

August 2017

Are the Russians Right About the Bible

Jim Bill McInteer

Follow this and additional works at: <https://scholarworks.harding.edu/mcinteer-sermons-topic>

Recommended Citation

McInteer, J. (2017). Are the Russians Right About the Bible. Retrieved from <https://scholarworks.harding.edu/mcinteer-sermons-topic/68>

This Sermon is brought to you for free and open access by the Jim Bill McInteer Archive at Scholar Works at Harding. It has been accepted for inclusion in Jim Bill McInteer Sermon Outlines by Topic by an authorized administrator of Scholar Works at Harding. For more information, please contact scholarworks@harding.edu.



ARE THE RUSSIANS RIGHT ABOUT THE BIBLE

- I. Definition from Russian Dictionary #1.
- II. Gallup Youth Survey #2.
- III. Perhaps T. E. Fountain is right:
 - A. What does the Bible Say on any given matter?
 - B. What does the Bible mean by what it says? - are 2 qt. of primary importance.
 - C. Admitted, there are problems. #3 *Green zide*
 1. Idioms, Proverbs, grammatical peculiarities. *HANG #4*
 2. References to local customs. *Yellow Ribbon #4*
 3. Foreign language. *Carter-Poland #5*
 4. Bible 2,000 yrs. old.
 5. Hebrew writes from right to left - originally had 1 or 2 vowels. No Heb. lit. other than Bible.
 6. Translations.
 7. Each reads for self.
- 2 Cor. 1:24 "Not for that we have dominion over you"
- 2 Pet. 1:20-21 "Knowing this first, that no prophecy of
- IV. Mr. Fountain, "Keys to Understanding & Teaching Your Bible", has some great things. May I tell you gleanings from his book? *FRANKLIN #5 1/2*
 - A. Adopt the Right Method of Bible Study.
 1. Avoid 3 mistaken methods.
 - a.) Rationalistic - nothing supernatural.
 - (1) Feed 5,000 via boy's example.
 - (2) Walk "along side", not on water. Matt. 14: 22-33.
 - (3) Stories are myths, legends.
 - b.) Allegorical.
 - (1) Daniel not in den, but was imprisoned via

temptation.

(2) Spiritualize it all.

c.) Dogmatic. *Dictatorial.*

(1) Interpret by teaching of a group- stay in line c their views.

(2) Who is official?

2. Rather interpret in agreement c characteristics of language in which it was written - literally true.

3. Read carefully (worthy or worthily) I Cor. 11:27.

4. Learn the meaning of the words (See Clip).

a.) Coach = carriage, R.R. car, athletic director, drama.

b.) Repent card. #6

c.) Love. #7

d.) Baptize. #8

*Greeting card #9
Dinner Card #10*

5. See the context - never use a doubtful text.

6. Read all parallel passages. *Bread plate #11*

7. Understand customs. *Parot Days #12*

8. Know figures of speech. *Parable card #13*

9. Know symbols.

10. Parables, allegories, riddles, fables, enigmas, proverbs.

Una Church 5-9-83

West End 6-26-83

There is a Russian dictionary which contains the following definition about God's word, "The Bible is a collection of fantastic legends without any scientific support. It is full of dark hints, historical mistakes, and contradictions. It serves as a factor for gaining power and subjugating the nations."

#1

#2

NEWS DIGEST

NEWS I
PUBLIC
PERSONS

POLL TESTS BIBLE KNOWLEDGE

1. Can you name the four Gospels of the New Testament?
2. How many disciples did Jesus have?
3. What religious event or happening is celebrated on Easter?

A recent Gallup Youth Survey showed that only three teens in 10 are correctly able to answer the three questions above. One teenager in 5 was unable to come up with the right answer to any of the quiz questions.

#3

The Bible consists, it may be answered, of many separate books. Their origin is manifold. The languages in which they were composed are disused; they are distinct from each other, and different from our own. The expressions, images, and thoughts that the Bible contains belong to different ages, countries, and persons; the manners and customs it describes have passed away; its topics are the most various and comprehensive, including the history, in part, of all nations and all times; and it contains disclosures and precepts which refer to both worlds, expressed necessarily in terms taken from one only; and the whole revelation is included in a brief volume. Let these and kindred facts be remembered, and it will be seen at once that, to give, within so narrow a range, and even to give at all, to mortal, finite minds, a revelation that shall be free from difficulty is impossible. Difficulties there must be, such as need a larger amount of inquiry than any one man can give, and such as will leave, after the utmost inquiry, much to be explained.¹

¹Joseph Angus and Samuel G. Green, *The Bible Handbook* (London: Religious Tract Society, 1905), pp. 259-260.

