

# NOTES

## INTRODUCTION: SETTING THE TABLE

1. Matthew Barrett, *God's Word Alone: The Authority of Scripture* (Grand Rapids: Zondervan, 2016), 23.

## CHAPTER 1: STARVING FOR THE WORD

1. "The State of the Bible: 6 Trends for 2014," Barna Group, April 8, 2014, <https://www.barna.com/research/the-state-of-the-bible-6-trends-for-2014/>.
2. Ibid.
3. "State of the Bible 2019: Trends in Engagement," Barna Group, April 18, 2019, <https://www.barna.com/research/state-of-the-bible-2019/>.
4. In doing research, I interacted with over two dozen articles written over the last decade, all of which expressed varying iterations of lament over the present biblical illiteracy crisis.
5. Kenneth Berding, "The Crisis of Biblical Illiteracy: And What We Can Do about It," *Biola Magazine*, Spring 2014, <http://magazine.biola.edu/article/14-spring/the-crisis-of-biblical-illiteracy/>.
6. Cited in Justin Taylor, "The Problem of Evangelical Biblical Illiteracy," The Gospel Coalition, January 16, 2010, <https://www.thegospelcoalition.org/blogs/justin-taylor/the-problem-of-evangelical-biblical-illiteracy/>.
7. According to Statistic Brain Research Institute, 46 percent of people abandon their New Year's resolutions within the first month ("New Years Resolution Statistics," Statistic Brain,

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- December 7, 2018, <https://www.statisticbrain.com/new-years-resolution-statistics/>).
8. I recognize that I am hardly the first person to suggest a paradigm shift in personal Bible study. As I was developing the Seven Year Bible Plan, I stumbled onto a helpful article full of great insights and practical tips by Jim Elliff, “My Preferred Way to Read the Bible,” Christian Communicators Worldwide, December 5, 2013, <https://www.ccwtoday.org/2013/12/my-preferred-way-to-read-the-bible/>.
  9. John MacArthur, ed., *The MacArthur Study Bible*, New King James Version (Nashville: Word Publishing, 1997), xx. While he does not in the introduction to his volume, MacArthur has elsewhere referred to James M. Gray’s book *How to Master the English Bible* (Chicago: The Winona Publishing Group, 1904) as the inspiration for his approach.
  10. Martin Luther, *Luther’s Works: Table Talk*, vol. 54, ed. and trans. Theodore G. Tappert (Augsburg, MN: Fortress, 1967), 165.

## CHAPTER 2: BEGINNING WITH PRAYER

1. Of all the wonderful books written about the doctrine of Scripture, this is one of the best: Norman L. Geisler and William E. Nix, *From God to Us: How We Got Our Bible*, revised and expanded (Chicago: Moody Publishers, 2012).
2. In his commentary on 2 Timothy, George W. Knight III, *The Pastoral Epistles*, The New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1992), 445, notes that the New Testament use of the Greek word *graphē* is used for Scripture as a whole. See also Benjamin B. Warfield, *The Inspiration and Authority of the Bible* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1948), 236–39.
3. John Piper, *Desiring God: Meditations of a Christian Hedonist* (Colorado Springs, CO: Multnomah, 2003), 161.

4. *The Complete Works of E. M. Bounds on Prayer* (Grand Rapids: Baker Books, 1990), 73.

