

Common Misconceptions



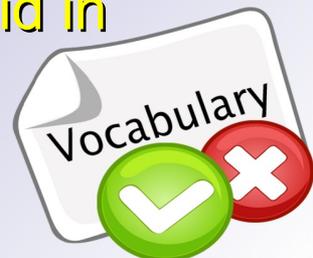
Common Misconceptions

- *Tithing*
- *Cultural Depictions*
- *Beloved Biblical Wisdom*
- *The Holy Spirit*
- *The Reliability of the Bible*
- *Bible Vocabulary (part 2)*



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, "religious-y" words) and that many Christians don't, either
 - "Angel"
 - "Evangelism"
 - So what does it mean to "share the good news"?
 - On its simplest level?
 - On more complex levels?
 - What's the "good news" in Luke 2:9-11?
 - What's the "good news" in Isaiah 52:7-8?
 - What's the "good news" in Luke 4:42-43?
 - What's the "good news" in Acts 13:32-33?
 - What's the "good news" in Acts 20:24?
 - What's the "good news" in 1 Corinthians 15:1-5?
 - What's the "good news" in Mark 16:15-16?
 - What's the "good news" in Acts 5:42?
 - Are any of these ones that *you'd* struggle with sharing? Why or why not?
 - What was the first thing that Andrew did in John 1:41 when he heard John the Baptist's preaching about Jesus?



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either
 - “Angel”
 - “Evangelism”
 - “Messiah”

(NOTE: In modern psychiatric parlance, a “Messiah complex” is when someone has grandiose delusions about their own importance, believing that they have some overinflated role to play in saving others—so what does the word, “Messiah,” mean in this context?)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either
 - “Angel”
 - “Evangelism”
 - “Messiah”
 - The original word—“מָשִׁיחַ” (“*mashiyach*”)—meant “Anointed One”
(coming from the Hebrew verb “מָשַׁח” or “*mashach*,” meaning, “to smear stuff”)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either
 - “Angel”
 - “Evangelism”
 - “Messiah”
 - The original word—“מָשִׁיחַ” (“*mashiyach*”)—meant “Anointed One” and referred to anyone who'd been anointed with an oil or salve for some purpose
(NOTE: Our English word “ointment” comes from the same root as our English word “anoint”—all of which came from Latin through Old French and is talking about smearing medicinal goop on people)



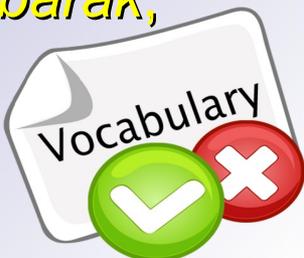
Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, "religious-y" words) and that many Christians don't, either

- "Angel"
- "Evangelism"
- "Messiah"

- The original word—"מָשִׁיחַ" ("mashiyach")—meant "Anointed One" and referred to anyone who'd been anointed with an oil or salve for some purpose
- Kings got anointed, priests got anointed, sick people got anointed, people got anointed to clean up, etc.
- So what did "getting anointed" originally indicate?
- A lot like getting a "blessing"

(a modern word which came from the Old English "*blædsian*," speaking of purifying or sanctifying something with blood... and thus, related to our modern English word, "blood")
(but in the Old Testament, "blessing" is used to translate the word, "בָּרַךְ" or "*barak*," which Jerome accurately translated into Latin as "*benedicere*," meaning "to speak well of"—which really has nothing to do with blood)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either

- “Angel”
- “Evangelism”
- “Messiah”

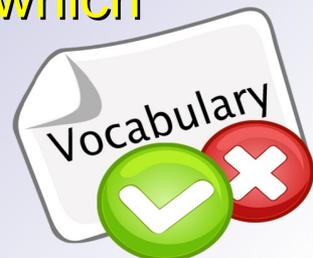
- The original word—“מָשִׁיחַ” (“*mashiyach*”)—meant “Anointed One” and referred to anyone who'd been anointed with an oil or salve for some purpose
- Kings got anointed, priests got anointed, sick people got anointed, people got anointed to clean up, etc.

- So what did “getting anointed” originally indicate?
- A lot like getting a “blessing”—which is all about expressing a wish that things would go well in someone's life

(which is why in the New Testament, the two Greek words used for being “blessed” were

1. “εὐλογέω” or “*eulogeō*”

(which means, “to speak well of”—which is where we get our English word, “eulogy”)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either

- “Angel”
- “Evangelism”
- “Messiah”

- The original word—“מָשִׁיחַ” (“*mashiyach*”)—meant “Anointed One” and referred to anyone who'd been anointed with an oil or salve for some purpose
- Kings got anointed, priests got anointed, sick people got anointed, people got anointed to clean up, etc.

