



RECLAIMING THE
CHRISTIAN INTELLECTUAL TRADITION

BIBLICAL AND THEOLOGICAL STUDIES

A STUDENT'S GUIDE

Michael J. Wilkins &
Erik Thoennes

Series Editor: David S. Dockery

“Wilkins and Thoennes have provided an ideal introduction for students who want to become acquainted with biblical and theological studies. The book is concise and brief while covering an astonishing number of topics. Most importantly, the authors are sure-footed and faithful guides in both biblical studies and theology.”

Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament, The Southern Baptist Theological Seminary

“A helpful introduction to the world of biblical and theological studies. Beginning students will find that this little book provides big dividends.”

Daniel L. Akin, President, Southeastern Baptist Theological Seminary

“Students seeking the best in evangelical scholarship will find it here. Profoundly simple and masterfully written, this book will help anyone wanting to get up to date in theology. Read it with a bowed head and grateful heart.”

Robert E. Coleman, Distinguished Senior Professor of Evangelism and Discipleship, Gordon-Conwell Theological Seminary

“Wilkins and Thoennes, impressive models of scholarship and teaching in their own right, have crafted this readable ‘preface’ as an aid for our students who are perplexed about the nature and relationship of biblical studies and theology. The mind fog that can surround these two fields makes it hard for us to connect the dots for our learners. Thus it can be difficult to move forward toward a shared passion of what we should do with the Bible and theology. Wilkins and Thoennes bring texture and unity to what are often perceived as merely isolated and abstract terms to be memorized. This book will help enliven the minds and souls of evangelical biblical and theological students and scholars in this generation.”

Tim L. Anderson, Professor of Theology, Corban University; author, *What the Bible Says about Intimacy with God*

“They say that ‘well begun is half done,’ and this introduction to biblical and theological studies will set students up for success from the start. Wilkins and Thoennes seem to be mind readers as they skillfully anticipate and answer so many of the topics, terms, and names that students will wonder about. A great introduction to a vast field of learning.”

Fred Sanders, Professor of Theology, Torrey Honors Institute, Biola University; author, *The Deep Things of God*

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“Reclaiming the Christian Intellectual Tradition is an exciting series that will freshly introduce readers to the riches of historic Christian thought and practice. As the modern secular academy struggles to reclaim a semblance of purpose, this series demonstrates why a deeply rooted Christian worldview offers an intellectual coherence so badly needed in our fragmented culture. Assembling a formidable cohort of respected evangelical scholars, the series promises to supply must-read orientations to the disciplines for the next generation of Christian students.”

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“This new series is exactly what Christian higher education needs to shore up its intellectual foundations for the challenges of the coming decades. Whether students are studying in professedly Christian institutions or in more traditionally secular settings, these volumes will provide a firm basis from which to withstand the dismissive attitude toward biblical thinking that seems so pervasive in the academy today. These titles will make their way onto the required reading lists for Christian colleges and universities seeking to ensure a firm biblical perspective for students, regardless of discipline. Similarly, campus pastors on secular campuses will find this series to be an invaluable bibliography for guiding students who are struggling with coalescing their emerging intellectual curiosity with their developing faith.”

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**BIBLICAL AND
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BIBLICAL AND THEOLOGICAL STUDIES

A STUDENT'S GUIDE

Michael J. Wilkins and Erik Thoennes

Biblical and Theological Studies: A Student's Guide

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To Robert L. Saucy (1930–2015),
a true man of God, faithful friend
and colleague, and exemplary Christian
theologian and gentleman.

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SERIES PREFACE

RECLAIMING THE CHRISTIAN INTELLECTUAL TRADITION

The Reclaiming the Christian Intellectual Tradition series is designed to provide an overview of the distinctive way the church has read the Bible, formulated doctrine, provided education, and engaged the culture. The contributors to this series all agree that personal faith and genuine Christian piety are essential for the life of Christ followers and for the church. These contributors also believe that helping others recognize the importance of serious thinking about God, Scripture, and the world needs a renewed emphasis at this time in order that the truth claims of the Christian faith can be passed along from one generation to the next. The study guides in this series will enable believers to see afresh how the Christian faith shapes how we live, how we think, how we write books, how we govern society, and how we relate to one another in our churches and social structures. The richness of the Christian intellectual tradition provides guidance for the complex challenges that believers face in this world.