Visiting in Pottstown, Pennsylvania, part of Pennsylvania Dutch country, a salesman entered the office of a local businessman. ^{H/3/2} When the salesman admired a piece of calendar art on the wall, the businessman startled him by ordering: "Hang it off!" The secretary took the art down and gave it to her employer, who then offered it as a gift to the salesman.

Except for having heard and seen what happened, the salesman would not have understood the meaning of the expression "Hang it off!" The Pennsylvania Dutchman had used an idiom common only among his people.

Among Americans as a whole, expressions like the following are easily understood: hit the hay, trip the light fantastic, cut corners, touch base, throw a curve, be a Monday-morning quarter-back, burn the midnight oil. And in every culture and subculture members of the group use a wide variety of idioms understood only

by other members of the group; outsiders need an explanation because the words do not have an obvious, literal sense.

"Keys To Understanding and Teaching Your Bible" - By Thomas E.
Fountain

Page 105

14 SYMBOLS

"Keys To Understanding and
Teaching Your Bible" - By
Thomas E. Fountain

*Photocopy this
page*

#4

On the afternoon of January 20, 1981, the American people received word that the fifty-two hostages held in Iran were on their way to freedom. When those released captives reached the United States, they were greeted with an unprecedented outpouring of joy by the entire nation. Yellow ribbons were tied to any available tree, signpost, or building, symbolizing welcome after 444 days of confinement. One commentator said, "I didn't know there was that much yellow ribbon in all the world!"

The symbolism of the yellow ribbon was drawn from a popular song "Tie a Yellow Ribbon 'Round the Old Oak Tree."

Curiously, yellow had taken on a new meaning for the public. Traditionally it had been a symbol of cowardice; but in 1981, it meant "Welcome home, Hostages!" The change of meaning illustrates one of the notable characteristics of symbols: their meanings may change in different contexts.

A symbol may be defined as any real, visible thing that represents something invisible. The invisible thing may be an idea, a quality, or a spiritual reality, according to the association between the two.

Note

Everyone who has ever studied a foreign language is keenly^{#5} aware of the pitfalls of translation. During President Carter's visit to Poland in 1977, his highly paid translator represented him as saying, "When I abandoned the United States," instead of "When I left the United States." Fortunately, the mistake drew only a snicker from the crowd. In Taiwan, the Pepsi slogan "Come alive with Pepsi" was turned into the claim that "Pepsi brings your ancestors back from the dead." And the General Motors slogan "Body by Fisher" was translated in several countries as "Corpse by Fisher."

"Keys To Understanding and Teaching Your Bible" - By Thomas E.
Fountain

The story is told of Benjamin Franklin's being invited by an ^{5 1/2}atheistic society to submit an original story as an entry in a contest Franklin accepted but submitted the Book of Ruth as though it were his own. When it won first prize, he refused it and explained why. He chided the assembly of atheists, saying that if they had ever read the Bible, which they claimed not to believe, they would have recognized the source of that beautiful piece of literature.

"Keys To Understanding and Teaching Your Bible" - By Thomas E.
Franklin

An example of the need to know original meanings is seen in Jesus' command: "Repent, and believe in the gospel" (Mark 1: 15). Many readers have the idea that repentance means sorrow for sin. The English word "repent" does not itself give us a clear idea of the meaning of the original Greek word. The word *metanoēō* is composed of two elements: meta, a preposition indicating a change; and noēō, to think. Together, the elements signify a change of mind; in the biblical usage, a change of mind with regard to sin and/or God.

"Keys To Understanding and Teaching Your Bible" - By Thomas E. Fountain

Meta

pp. 43-44

Me-tah

No-eh-o (all equal emphasis)

In the seventeenth century when the Bible was translated by English scholars during the reign of King James, the English word "love" had a vulgar, sensuous connotation. When they translated I Corinthians 13, they used the word "charity" for the familiar Greek word agapē. The local usage of the word "love" would not permit its use in any sublime context. Today the word love is vague and general enough to permit this usage, while charity carries the specific sense of a benevolent contribution.