- So what did “getting anointed” originally indicate?
- A lot like getting a “blessing”—which is all about expressing a wish that things would go well in someone's life

(which is why in the New Testament, the two Greek words used for being “blessed” were 1. “εὐλογέω” or “*eulogeō*” and 2. “μακάριος” or “*makarios*”

(meaning, “happy, joyful”)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either

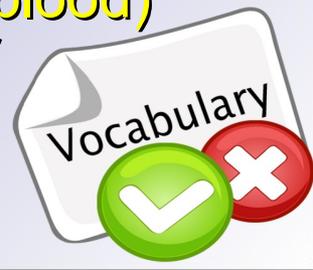
- “Angel”
- “Evangelism”
- “Messiah”

- The original word—“מָשִׁיחַ” (“*mashiyach*”)—meant “Anointed One” and referred to anyone who'd been anointed with an oil or salve for some purpose
- Kings got anointed, priests got anointed, sick people got anointed, people got anointed to clean up, etc.

- So what did “getting anointed” originally indicate?
- A lot like getting a “blessing”—which is all about expressing a wish that things would go well in someone's life

(which is why in the New Testament, the two Greek words used for being “blessed” were 1. “εὐλογέω” or “*eulogeō*” and 2. “μακάριος” or “*makarios*”—neither of which requires blood)

(but English translators wanted their readers to understand the religious significance of blessings, so they related it to the familiar pagan ritual of *blāedsian-ing*, or “blessing”)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either

- “Angel”
- “Evangelism”
- “Messiah”

- The original word—“מָשִׁיחַ” (“*mashiyach*”)—meant “Anointed One” and referred to anyone who'd been anointed with an oil or salve for some purpose
- Kings got anointed, priests got anointed, sick people got anointed, people got anointed to clean up, etc.

- So what did “getting anointed” originally indicate?
- A lot like getting a “blessing” anointing someone was originally all about wishing health and prosperity for someone's life
- So, by definition, “anointed ones” are people who are either in need of medicinal ointments or people whom you perceive as being very, very special

(NOTE: By the time of Jesus, the word “Messiah” had become a culturally loaded term, pointing to a Divinely-anointed and *sent* leader such as David or Moses... or more...)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either

- “Angel”
- “Evangelism”
- “Messiah”

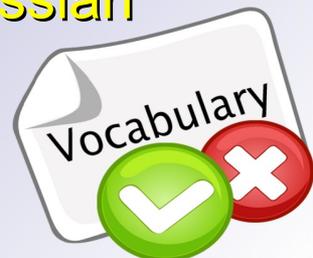
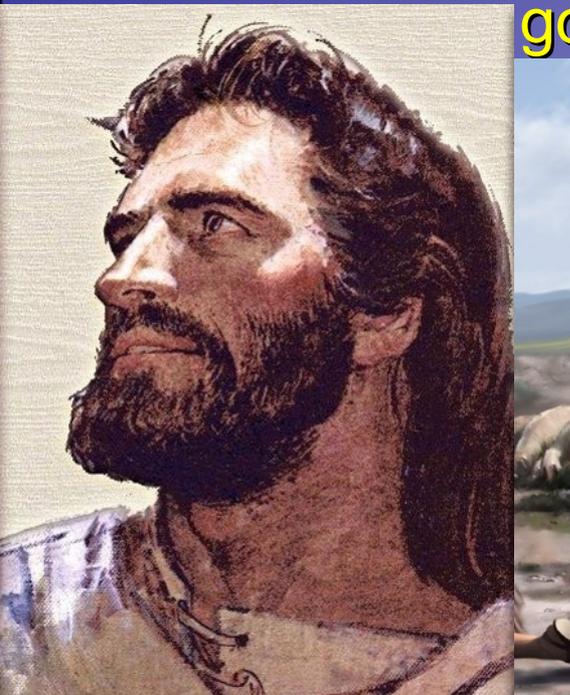
- The original word—“מָשִׁיחַ” (“*mashiyach*”)—meant “Anointed One” and referred to anyone who'd been anointed with an oil or salve for some purpose
- Kings got anointed, priests got anointed, sick people got anointed, people got anointed to clean up, etc.