### CHAPTER 3: READ: WHAT DOES IT SAY?

1. Robert Saucy, *Scripture: Its Power, Authority, and Relevance* (Nashville: Word Publishing, 2001), 158.
2. R. C. Sproul, *Knowing Scripture*, rev. ed. (Downers Grove, IL: InterVarsity Press, 2009), 70–71.
3. There are seemingly endless variations of Bible reading plans. Some of the more popular ones are the Chronological Bible Reading Plan (where the Bible is reorganized according to a chronological timeline), the M'Cheyne Reading Plan (reading through the New Testament and Psalms twice, and the Old Testament once per year), and the aggressive Bible in 90 Days plan. A simple Google search will quickly reveal an endless treasure trove of options for Bible reading.
4. J. C. Ryle, *Practical Religion* (1879; repr., Faverdale North, Darlington, UK: Evangelical Press, 2001), 142–43.
5. For a helpful and accessible overview of the topic, I would recommend Wayne Grudem, Leland Ryken, C. John Collins, Vern S. Poythress, and Bruce Winter, *Translating Truth: The Case for Essentially Literal Bible Translation* (Wheaton, IL: Crossway, 2005).
6. Two helpful books on the topic of reading are Mortimer J. Adler and Charles Van Doren, *How to Read a Book: The Classic Guide to Intelligent Reading* (New York: Simon and Schuster, 1972); and Tony Reinke, *Lit!: A Christian Guide to Reading Books* (Wheaton, IL: Crossway, 2011).
7. Jonathan Edwards, “Sermons and Discourses, 1739–1742,” in Owen Strachan, *Always in God's Hands: Day by Day in the Company of Jonathan Edwards* (Carol Stream, IL: Tyndale House, 2018), 193.

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8. One helpful text for Bible students is J. Scott Duval and J. Daniel Hays, *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*, 2nd ed. (Grand Rapids: Zondervan, 2005). As pertaining to observing the biblical text, in chapters 2–4 of their book, they offer a lengthy discussion of what to look for.
9. Ryle, *Practical Religion*, 147.

### CHAPTER 4: STUDY: WHAT DOES IT MEAN?

1. Martin Luther, *The Bondage of the Will*, trans. J. I. Packer and O. R. Johnston (Grand Rapids: Baker Academic, 1957), 71.
2. *Ibid.*, 72.
3. Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 106.
4. Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 3rd ed. (Grand Rapids: Zondervan, 2003), 23.
5. R. C. Sproul, *Knowing Scripture*, rev. ed. (Downers Grove, IL: InterVarsity Press, 2009), 44.
6. Fee and Stuart, *How to Read the Bible for All Its Worth*, 29.
7. J. Scott Duvall and J. Daniel Hays, *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*, 2nd ed. (Grand Rapids: Zondervan, 2005), 21.
8. D. A. Carson, in *Matthew*, *The Expositor's Bible Commentary*, vol. 8 (Grand Rapids: Zondervan, 1984), 595.
9. See J. I. Packer and M. C. Tenney, eds., *Illustrated Manners and Customs of the Bible* (Nashville: Thomas Nelson, 1980), 433–35.
10. Grant Osborne, *Matthew*, *Zondervan Exegetical Commentary on the New Testament* (Grand Rapids: Zondervan, 2010), 75, comments on marriage and divorce in Matthew 1:18: “The key term is ‘pledged in marriage’ . . . which means a great deal more than the ‘engagement’ today. It was legally binding (a contract signed by witnesses) and could be broken only by a writ of divorce.”

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11. Grant Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, 2nd ed. (Downers Grove, IL: IVP Academic, 2006), 28.
12. For a good sample, see Howard F. Vos, *Effective Bible Study: A Guide to Sixteen Methods* (Grand Rapids: Zondervan, 1956).
13. Robert A. Traina, *Methodical Bible Study* (1952; repr., Grand Rapids: Zondervan, 2002).
14. Richard Alan Fuhr Jr. and Andreas J. Köstenberger, *Inductive Bible Study: Observation, Interpretation, and Application through the Lenses of History, Literature, and Theology* (Nashville: B&H Academic, 2016).
15. Kay Arthur, *How to Study Your Bible: The Lasting Rewards of the Inductive Approach* (Eugene, OR: Harvest House, 1994).

### CHAPTER 5: USE: HOW DO I APPLY IT?

1. Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 1255.
2. John MacArthur, *How to Study the Bible* (Chicago: Moody Publishers, 2009), 133.
3. J. I. Packer, *Knowing God* (Downers Grove, IL: InterVarsity Press, 1973), 19.
4. A similar definition is given in Wayne Grudem, *Systematic Theology*, 21.