"Keys To Understanding and Teaching Your Bible" - By Thomas E. Fountain

Page 46

#7

Photocopy

#8

THE MEANING OF INDIVIDUAL WORDS

47

The word "baptize" is a term derived from the Greek that appears in the languages of many translations. In the days when many translations were being produced in Europe, there were serious debates over the original meaning of the Greek word *baptizō* and the most appropriate way to translate it. Skirting the issue, the translators adopted the plan of transliterating rather than translating the word; they merely adapted the word to a suitable form in every language of translation. The result is that the word "baptize" does not help us to know the meaning of the original, because it is essentially the same word.

No one debates the fact that the literal meaning of the word is to immerse or submerge. For Baptists, some Mennonites, the Churches of Christ, various Pentecostal groups, many Methodists, and the whole Eastern Orthodox Church, the meaning is immersion. Others insist that the word *baptizō* meant "to dye cloth" as well as "to immerse." This agrees with another clear meaning of the word, "to dip repeatedly." These people hold that Christian baptism symbolized the "new color" given to the believer through the work of the Holy Spirit. They feel that sprinkling, pouring, or chrismating can represent new life in Christ as well as immersion can.

Still another meaning for the word "baptize" is to be found in Mark 7:4: "And there are many other things . . . like the washing of cups, pitchers, copper vessels, and couches." Many ancient manuscripts add the word "couches" or "beds" to this verse, as noted in the American Standard Version. The Jews sprinkled, washed, or "baptized" many things in a ceremonial manner. But it would be most unlikely that they immersed their beds for this purpose. Consequently, most translators translate *baptizō* as "wash."

The Bible interpreter must use the results of the best

Deuter 10

Floyd
Textual Variations

Tables & beds described

Jewish customs often explain even stranger things. In Luke 10, we read about the sending of the Seventy to preach the gospel, and Jesus' instructions regarding their travels. In verse 4 He says:
"greet no one along the road." #9

It may seem strange to us that the Lord should have required such an antisocial attitude in the preaching of the gospel. However, Jewish greetings were very lengthy. When they met on the road, the Jews would greet each other with a slow Shalom (peace), bowing low to the right, from the waist. Then they repeated the greeting, bowing to the left. After this they politely discussed the affairs of the day, and on separating, repeated the Shalom. Such greetings often lasted a half an hour or more.

"Keys To Understanding and Teaching Your Bible" - By Thomas E.

We find this kind of idiom again in Luke 14:12: "When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor your rich neighbors, lest they also invite you back, and you be repaid." #10

Was the Lord saying that we should never invite friends, brothers, relatives, or rich neighbors to eat with us? Of course not, except with regard to a heavenly reward (see V. 14). He teaches that we should be concerned about the poor and unfortunate as a Christian duty. We are not to think of having dinners only with our own interests in mind.

"Keys To Understanding and Teaching Your Bible" - By Thomas E. Fountain

pp. 108-109

Another case where the usual translation is inadequate is in Ephesians 6:14: "Stand therefore . . . having put on the breast-plate of righteousness." Almost every English version translates the Greek word thōraka as "breastplate," one part of the old Roman armor. Only the New English Bible uses "coat of mail." This is undoubtedly the best. Otherwise the point could be made that when Christians turn their backs, they have no protection with only a breastplate for cover. This was certainly not true of the Roman soldier; he had protection completely around his body. Thayer's Greek lexicon gives the meaning of the word thōraka as "a breastplate or corselet, consisting of two parts and protecting the body on both sides from the neck to the middle."

"Tho-Rocks"

"Keys To Understanding and Teaching Your Bible" - By Thomas E. Fountain

Parts of days. The Hebrews regarded the day as composed of evening and morning (Gen. 1:5). Any part of the twenty-four-hour period was counted legally as a whole day. For this reason the expression "on the third day" meant the same as "after three days." In some modern cultures, notably the Spanish-speaking countries, the same custom is still in use.

#12

"Keys To Understanding and Teaching Your Bible" - Thomas E.
Fountain

Webster said, (Speech Faneuil Hall, 1852)

If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples they will crumble into dust. But if we work upon men's immortal minds, if we imbue them with high principles, we engrave on those tablets something no time can efface, and which will brighten to all eternity.

Harding Lectures 1980

Teaching

"Stewards of Our Minds" - By Jack P. Lewis - Page 142

The word parable is derived from two Greek terms: para, a preposition meaning "at the side of" or "next to"; and ballein, the verb meaning "to throw." Together they indicate something placed alongside something else in order to show the similarity between the two. Briefly, a parable is a story that demonstrates the likeness or similarity between some common event and an eternal reality.

#13

"Keys To Understanding and Teaching Your Bible" - By Thomas E. Fountain

Page 132

Par-2

PAAR-2h

Bay-12y