- So what did “getting anointed” originally indicate?
- A lot like getting a “blessing” anointing someone was originally all about wishing health and prosperity for someone's life
- To anoint someone with oil or ointment like this was expressed in Greek as “*χρίω*” or “*chriō*” (etymologically coming from an ancient word meaning, “to rub”—i.e.; “to smear stuff”—which is why it's the same root from which we actually get modern English words such as “grit” and “grout”)



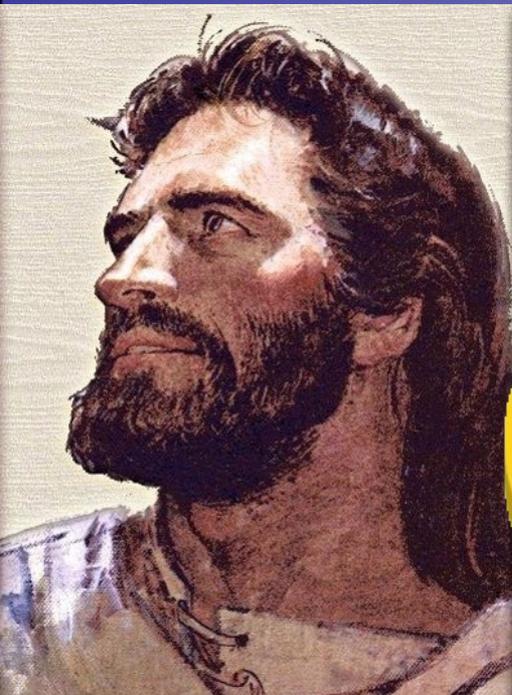
Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either
 - “Angel”
 - “Evangelism”
 - “Messiah”
 - The original word—“מָשִׁיחַ” (“*mashiyach*”)—meant “Anointed One” and referred to anyone who'd been anointed with an oil or salve for some purpose
 - Kings got anointed, priests got anointed, sick people got anointed, people got anointed to clean up, etc.
 - So what did “getting anointed” originally indicate?
 - A lot like getting a “blessing” anointing someone was originally all about wishing health and prosperity for someone's life
 - To anoint someone with oil or ointment like this was expressed in Greek as “χρίω” or “*chriō*”—the noun form of which is “χρίσμα” or “*chrism*”
 - And that's why the Greek word for “Messiah” or “Anointed One” was... “χριστός” or “*christos*” (i.e.; “Christ”)



Bible Vocabulary

- Funky little teaching moment...
 - According to a recent survey here in America, supposedly more than 21% of respondents—many of whom self-identified as church-going Christians—answered that they thought that “Christ” was Jesus’ last name...
 - So how would *you* explain the truth to them? (i.e.; what’s the significance of calling Jesus *the* Christ?)
(and why is that *especially* significant as we come into the *Christ*-mas season?)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, "religious-y" words) and that many Christians don't, either

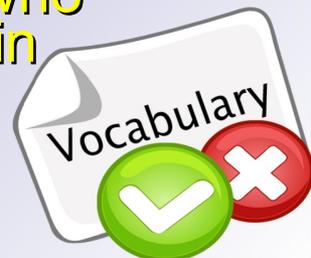
- "Angel"
- "Evangelism"
- "Messiah"
- "Eucharist"

- The word comes from the Greek word, "εὐχαριστία" (or "eucharistia"), which means...

- Okay, actually, what it means is a smidge complicated
 - At its basic, etymological level, "εὐχαριστία" just means "good grace"

(since "χάρις" or "charis" means "grace")

(NOTE: Stemming off from that, the most common word in the New Testament for a "gift [from God]" is "χάρισμα" or "charisma" which is why the Greeks thought that some people were unusually gifted by the gods and why we refer today to people who emphasize using the spiritual gifts in worship as "charismatics")



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either
 - “Angel”
 - “Evangelism”
 - “Messiah”
 - “Eucharist”
 - The word comes from the Greek word, “εὐχαριστία” (or “*eucharistia*”), which means...
 - Okay, actually, what it means is a smidge complicated
 - At its basic, etymological level, “εὐχαριστία” just means “good grace” but in point of common usage, the word came to mean “*giving thanks* for God being gracious to you” (think of it like our English word, “gratitude,” focusing on your response to the “grace” you've been given—since both of those English words come from the same Proto-Indo-European root word, “*gwerə*,” meaning “favor”)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either

- “Angel”
- “Evangelism”
- “Messiah”
- “Eucharist”

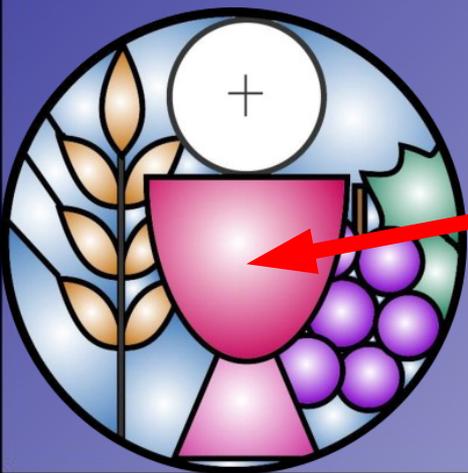
- The word comes from the Greek word, “εὐχαριστία” (or “*eucharistia*”), which means...