This series is particularly designed for Christian students and others associated with college and university campuses, including faculty, staff, trustees, and other various constituents. The contributors to the series will explore how the Bible has been interpreted in the history of the church, as well as how theology has been formulated. They will ask: How does the Christian faith influence our understanding of culture, literature, philosophy, government, beauty, art, or work? How does the Christian intellectual tradition help us understand truth? How does the Christian intellectual tradition shape our approach to education? We believe that this series is not only timely but that it meets an important need, because the

secular culture in which we now find ourselves is, at best, indifferent to the Christian faith, and the Christian world—at least in its more popular forms—tends to be confused about the beliefs, heritage, and tradition associated with the Christian faith.

At the heart of this work is the challenge to prepare a generation of Christians to think Christianly, to engage the academy and the culture, and to serve church and society. We believe that both the breadth and the depth of the Christian intellectual tradition need to be reclaimed, revitalized, renewed, and revived for us to carry this work forward. These study guides will seek to provide a framework to help introduce students to the great tradition of Christian thinking, seeking to highlight its importance for understanding the world, its significance for serving both church and society, and its application for Christian thinking and learning. The series is a starting point for exploring important ideas and issues such as truth, meaning, beauty, and justice.

We trust that the series will help introduce readers to the apostles, church fathers, Reformers, philosophers, theologians, historians, and a wide variety of other significant thinkers. In addition to well-known leaders such as Clement, Origen, Augustine, Thomas Aquinas, Martin Luther, and Jonathan Edwards, readers will be pointed to William Wilberforce, G. K. Chesterton, T. S. Eliot, Dorothy Sayers, C. S. Lewis, Johann Sebastian Bach, Isaac Newton, Johannes Kepler, George Washington Carver, Elizabeth Fox-Genovese, Michael Polanyi, Henry Luke Orombi, and many others. In doing so, we hope to introduce those who throughout history have demonstrated that it is indeed possible to be serious about the life of the mind while simultaneously being deeply committed Christians.

These efforts to strengthen serious Christian thinking and scholarship will not be limited to the study of theology, scriptural interpretation, or philosophy, even though these areas provide the framework for understanding the Christian faith for all other areas

of exploration. In order for us to reclaim and advance the Christian intellectual tradition, we must have some understanding of the tradition itself. The volumes in this series seek to explore this tradition and its application for our twenty-first-century world. Each volume contains a glossary, study questions, and a list of resources for further study, which we trust will provide helpful guidance for our readers.

I am deeply grateful to the series editorial committee: Timothy George, John Woodbridge, Michael Wilkins, Niel Nielson, Philip Ryken, and Hunter Baker. Each of these colleagues joins me in thanking our various contributors for their fine work. We all express our appreciation to Justin Taylor, Jill Carter, Allan Fisher, Lane Dennis, and the Crossway team for their enthusiastic support for the project. We offer the project with the hope that students will be helped, faculty and Christian leaders will be encouraged, institutions will be strengthened, churches will be built up, and, ultimately, that God will be glorified.

Soli Deo Gloria

David S. Dockery

Series Editor

ACKNOWLEDGMENTS

I (Erik) would like to thank my gracious, brilliant wife, Donna, for her steadfast love and support; my precious children, Caroline, Paige, Sam, and Isaac—you make me laugh and bring me great joy; my parents for praying for me; the saints at Grace Evangelical Free Church of La Mirada, California—it is an honor to seek Christ together with you; the deans and faculty of Talbot School of Theology for your collegial humility, integrity, and commitment to the authority of Scripture; my students at Wheaton College and Biola University with whom I have been edified and blessed as we have sought to know Christ together over the past twenty-two years; and David Dockery and Justin Taylor, who were wonderfully kind and helpful in the process of completing this book. I'm honored to write this book with Michael Wilkins, who is an outstanding example to me of a man who knows and walks with Jesus. And it is, of course, Jesus who deserves all the ultimate honor and praise.



I (Michael) am grateful to God for my students over the past forty years at Talbot School of Theology, Biola University, who have been central in the writing of this book, because they have been the drawing board on which we have learned to sketch the themes of biblical studies and theology. The opportunity to teach these topics is an incomparable privilege and gift from God.

Likewise the past forty-five years of marriage to my dear wife, Lynne, who has been my best friend and companion in the journey, have been an incomparable blessing and gift from God, as have been

our daughters—Wendy, and her husband Jason, and Michelle, and her husband Dan—and our granddaughters, Melia and Ava. Our lives would be much hollower without their joy.

