisted, however, that somehow she was accumulating merit by reading a chapter a day, though she didn't have the faintest idea how her reading related to daily living.

Dr. Bonnell found that this was not as unusual a situation as one might think. As a result he worked out a plan for his parishioners on "how to read the Bible." This month's Spiritual Workshop is based on Dr. Bonnell's plan.

First: Understand certain facts about the Bible. It tells about God and what He is like; about how He deals with men and women as they are, always confronting them, surprising them and demanding that they make a decision about Him and about what *their* relationship with Him is going to be. Anticipating some personal discovery can make your Bible reading an exciting adventure.

Second: Bible reading requires your full attention. Find a quiet place where you can concentrate. Before you begin to

read, take a moment to empty your mind of irrelevant thoughts. Then ask God's Holy Spirit to open your eyes to new truth and understanding.

Third: Systematic reading of the Bible is important if you are going to draw strength from it. Like food, a daily intake is recommended. Most people set aside a regular time each day for this discipline. It is also helpful to map out a Bible-reading program for the week or month or year. George Müller, famed English minister who founded orphanages in Bristol, England, made it a habit to read the Bible through four times each year. However, it is not the amount of reading, but the amount of insight and understanding which is important. Focus on one book at a time. Read it in small installments. If you feel its meaning is not clear, talk to someone else about it, then come back and read it again.

Fourth: Look patiently for a verse that you can feel to be God's "marching orders" for you for the day. Underline that verse and let it search every area of your life. (To do this, use a Bible with ordinary paper, not onion-skin.) In addition, write the verse on a separate piece of paper and carry it with you through the day. It will be as a staff on your journey. In many a trying hour it will steady and inspire you.

This method prevented a young secretary from marrying the wrong man. She was engaged to a boy whom she loved but whose conduct and beliefs bothered her at times. The verse that spoke to her one morning was from Romans. *The God who did not spare His own Son but gave Him up for us all, surely He will give us everything besides!** First she pondered it, then wrote it down. She tried to shut her mind to a growing inner uneasiness about her forthcoming marriage. To break off would be painful and embarrassing. But she did break her engagement. A year later she met the right man for her.

Fifth: Commit to memory those texts which have been especially meaningful to you. These will be like stored gold, a source of strength and guidance to you just when you need

them most.

A druggist joined a Bible-study class in his church. One requirement was that class members jot down and memorize the passages which most related to their everyday problems. Months later the druggist faced serious surgery.

"Lord," he prayed, "help me to get rid of fear."

Within minutes, a message from Hebrews came clearly to the forefront of his mind; a passage memorized during his Bible study, *I will never leave thee, nor forsake thee.**

His fear evaporated, and the druggist came through his surgery with no difficulty.

Sixth: Since we are bidden to love God with our minds, too, bring to the Scripture your best intellectual prowess. Read some books about the background of the Bible, its lands, its people, the best interpretations and commentaries from some of the finest Biblical scholars.

But in the end, always come back to read the Bible for yourself. Make sure that one particular volume is your Bible. With persistence and a plan you will experience for yourself the great inspiration of this Book. For you, too, a Living Lord will step out of its pages to be your Friend and Contemporary.



Dr. Bonnell was for 26 years minister of historic Fifth Avenue Presbyterian Church in New York City. A noted lecturer as well as author, he was one of the founders of the Dial-A-Prayer movement.

ABOUT THIS BEST SELLER...

It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the ground-work of human freedom.

Horace Greeley

A bit of the Book in the morning,
To order my onward way.
A bit of the Book in the evening,
To hallow the end of the day.

Margaret E. Sangster

Unless we form the habit of going to the Bible in bright moments as well as in trouble, we cannot fully respond to its consolations, because we lack equilibrium between light and darkness.

Helen Keller

Most people are bothered by those passages of Scripture they do not understand, but... the passages that bother me are those I do understand.

Mark Twain

THE BIBLE IS WORTH ALL OTHER BOOKS WHICH HAVE EVER BEEN PRINTED.

Patrick Henry

When a South Sea Islander proudly showed an American soldier his Bible during World War II, the G.I. said with disdain, "We've outgrown that sort of thing, you know."

"It's a good thing we haven't," the native answered. "If it wasn't for this book, you'd have been a meal by now."

**There is no magic in the Bible—
until you use it!**

Dr. Herman Wolhorn

a. I told kids at camp we wouldn't serve ground hog to guest unless knew he wanted it. (That day we had hamburger sausage-- "I'm not going to eat this ground hog.")

I Pet. 4:11 "If any man speak, let him

b. To me, far superior to the T. Campbell "Silent" statement.

c. At Campbell mansion, O.V.C. kids saw lamp "what's that?" "It's a Campbell light."

6. Law of Liberty

*II Jn 9 whosoever goeth
teachings*

James 1:25 "But whoso looketh into

B. Note it Figuratively. (F.B.I. clip)

1. A lamp

Ps. 119:105 "Thy word is a lamp

2. Mirror

James 1:23 "If any be a hearer of the

3. Sword

Eph. 6:17 "Take the sword of the S.

4. Seed

Luke 8:11 "The seed is the word

B. It has a purpose.

1. To believe

2. To obey

3. To trust the promises.

West End 9/6/65