

These are unedited notes, and are only for the convenience and use of those receiving the corresponding audio files

- I. From the first, God gave special revelation, from the Garden of Eden.
 - A. From Adam the promise was handed down by word of mouth, though some documents may have been produced. Adam lived over 900 years and was no dummy.
 - B. He chose the Jew and hedged him in: to guard his Word. This was well known in the ancient world. There was great progress at the time of Christ in the Greek world, of men coming to become proselytes of the Jews. The Jews were the first People of the Book. When the devil saw what a good idea it was, then he began to imitate.
 - C. The common evidence of God’s will, revealed in nature, was to be supplemented by the addition of His Word, written down and preserved. The knowledge of God as both Creator and Redeemer was necessary; the latter could be known only through the word. Given the origin of Christianity, it is not surprising that we have a book; it would have been more amazing if we had not had one. The Jewish Scriptures were never a secret or hidden message—it was always open and manifest to the world.
 - D. God, the maker of the world, is manifested to us in Scripture, and His true character is expounded, so we would not be confused and wander around in vanity.
- II. The Way God gave the Revelation
 - A. By oracles and visions: Heb. 1:1ff. This was in TIME PAST. Then He sent His Son, the perfect revelation of His Son: for Christ is the end of the law for righteousness. When Jesus was perfectly revealed, nothing else was necessary, for all the fullness is in Him. Romans 10:4 shows Him to be the end of the law, the purpose for which God spoke to the Hebrews. The scriptures are self-validating. They bear the marks of inspiration in themselves. Self-evident does not mean obvious, but that they bear the marks of their own validity. Men who know and love the Creator will see in the Scriptures the marks of verification.
 - B. By the law and the prophets: All are amplifications of the Promise of Gen. 1:15. God would send one who would bruise the head of the serpent—would crush the serpent’s empire and power.
 - C. Then, the message was committed to public records. For all to see. Not the work of one man; but people widely separated and distinct. The Scriptures were not written in private or preserved in secret, nor is there secret knowledge preserved to an elect few. There is the election to righteousness, but the message was to go to the world. What Jesus told his disciples, they were to declare openly, and they did. The whole world can read and evaluate the Christian message.
- III. Why Writing was necessary. The Covenant must be written down because of man’s sinfulness. This was implied in the revelation of God to men. Those who received the word wrote it down to preserve it: language is the gift of God for this purpose.
 - A. The human is prone to error. Fictitious error and imagination. Because of sin. There must be a message from the Creator, preserved from error, so that man might know what is expected of him. If the Bible is not this, then there is no such message, and you cannot give evidence that God is both good and just. If He doesn’t just the world, then His is not just; if He hasn’t given us a message, then He is not good.
 - B. I Tim. 6:16. He is the invisible God, who dwells “in the light which no man can approach unto; whom no man hath seen, nor can see....” If God does not speak plainly to us, we will never see. Is there disagreement among Christians; nothing that even resembles the differences between the unbelievers.
- IV. From the Scripture Itself:

- A. Psalm 19. After speaking of nature; speaks of the Word: the Law.
 - B. Ps. 29:9. In his temple, after beholding nature.
 - C. Ps. 93:5
 - D. John 4:55. The Samaritans worshipped what they knew not.
 - E. Gal. 1: The Galatians had a rule to which even Paul and the angels must abide
 - F. I Corinthians 10:14 “Judge what I say” How. All things written for our admonition: vs. 11
- V. The Necessity of the Spirit: I Corinthians 2
- VI. Its authority is derived from God, not from men. The church comes from Scripture, not the Scripture from the church. Not one book of the Bible was commissioned to be written by any of the churches. God gave the writings; the church confesses their authority.
- VII. Ephesians 2:20.
- A. The church is built upon the apostles and prophets (their doctrine).
 - B. The doctrine was before the church. The church does not make authentic that which was doubtful before.
 - C. Scripture bears its evidence upon its face; just as the light does.
- VIII. Authority: Being Spoken by God. God is its author.
- A. Our conviction of the truth of Scripture must be derived from a higher source than human conjectures, judgments, or reasons: the secret testimony of the Spirit.
 - B. The testimony of the Spirit is superior to reason. The same Spirit who spoke by the prophets can penetrate our hearts. Is. 59:21. This is the Lord’s covenant: “My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.”
- IX. The Certainty of the Testimony of the Spirit:
- A. Scripture carries its own witness: Only God could say what it says. See John 1:43ff.
 - B. We do not ask for proofs or probabilities (Calvin). Because there is a divine energy living and breathing in it. “God-breathed”
 - C. Isaiah 43:10—44:26: We are witnesses. It is up to God to make it good. He confirms the word of his servants. He confirms the words of Paul, and Peter, James, John, as well as Abraham, Moses, and the prophets.
 - D. This is a knowledge that rests more securely than in any reasons: this is nothing more than the experience of every believer. Words fall far short of explanation.
 - 1. Is. 54:13. “And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror for it shall not come near thee. Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the water to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” This singular privilege God bestows only on the elect. You cannot prove it to the satisfaction of the wicked, and you don’t need to prove it to the elect.
 - 2. God’s law was plain to Israel: Deau. 30:12ff For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the

word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

3. The Gospel is equally plain to us: Romans 10:5ff For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
4. There are always those who do not believe: “Who has believed our report...” to whom is the arm of the Lord revealed. If the power of God is working in you, then you believe—if His power has passed you by, then you do not believe. The wonder is not that many do not believe, but that anyone does. “The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” I Cor. 1:18.

The problem is not that we do not have a clear revelation. The problem is that men either do not study it to find out what God has said about Himself and the world; or they read it in unbelief, making it fit what they want; picking and choosing some part and ignoring other parts. If the heart and mind are blinded by sin, all sorts of error arises, because of the blindness of our hearts.

We will continue this subject next week.