I extend deep thankfulness for the kindness and diligence of David Dockery and Justin Taylor at Crossway for their leadership in guiding this book to see life. And special thanks goes to my research assistant Tina Hsu, now a missionary in Asia, who has a wonderful heart and exegetical acumen. She gave special attention to reading the manuscript and offering excellent insights all along the way and did primary research with reference to recent phenomena in biblical studies.

My fellow faculty and deans and staff have joined together in the quest to make Talbot School of Theology a true community that loves, supports, and spurs each other on to godliness and rigorous scholarship. You likewise are a gift from God. Within this community is the archetypal Erik Thoennes, with whom I have been privileged to join in writing this book. He has a rare and carefully developed balance of mind and heart, which I trust will bless and stimulate all who read these words.

INTRODUCTION TO BIBLICAL AND THEOLOGICAL STUDIES

God has spoken. This whole book is about those three simple words. That God has personally, truthfully, and sufficiently revealed himself in the Bible is *the* assumption of our understanding of the study of the Bible. That God is and that he has revealed himself are the most foundational beliefs of a Christian. If there is no God (atheism), or if there is a God but he does not personally reveal himself or get involved with creation (deism), then true knowledge of God is not possible. Our efforts to find answers to life's big questions would then be limited to human experience and speculation. We would be limited to doing "theology from below." But in the very first verse of the Bible, we are taught that God is and that he is the Creator. Then, the phrase "God said" occurs ten times in the first chapter of the Bible (Genesis 1), and when God creates human beings, he blesses and immediately talks to us and invites us to join with him in ruling and creating. Indeed, there is no greater blessing he could give than relating to us—he is our greatest blessing. That is the main reason he made us in the first place—to know and enjoy him. The God of the Bible, then, is not a mere projection of human longings or an absentee landlord, but a God who powerfully creates and meaningfully relates. He is a God who speaks, and his word blesses, provides, and saves us.

These basic assumptions about God undergird the way we

approach biblical studies and theology. The Bible reveals who God is, and that understanding of God then informs how we approach the Bible—as the words of an all-wise, all-powerful, gracious, kind, forgiving, holy, righteous Father and King. We are to fully trust and obey his Word, because of the integrity of its author. The goal is to know the author by listening to his life-giving voice. What we learn, even in an “academic” study of the Bible and theology, should lead to knowledge that unites head, heart, hands, and feet in a holistic, life-changing encounter with our Creator.

Before proceeding any further, it would no doubt be helpful at this point to briefly define what we mean by biblical studies and theology, what the difference is between the two, and why we even make the distinction. *Biblical studies* is an academic discipline that seeks to understand the Bible as God intended when he inspired its human authors. The *study of theology* is the effort to summarize the overall teaching of the Bible so it can be meaningfully applied to our lives. Biblical studies provides the understanding of the biblical text so that we can do the theological task of synthesizing what the Bible teaches so that its teaching can inform and influence every area of life.

As we read the Bible, we find that it has an amazingly unified voice and coherent message, even though forty human authors wrote it over about a two-thousand-year period. These authors were from three different continents and from drastically different walks of life: fisherman, king, shepherd, scholar, and priest are just some of the vocations that writers of the Bible had. They were often addressing very different concerns and very different audiences. With this approach to writing a book, it is hard to imagine that you could ever get an integrated, consistent understanding of things. We not only get that, however; we get an unfolding story that explains all of reality with wonderful truthfulness. This story has all the elements of every great story, and this story has not just

explained the world as we know it, it has profoundly shaped the world in which we live.

There is an abundant need today for biblically grounded, clear, concise, practically applied theology. The study of theology must focus on the main issues that God himself emphasizes in the Bible, not on speculative areas we may think important. We must go to God to find not only the right answers, but also the right questions. If we allow our quest for truth to be limited by the latest fads, trends, and pressing issues of the day, we won't get to the most important, God-centered, eternally important questions. Jesus taught us to seek God's kingdom and righteousness and then trust God to supply the lesser things that tend to dominate our thoughts (Matt. 6:33–34).

Most of our students throughout the years grew up in the church. When they dive in to the study of the Bible and learn the foundational truths of their faith, many of them are often astonished that they never *really* learned these things before. Perhaps they were taught the Bible well, but for some reason it never sunk in. Yet, it does seem that over the years there has been less and less of an emphasis on studying the Bible and learning basic doctrine in many churches. It seems that cultural influences have had a detrimental effect on the perceived value of knowing the Bible and its major themes. Pragmatism, consumerism, and an entertainment mentality have shifted the priorities of some churches away from our primary calling to devote ourselves to knowing God deeply through his Word. We need an attitude adjustment and reorientation of our priorities back to our main calling to know God according to the Scriptures.

