

The Necessity of Scripture (2LCF 1.1)

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[0 : 00] Oh, have you ever noticed how throughout the world there's a lot of different religions?! And if you were to spin the globe and put a pin on it and go to where that pin is, you go there, you're going to find that there's some form or another of religion. Even if it's a tribal area that has been unreached and there's been no communication of anything from the outside world, you'll find that there is some form of religion in some way. Perhaps they've created an idol of their own thinking with the understanding that there's some form of greater power, but they're different. There's many different religions. And for the unbeliever, they will use that as an argument against Christianity.

They will say, well, there's so many different religions across the world. What makes you think that yours is the right one? Why would that be the right one when there's so many different religions? But in reality, this actually does speak to the truth about Christianity and about the scope of what we know, because God reveals himself in different ways, two different ways. He reveals himself by nature and by scripture. By nature, we, creatures, you notice, how are we different than animals? We can think about things. We can draw conclusions. We can make changes. We can think and conclude and act in a way that animals can't. Because man, it's only man that is made in the image of God. Animals are not. And being made in the image of God, we're made in the image of God in knowledge, righteousness, and holiness. And God's moral standard is written on our hearts. So after the fall, that is corrupted. But across the whole world, all of mankind has some form of understanding of God's moral principles that we see summarized in the Ten Commandments. And the first commandment is, you shall have no other gods before me. The second commandment is of how to worship God rightly, or how to worship God. And the third commandment is not to take the Lord's name in vain. And the fourth commandment is set time for God's worship. But what God reveals in nature isn't complete.

It's not everything somebody needs to know to be made right with God. So if you go, let's just say you go in the middle of a jungle somewhere where there's no Bible has gone, no religion has gone, you will find some form of religion. Perhaps they've made an idol because they recognize from God's moral law written within them, as well as from nature, from observing all of creation, that creation declares the glory of God. So by the way we're created, and God's image, knowledge, righteousness, and holiness, and by observation of the world around us, we know with the truth that God is, that God created all things and must be worshipped, and that God's moral standard written within us, our conscience tells us when we violate God's moral standard. So if you were to unjustly inflict violence upon somebody, or if you were to steal something that belongs to somebody else, your conscience tells you that's wrong. So we know that we violated God's moral standard, but as much as nature tells us these things, nature doesn't tell us that God is one in essence, subsisting in three persons, the Father, Son, and Holy Spirit. Nature doesn't tell us how we can be reconciled to God, how to be made right with God, and nature doesn't tell us how to worship God correctly. So God does reveal things by nature, but there is more that we need to know that nature doesn't tell us.

So if you have 1 Timothy 3, I will read 15 and 16. And that from childhood you have known the holy scriptures, which are able to make you wise for salvation through faith, which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

[4 : 22] So in this evening's sermon, we'll argue that God divinely reveals truths through nature and through scripture, but scripture is the supreme rule of faith. Let's pray. Lord, we thank you for this evening.

We thank you that we have your word, supernatural revelation, which reveals to us that you are a triune God, how we may be reconciled with you, and how to worship you rightly. We thank you that

you reveal to us truths through nature, and that you reveal, you give us supernatural revelation. I pray that you would help us to rightly understand these things and love these things for your glory. I pray this in Jesus' name. Amen. Amen. So as I said, we will be using the confession to understand what scripture says, but based on a particular topic. So there'll be three parts. First of all, in the confession, if you have a copy of the confession, feel free to flip to it. We're going to start right at the beginning, and the beginning starts with chapter one, obviously. And chapter one is on of holy scripture. But we will work through the first paragraph of chapter one this evening. So the first paragraph, there's three main things I want to take out of it. The first one is that we see there a summary of the nature of scripture. And then secondly, the purpose of natural revelation. When I say natural revelation, that's the light of nature, what God reveals through nature. And then third, the excellence of supernatural revelation. So you've probably guessed supernatural revelation is scripture. So the way that the confession is outlined, or how it's written, how it's framed, is that the basics you need to learn, the fundamental truths are at the beginning, and you take those truths with you as you read the confession. So how do we formulate our thoughts about God and all things as they pertain to God from scripture? So we start with scripture to understand what scripture is and how to use scripture. And when we may be confused, or when there are arguments about scripture, how we work through that. So that's then how we base our foundation is with scripture. And then from that, we learn chapter two about God. And what we learn about God, we take that with us so that when we see how God acts towards man, we don't separate that from God's essence, what we learn about God's essence. Because the way in which God reveals himself in scripture about his interaction with man is according to our creaturely understanding so that we can understand. We are not God, so we cannot understand the truths about God in its fullness. We cannot comprehend God, but we can apprehend God according to how he reveals himself. So you take those things as you, to understand as you go through the confession. So the foundational building blocks is what we're going to start with. And the first is scripture. So we call them first principles. From the first principles, there's the principle of knowing and the principle of being. The principle of knowing, how do we have a cognitive understanding as Christians of all things as they relate to God?