- Okay, actually, what it means is a smidge complicated

- At its basic, etymological level, “εὐχαριστία” just means “good grace” but in point of common usage, the word came to mean “*giving thanks* for God being gracious to you”

- Thus, “εὐχαριστία” is the most common New Testament word use for the idea of “thanksgiving” (as in passages like 1 Corinthians 14:12-18 but—ironically—*not* in 1 Corinthians 10:16)

(that's actually “εὐλογέω”—it's technically the “cup of *blessing*”—though not in any way that has to do with blood, though you can imagine what early English readers did with that)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either
 - “Angel”
 - “Evangelism”
 - “Messiah”
 - “Eucharist”
 - The word comes from the Greek word, “εὐχαριστία” (or “*eucharistia*”), which means...
 - Okay, actually, what it means is a smidge complicated
 - At its basic, etymological level, “εὐχαριστία” just means “good grace” but in point of common usage, the word came to mean “*giving thanks* for God being gracious to you”
 - Thus, “εὐχαριστία” is the most common New Testament word use for the idea of “thanksgiving” which is why Paul used it to describe Christ's actions at the “Last Supper” in 1 Corinthians 11:23-24



Bible Vocabulary

- **Funky little teaching moment...**
 - We actually have several names for that “holy meal” that we eat today, echoing that “Last Supper”
 - The “Eucharist” (which tends to be used by Catholic, Orthodox, and “high” Protestant churches) is etymologically focusing on our gratitude toward Christ for His sacrificial gift to all of us on the cross but in point of regular practice, it became focused on personally receiving that gift through the sacraments (i.e.; it became focused on it as a means of receiving God’s grace through liturgical observances)
 - Thus, most Protestant churches went looking for a less theologically “loaded” term to use



Bible Vocabulary

- Funky little teaching moment...
 - We actually have several names for that “holy meal” that we eat today, echoing that “Last Supper”
 - The “Eucharist”
 - “Communion” became something of a traditional standard, especially among Evangelical churches and comes from the Latin translation of what we read in 1 Corinthians 10:16—

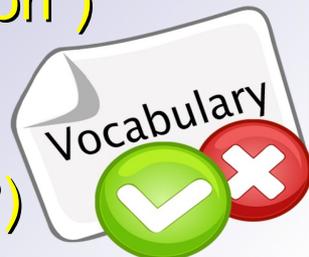
“Calicem benedictionis cui benedicimus nonne communicatio sanguinis Christi?”

(which is why even in Catholic theology, the official term for someone who takes the Eucharist is a “*communicant*”)

(NOTE: The original word used here in Greek is “*κοινωνία*” or “*koinōnia*” which actually means “fellowship” or “sharing together”)

(NOTE²: The word “*κοινωνία*” comes from the word “*κοινός*” or “*koinos*” which means “common”—even with connotations of “vulgar” or even the connotation of “sexual union”)

(how might that arguably unusual vocabulary choice enhance Paul's argument in the overarching context of 1 Corinthians 10:13-20?)



Bible Vocabulary

- **Funky little teaching moment...**
 - We actually have several names for that “holy meal” that we eat today, echoing that “Last Supper”
 - The “Eucharist”
 - “Communion” became something of a traditional standard, especially among Evangelical churches and comes from the Latin translation of what we read in 1 Corinthians 10:16—so “Communion” has the etymological focus on us personally, intimately sharing in the blood and body of Jesus Christ, with a personal connection to His sacrifice
(which, ironically enough, can end up sounding a lot more sacramental than “Eucharist” does)