ATTITUDES FOR DOING BIBLICAL AND THEOLOGICAL STUDIES

Now that we have discussed *why* we study the Bible and theology, we need to consider *how* we study. Much of this book will be about

the proper methods of studying the Bible and theology. But *how* we study begins with the state of our hearts. Motives and heart attitudes are of utmost importance. You can be intellectually brilliant and highly knowledgeable, and yet be spiritually dead and unwise. Your basic beliefs, assumptions, and attitudes will determine how you approach your quest for truth. How you define God, humans, and the purpose of life will shape your experience in learning and also determine your methods of learning. So how should the Christian approach the study of the Bible and theology? Here are six helpful attitudes to have when approaching Biblical studies:

(1) We should study the Bible with *fear and worship of God*. God is the greatest thing we could ever try to comprehend. He is perfect in all his ways and staggeringly glorious. When people truly catch but a glimpse of his greatness, they are overwhelmed and forever changed. When Isaiah beheld God's glory in the temple, he said, "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" (Isa. 6:5). When Job considered God's majesty in creation, even in the midst of his great trials he said, "I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes" (Job 42:5-6). When Peter saw the miraculous power of Christ, he said, "Depart from me, for I am a sinful man, O Lord" (Luke 5:8). True knowledge of God always produces worshipful awe.

After one of the greatest prolonged teachings on theology in the Bible, Paul bursts into praise "Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! . . . For from him and through him and to him are all things. To him be glory forever. Amen" (Rom. 11:33, 36). Our theology (right thinking) should always lead to doxology (right worship) and orthopraxy (right practice), or else we have a major disconnect in our theology. On the other hand, if our worship and practice are not grounded in deep theology, wor-

ship will be shallow, fleeting sentimentality, and its practice will be merely empty moralism. We never need to fear that our awe will deplete because God is infinite and offers an endless supply of data for our worship and fear of him. The adventure of knowing God provides never-ending vistas of glory. Scottish preacher Alexander Whyte beautifully summarized the God-exalting purpose of our study of the Bible:

First of all, my child, think magnificently of God. Magnify his providence; adore his power, pray to him frequently and incessantly. Bear him always in your mind. Teach your thoughts to reverence him in every place for there is no place where he is not. Therefore, my child, fear and worship and love God; first and last, think magnificently of him!¹

Bursting into praise should be a common occurrence for the student of the Bible. We should follow the example of the inspired authors of Scripture who frequently move from teaching about God's character to unhindered expression of worshipful adoration. One example will have to suffice. After Paul expounds on God's amazing grace to him although he was a former blasphemer, he cannot help but express his gratitude in praise: "To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen" (1 Tim. 1:17).

(2) We should study the Bible with *growing humility about ourselves*. As we saw in the previous passages, when we grow in our knowledge of God and we begin to "think magnificently of God," we also grow in humility. A big view of God invariably leads to a small view of ourselves. Studying God's Word shows us a supremely majestic God, and we then learn our place before him. Although we recognize that we are fearfully and wonderfully made in his image, we also know that all we are and have is from his

¹ Paternus (a church father from the first century), quoted in Alexander Whyte, *Sermons on Prayer by Alexander Whyte* (London: Hodder and Stoughton, 1922), 6, <http://www.ccel.org/ccel/whyte/pray.vi.html>.

hand, and we are but dust before him—glorious dust to be sure, but dust all the same. God is infinite (unlimited) and holy, and we are finite (limited) and fallen. God is the author of life and the source of all that is good. God has no unmet needs and does not need us for anything. “Not is [God] served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything” (Acts 17:25).

Everything we have is a gift from his gracious heart. Realizing this stops all human boasting in its tracks. “What do you have that you did not receive? . . . If then you received it, why do you boast as if you did not receive it?” (1 Cor. 4:7).