Well, the principle of knowing is scripture. And then the principle of being, how do we understand our existence and how everything's existence relates to God? The principle of being is God.

[8 : 03] So the principle of knowing is scripture and chapter one is on scripture, which is the cognitive, foundational basis of Christian theology. We have a summary of theology according to theological heads in the confession. And the foundation of that knowledge is scripture. Okay. So that's why it's first. That's why scripture comes first in the confession. And particularly we will look at the nature of divine revelation. Divine revelation is truths that God reveals to creatures.

And some might want to limit that to just scripture, but God reveals some truths and ways other than just scripture in nature, or some will try to assert that God reveals things to us today through prophecy.

So how do we understand correctly all these things according to scripture? So first of all, a summary of the nature of scripture. In the confession, the first line that's given is a summary of the nature of scripture. So chapter one, paragraph one says, the Holy scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience. The confession is very polemic.

A lot of in the second London confession, a lot of it is taken from the Westminster assembly. And a lot of it is polemic without going into detail. But even the Pope's executive executive interpretation of what scripture is, or the Socinians, a lot of it is polemic. So it's very specifically articulated in a way to rule out these heterodox ideas. But 2 Timothy 3.15 to 17 is really our basis, or the go-to to understand this, that the Holy Scriptures are able to make you wise for salvation through faith, which is in Christ Jesus. All scripture is given by inspiration of God. We're going to come back, we're going to see that later on. And is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. And so just to unpack it a little bit before I move on, some words that are used are sufficiency, the sufficiency of scripture. And this is an important one, a characteristic or the nature of scripture is its sufficiency. That scripture itself is sufficient for what we need to know for saving knowledge, faith, and obedience. That there is no further revelation required for salvation.

There is no further revelation that's required for obedience. So what sufficient means is that scripture includes every necessary teaching for saving knowledge, faith, and obedience.

[11 : 08] So scripture doesn't tell us how to change the oil in your car. But scripture does, is sufficient to tell us what we need to know for saving knowledge and faith and obedience. Some people will just throw their hands up about something that this Bible speaks about, that the church is to do as a duty for the church to do. And they just say, well, I don't understand it. So scripture's not clear on it. So there's no way of knowing. But the sufficiency of scripture doesn't mean that everything is always clear. But scripture does sufficiently teach what we need to know for saving knowledge to be saved, faith, to grow in faith, and obedience. As believers, as Christians, what we need to know to walk in obedience before God. So the next word that's used is certain. The Holy Scripture is the only certain. Certain means sure, and that it contains no errors, and that is not misleading. Now, there are many versions of scripture where it's reworded in different ways. And perhaps a scribe might make an error, or a printer might make an error. Or if there's a language that's never been interpreted before, interpreting the Bible into that language, maybe they might get it wrong. So the fact that scripture is certain is that the original documents that were written are certain. And while there may be errors, that the originals are without error. So for as long as the translation is true to the original, it is certain, it is sure, and there is nothing misleading.

And then the next one, it says infallible. So whereas it is certain is that it contains no error, infallible means that it cannot err. So it's sufficient, certain, and infallible. Now notice how it says it's the only. It is the only rule. Scripture is the only sufficient, certain, and infallible rule.

And some will try to take that, and the doctrine of sola scriptura, to rule out any theological documents, to say that this means only scripture. We can only use scripture, just me and my Bible. The problem with that is, well, there's many problems with it, but it's actually quite a bit of pride saying that my own personal interpretation is more important than all of history before me.

When it says it is the only rule, it doesn't say it's the only rule. It says it's the only sufficient, certain, and infallible rule. Matthew Barrett captures it well. He says, sola scriptura, so sola scriptura, so sola scriptura is scripture alone. That scripture alone is the final authority.

