

Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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How Do You Read Scripture?

(Jerry Fite)

The question is the ultimate: “*What shall I do to inherit eternal life?*” The answer of the Lord is instructive: “*What is written in the law? How readest thou?*” The Lord not only ties Scripture to inheriting eternal life, but asks the inquiring lawyer how he read it. Without any hesitancy, the lawyer quotes Old Testament Scripture. Jesus responds with, “*Thou has answered right; this do, and thou shalt live.*” (Luke 10:28).

He answered right by giving the revealed foundational requirements upon which all of God’s laws rest (*cf. Matthew 22: 34-40*). He also answered right by repeating what the law says. Jesus simply adds that you must now “do” what you read in order to have eternal life. In summation: this is what is said in the law – that is how I read it- now I must do what it says. This is Jesus’ view of how we should read Scripture.

Today, our faith is being challenged on many fronts. If you follow Christ according to the Scriptures, you are an enemy of

militant Muslims. Believing in and living by what the Bible actually says is considered by some politicians as hate mongering, making you an enemy of secular progressivism. A very subtle attack on our faith is through liberal theologians who claim we do not know the true story about the beginnings of Christianity by simply relying on what we read in the Bible.

Appealing to intellectualism, conspiracy theories of fraud and cover-ups come to light in such works as “The Da Vinci Code” and the recent video production of “A Polite Bribe”.

Robert Orlando has produced a film pointing to Paul, not Christ, as the founder of Christianity. And Paul, due to not being accepted by James, the Lord’s brother, and the early followers of Jesus, resorted to a bribe. The collection he took from among the Gentiles in his preaching journeys was simply executing a plan between Paul and James whereby the Gentiles would be giving money to the Jews in Jerusalem so they would be accepted as follow-

ers of Christ like the Jewish Christians.

Therefore, if we really want to know the truth about early Christianity, we must view the statement of James and Peter to Paul that in going to the Gentiles, “*we should remember the poor*”; which Paul says he was “*zealous to do*”, is really the agreement to a bribe (*Galatians 2:10*).

To accept this thesis, one must believe Luke’s history of the unity between the apostles is simply a “whitewash”; and Paul’s commentary on the contribution of the Gentiles is not totally honest (Rom. 15:27, 2 Cor. 8-9).

By his own admission, Robert Orlando’s trajectory for this film came not from viewing Scripture through a “supernatural lens”, or a “biblical tradition lens”, but from a “social scientist lens” where human motives and ideas take him to truth. Apparently, the lowest of all motives, *a bribe*, is the foundation for his truth in this case. He says it was “intellectually satisfying”. But is it the truth? Take heed how you read the Scriptures.