When we study the Bible, we will at times go beyond others in our knowledge, which could lead to arrogance. This is a heinous but common tendency that God warns about when he tells us that “knowledge puffs up but love builds up” (1 Cor. 8:1). This arrogance can lead to looking down on those who don’t know as much as we do, and Helmut Thielicke calls this a spiritual disease that is *the* disease of the theologian.² This disease leads to using truth “as a means to personal triumph and at the same time as a means to kill,”³ which is the opposite of God’s intention for learning truth. We are to build others up with our learning, not tear them down. Learning about the greatness of God should lower our own estimation, but sadly this is often not the case. This means we have to go to war with pride every day. *Arrogant* and *Christian* are two words that should never go together. All our boasting should be “in the Lord” (1 Cor. 1:31).

God hates pride. Having too high an estimation of our knowledge is where Adam and Eve got it wrong in the garden, and we have followed their foolishness ever since. The word *sophomore* literally means “wise fool” because, early in our education, we know enough to think we know a lot, but we have not learned enough to

² Helmut Thielicke, *A Little Exercise for Young Theologians* (Grand Rapids, MI: Eerdmans, 1962), 17.

³ Thielicke, *A Little Exercise for Young Theologians*, 19.

know how little we really know. Arrogance in our Bible knowledge or theological positions is an abomination to the Lord. We would all be wise, young and old alike, to heed the following admonition from the apostle Peter: “Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for ‘God opposes the proud but gives grace to the humble’” (1 Pet. 5:5).

(3) We should study with *prayerful dependence on the Holy Spirit*. Atheists can understand the meaning of the Bible. Even demons can have highly accurate theology. James tells us that demons are card-carrying monotheists (James 2:19). So there must be a kind of accurate knowledge that does not necessarily lead to God-honoring adoration, worship, and obedience. The key difference is the work of the Holy Spirit. The truth we seek is heart-transforming truth that leads to Christlike character and to lives that honor and please God. The Holy Spirit is the one who brings this to the believer.

The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one. “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ. (1 Cor. 2:14–16)

The illumining work of the Holy Spirit is the indispensable factor in knowing truth that leads to a growing life in Christ. Therefore, as we go to God’s Word, we need prayers such as: “Open my eyes, that I may behold wondrous things out of your law” (Ps. 119:18) and

I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you,

what are the riches of his glorious inheritance in the saints.
(Eph. 1:16–18)

(4) We should study the Bible with *eager expectation to learn much* but also expecting to find *great mystery and challenges to our thinking*. God has given us his Word so that we may know him as he is and that the Bible is completely sufficient to lead us to accurate, personal, and sufficient knowledge. But it cannot lead us beyond our finite minds. We will always be limited in our understanding of our infinite God. We should learn to love and celebrate the times when the magnitude of God comes home to us and we find ourselves running out of the intellectual ability to understand all that he is. This tension is discussed in more detail in chapter 3, where we talk about the tension between God being both knowable and incomprehensible at the same time.

(5) We should study the Bible with *humble obedience*. As we learn about God in his Word, the most obvious responses are worship, trust, and obedience. There is no more foundational way to express our trust in God than to obey his commandments. And there is no more fundamental way to express our delight in God than to trust him enough to walk in his ways. Those who earnestly and honestly seek to know God through his Word will quite naturally respond with submission to his Word. God is not pleased with people who are merely playing intellectual games with him, seeking to understand his Word with no intention of trusting and obeying him. The Word of God proves itself true when we put it into action in the obedience of faith. As Jesus says in John 7:17, “If anyone’s will is to do God’s will, he will know whether the teaching is from God or whether I am speaking on my own authority.” The Bible validates its truthfulness when we do what it says.

(6) We should study the Bible with *heartfelt gratitude and joy*. We should never take God’s Word for granted. It is a great blessing that God has revealed himself and that we have access to that revelation and Bibles in our own language. There are still thousands of

people groups who do not have translations of the Bible in their native tongue. One of the greatest experiences of our lives was when my wife and I (Erik) attended a dedication ceremony for a Wanca Quechua translation of the New Testament in Peru. People at the ceremony were weeping because they were able to read a Bible in their own language for the first time. I was humbled by their deep appreciation of the Bible and have never looked at my Bible in the same way again.

How amazing that God has revealed himself and that we have that revelation in our own languages on our shelves and on our phones! On top of that, it is a tremendous privilege to be a student who is blessed with the time and resources to devote to knowing God's Word in depth. God treats us as friends when he reveals his Word to us (John 15:15). He lets us in on what he thinks about the most important things. What a fantastic privilege it is to be a friend of Jesus and to be able to learn those things that Jesus himself has learned from the Father. As we learn, we should grow in a deep sense of gratitude for being saved by his grace and for the privilege of being able to study his Word.