[14 : 21] And it is a, it is a doctrine of the Reformation against the papacy, Roman Catholicism. But the funny thing is that those who wrote of the doctrine of sola scriptura, they themselves wrote confessions and catechisms and helps in this way. So it doesn't rule, it's, it's used today to, to try to insinuate a hyperbiblicism that you have to have a verse, and that verse must state it verbatim of what you're trying to say, or I'm not gonna, I'm not gonna listen, or you're adding to scripture or this kind of thing. But anyways, Matthew Barrett words it well, he said, sola scriptura is often misunderstood to mean the Bible is the only authority, but that is solo scriptura, a view held by radicals. Sola scriptura does not preclude other authorities in the church, such as creeds, councils, pastors, etc. Rather, it means the scripture alone is divine revelation and without error, and therefore our final authority, sola scriptura, is not anti-tradition, but affirms a right view of tradition. Okay, so that first statement, the first statement is a summary of the nature of scripture, and the next I want to move on to the purpose of natural revelation. So the purpose of natural revelation, first of all, is the reality and trustworthiness of natural revelation. Scripture itself tells us that God reveals certain truths through nature. There are things in nature that tell us about God. This is a reality, and there's a trustworthiness of it, and its purpose is that it leaves man without excuse, and it is trustworthy to that end. So notice the second statement in the confession. Although the light of nature and the works of creation and providence do so far manifest the goodness, wisdom, and power of God as to leave men inexcusable. So that's why wherever you go across the earth, it's creation, it's nature, and God, there's by the light of nature, God gives natural revelation. That, these things that are listed here, which we derive from scripture, the works of creation and providence do so far manifest the goodness, we can learn that God is good from nature. The wisdom, we can learn that God is wise from nature, and the power of God, we can learn that God is almighty from nature, and in so doing, it leaves man without excuse. So I'll have you flip over to Romans 1 and 19.

1 Corinthians, sorry, Romans 1 and 19. Because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world, his invisible attributes are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Because although they knew God, they did not glorify him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

Professing to be wise, they became fools. And then jump over to 2, 14 and 15. It says, for when Gentiles who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their consciences also bearing witness, and between themselves, their thoughts accuse, or else excusing them. So by nature, there is truth that God is, and that we are sinful, but there's not enough revelation in nature to make us right with

God. That is why, across the world, there are so many different religions, but they, what, they, they don't worship the right thing, because scripture is needed to understand, understand that. Now, a little bit of background here. Immanuel Kant formulated a world, I guess it's called worldviewism, the concept of a worldview, and that's, there's a, the way in which we process and think about things can be reduced to a central overarching principle. Basically, one central overarching principle through which we understand everything. And then after Immanuel Kant came Hegel with holism, and his, his thought was that you either know the whole truth, or you know nothing at all. So, you have Kantianism, and this, this worldview that everything can be, everything can only be understood through a central overarching principle, and then Hegel, that unless you know the whole truth, then you don't know any truth, and from that, you have Abraham Kuyper, who, who was a believer, a Christian, and he adapted it to Christian thinking, that, um, a Christian comprehensive worldview system, kind of drawing those in, that with a Christian way of thinking, you either know everything, or you know nothing at all, but to know everything, it has to be based on this central overarching principle. And then Van Til takes all that and forms it into, uh, presuppositionalism. And presuppositionalism, according to Van Til, is that you have to, as a worldview, as a system, have essentially Christ as that central overarching principle, or else you can know nothing at all. So, this Van Tilianism, presuppositional Van Tilianism denies that you can actually know truths, uh, of God, unless you comprehensively know things through Christ from, from the, from the Bible. But that is, um, that is not the Reformed view. The Reformed view is that the unbeliever knows by the light of nature that God is, that they are sinful, um, and that, that leaves them without excuse. It is true knowledge, it is understood, and that's why it is suppressed.

That's why either you go somewhere in the world, and they're trying to appease deity through their false idolatry worship, or people are so angry about God doing everything they can to push out of their minds the idea that God exists, because creation, mankind, will give an account before God. [21 : 41] Now, the Baptist Catechism asks the question, in question three, how, how may we know there is a God? The answer is that the light of nature in man and the works of God plainly declare there is a God, but his word and spirit only do it fully and effectually for the salvation of sinners.

So, we see then the insufficiency of natural revelation. While natural revelation is, is, there is natural revelation, it is insufficient for the salvation of sinners.

Uh, the next line of the confession, it says, yet they are not sufficient to give that knowledge of God and his will, which is necessary, unto salvation. So, a question for you, if there is in the world, some corner of the world, completely unreached, a tribal community that's never heard the gospel, never heard the Bible, they're there, and only by the light of nature they know that there is, that God is, that there's a higher power, but they don't know who he is, so they try to appease deity by making an idol and worshiping him, are they saved? Will they go to heaven? Can somebody be saved by the light of nature?