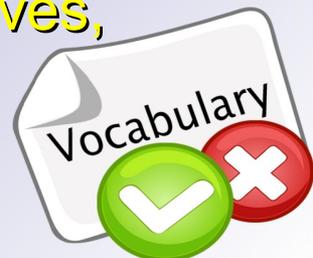
Bible Vocabulary

- **Funky little teaching moment...**
 - We actually have several names for that “holy meal” that we eat today, echoing that “Last Supper”
 - The “Eucharist”
 - “Communion” became something of a traditional standard, especially among Evangelical churches
 - So other churches tend to use the word that Paul actually uses for the meal in 1 Corinthians 11:20-21 and call it the “Lord's Supper” as we tend to refer to the liturgical observance here in our church
 - Incidentally, what's the linguistic force that Paul is trying to use in calling the meal “the *Lord's Supper*”?
 - Please read the larger context of Paul's argument in 1 Corinthians 11:17-34
 - There are divisions among you that you justify
 - So what you're eating isn't the “*Lord's Supper*” because you're eating it for *yourselves*, not God
 - So stop and think about the Body of the Lord (His actual, physical body, broken for you and His *spiritual* Body, the rest of the people in the Church)



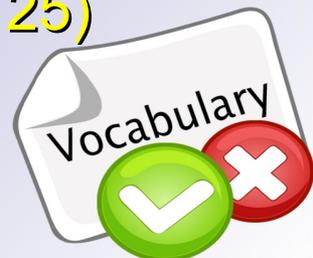
Bible Vocabulary

- **Funky little teaching moment...**
 - We actually have several names for that “holy meal” that we eat today, echoing that “Last Supper”
 - The “Eucharist”
 - “Communion” became something of a traditional standard, especially among Evangelical churches
 - So other churches tend to use the word that Paul actually uses for the meal in 1 Corinthians 11:20-21 and call it the “Lord's Supper” as we tend to refer to the liturgical observance here in our church
 - Incidentally, what's the linguistic force that Paul is trying to use in calling the meal “the *Lord's Supper*”?
 - Please read the larger context of Paul's argument in 1 Corinthians 11:17-34
 - There are divisions among you that you justify
 - So what you're eating isn't the “*Lord's Supper*” because you're eating it for *yourselves*, not God
 - So stop and think about the **Body of the Lord** or else you'll eat and drink judgment on yourself
 - So if you want to eat a meal for yourselves, go home and do it there...



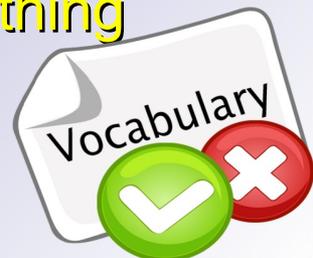
Bible Vocabulary

- **Funky little teaching moment...**
 - We actually have several names for that “holy meal” that we eat today, echoing that “Last Supper”
 - The “Eucharist”
 - “Communion” became something of a traditional standard, especially among Evangelical churches
 - So other churches tend to use the word that Paul actually uses for the meal in 1 Corinthians 11:20-21 and call it the “Lord's Supper” as we tend to refer to the liturgical observance here in our church
 - Incidentally, what's the linguistic force that Paul is trying to use in calling the meal “the *Lord's Supper*”?
 - Eating the “Lord's Supper” thus focuses on the act of remembering the Lord and His Body (in all of its forms) when we eat
(NOTE: It is nonetheless still an “ordinance”) (i.e.; something that we do in an ordered manner because we've gratefully received God's grace, since Christ told us to “*Do this*” in verses like 1 Corinthians 11:24 and 25)



Bible Vocabulary

- **Funky little teaching moment...**
 - We actually have several names for that “holy meal” that we eat today, echoing that “Last Supper”
 - The “Eucharist”
 - “Communion” became something of a traditional standard, especially among Evangelical churches
 - So other churches tend to use the word that Paul actually uses for the meal in 1 Corinthians 11:20-21 and call it the “Lord’s Supper” as we tend to refer to the liturgical observance here in our church
 - Incidentally, what’s the linguistic force that Paul is trying to use in calling the meal “the *Lord’s Supper*”?
 - Eating the “Lord’s Supper” thus focuses on the act of remembering the Lord and His Body (in all of its forms) when we eat
 - (NOTE: It is nonetheless still an “ordinance”)
 - (NOTE²: It is nonetheless still a “sacrament”)
 - (i.e.; something that’s holy or sacred)
 - (or, in Catholic, Orthodox, and “high” Protestant church traditions, something that you’d do *in order to* receive God’s grace)



Bible Vocabulary

- Scripture uses words that most secular people don't understand (y'know, “religious-y” words) and that many Christians don't, either
 - “Angel”
 - “Evangelism”
 - “Messiah”
 - “Eucharist”
 - “Holy” or “Sacred”