Our response to the study of theology from Scripture should be that of the psalmist: "How precious to me are your thoughts, O God!" (Ps. 139:17). Consider these other verses as we conclude our initial thoughts about the study of the Bible and theology:

The law of the LORD is perfect,
 reviving the soul;
 the testimony of the LORD is sure,
 making wise the simple;
 the precepts of the LORD are right,
 rejoicing the heart;
 the commandment of the LORD is pure. . . .
 More to be desired are they than gold,
 even much fine gold;
 sweeter also than honey
 and drippings of the honeycomb.

Moreover, by them is your servant warned;
in keeping them there is great reward (Ps. 19:7–8, 10–11).

In the way of your testimonies I delight
as much as in all riches . . .

How sweet are your words to my taste,
sweeter than honey to my mouth!
Through your precepts I get understanding;
therefore I hate every false way.

Your word is a lamp to my feet
and a light to my path. (Ps. 119:14, 103–105)

A CHRISTIAN APPROACH TO BIBLICAL AND THEOLOGICAL STUDIES: ASSUMPTIONS OR PRESUPPOSITIONS AS “FUNCTIONAL ABSOLUTES”

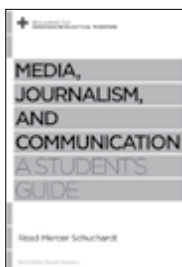
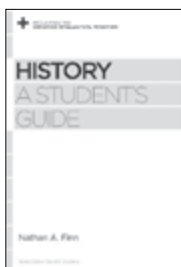
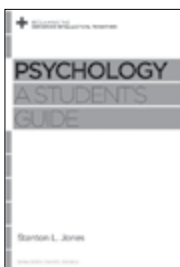
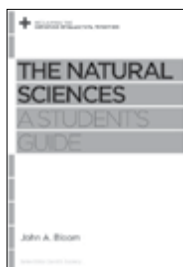
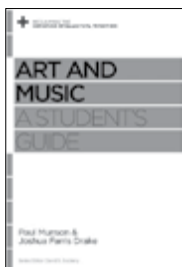
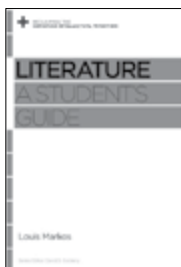
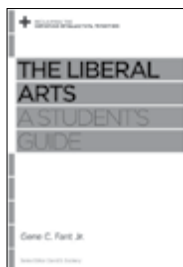
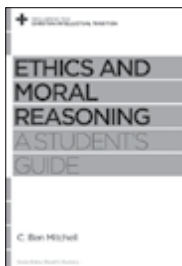
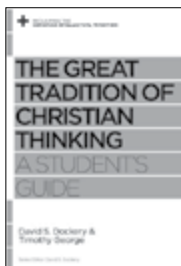
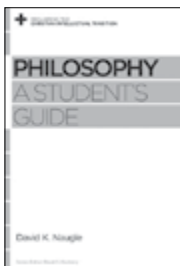
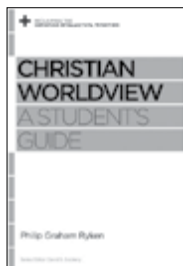
As evangelicals, we do not pretend to study the Bible without presuppositions.⁴ We consciously, intentionally, and unapologetically seek to be informed and motivated by explicitly biblical thinking as we study the Bible. Belief in God is foundational for all of life and should guide the way we understand the quest for truth. The Bible tells us that God exists and what he is like, how he has revealed himself, and how we are to relate to him as creatures made in his image. This understanding then determines the method, attitude, and purposes of biblical and theological studies. The God we find in the Bible determines how we approach the Bible. The way we study the Bible is based in certain functional absolutes about God. The following are some of those absolutes.

GOD EXISTS AND HAS REVEALED HIMSELF

The question of God’s existence seems like a logical place to start one’s process of knowing God. So, you might think that the Bible

⁴Much of the rest of this chapter has been adapted from Erik Thoennes, *Life’s Biggest Questions: What the Bible Says about the Things That Matter Most* (Wheaton, IL: Crossway, 2011), 41–47, 51–55; and Erik Thoennes, “Biblical Doctrine: An Overview,” in *The ESV Study Bible*®, *ESV Bible*® (Wheaton, IL: Crossway, 2008), 2505–29.

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MICHAEL J. WILKINS (PhD, Fuller Theological Seminary) is professor of New Testament language and literature at Biola University’s Talbot School of Theology.

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