And we must affirm, according to scripture, that no, natural revelation is insufficient for salvation.

That we need the gospel, mankind needs the gospel, to know how to be saved.

So, Richard Baxter was wrong on this one. Um, is the gospel necessary? Is explicit faith in Christ necessary?

[23 : 28] And if it's not necessary, then why is there such a concern for missions? If it's not necessary, and by sending out missionaries, missionaries then explain the gospel, and the gospel being rejected, would that not then just secure the condemnation of those who, who would otherwise have been saved by the light of nature.

But because the gospel is necessary for salvation, that's why missions is so important, to send qualified workers of the gospel, of the word, to commute into unreached people groups, that they may learn and know how they may be right with God.

So, nature provides knowledge of, uh, knowledge that God, knowledge of God's existence, and his invisible attributes and eternal power, as well as a sense of the moral commands of God by the light

of nature, but it is not a saving knowledge.

So again, the light of nature is being made in God's image, knowledge, righteousness, and holiness, moral standard written on our hearts, and an observation of, of nature around us, and God's providence in creation.

That is the light of nature. So, we saw a summary of the nature of scripture, and then the purpose of natural revelation, but the, because of the insufficiency of natural revelation, that brings us to our third point, the excellence of supernatural revelation.

[24 : 59] So, the next, um, continuing in the confession, we see the reality and importance of supernatural revelation. Um, so to put it in its right categories, natural revelation, the light of nature, supernatural revelation is revelation that's, that's beyond nature, that is, scripture.

The word of God written is supernatural revelation, divine testimony written. Uh, notice the next line in the confession, it says, therefore, it pleased the Lord at sundry times and in diverse manners to reveal himself and to declare, uh, his will onto his church.

Uh, so flip over quickly to, uh, to Hebrews 1.1. In Hebrews 1.1, it says, God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by his son, whom he has appointed heir of all things, through whom also he made the worlds. So, a brief distinction to make in revelation is immediate and immediate. So, immediate revelation is direct. Um, if, if we were to communicate and I was to speak, uh, speak to you directly, or you were to speak to me directly, that would be immediate communication.

But if you were to, if, if, if you were to tell somebody else to bring a message to me, that would be mediate. It would be mediated through the messenger. So, what we see here is that in previous times, uh, God spoke in times past to the fathers by the prophets.

[26 : 48] That was immediate communication from God to the prophets. It says, And these last days, has in these last days spoken to us by his son.

The incarnation, the son of God came in human form, assuming our nature, and he, he taught, and he taught the apostles. And he also told the apostles that, um, he would, that the Holy Spirit would bring to memory, would bring to mind, and move them in the inscripturing, in the writing of revelation.

And now, through the son, through Christ, we have written, uh, by the, the apostles, uh, the, the teaching of Christ, the word of Christ.

So, that would be mediate, mediated through, uh, through the apostles, through the word. That is past. God speaking to his people, the pried prophets, is past.

And these last, uh, in these last days, and we see in Acts 2, that the last days is the period from Christ's ascension and resurrection, a resurrection ascension, till he returns.

[28 : 01] So, we are in the last days. And in these last days, God doesn't speak to us through prophets, but through his son, um, and we have it written in God's word. So, the reality and importance of supernatural revelation, but also its complete commitment to inspired scripture.

So, notice what it says next in the confession. And afterward, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh and the malice of Satan and of the world, to commit the same wholly onto writing.

God's word written. Inspired. That though there are human authors, inspired is that they were carried along, they were moved by the spirit, and that every word and every thought and what the human author's written is inspired by God as the author of all of scripture.

So, a couple things I want to point out. I'll, um, maybe for time's sake, I'll just reference the, the, the texts. Um, but if you want, I can give you the text afterwards if you want to look them up.

But the gospel, okay, so, um, the, the complete commitment to an inspired scripture, the gospel is the power of God to salvation. This is in Romans 1, 16 to 17.

[29 : 24] The gospel is revealed in special revelation. That's Romans 3, 21. So, what is the power of God to salvation is revealed in special revelation in scripture.

Scripture is required for the saving, knowledge, and faith, and obedience. Also, Christ is the way, the truth, and the life, and no one comes to the Father but by the Son, John 14, 6.

The gospel must be heard in order to believe. Faith comes from hearing, and hearing by the word of God, Romans 10, 13 to 15. And, none can be saved unless born again by the incorruptible seed of the word of God, 1 Peter 1, 23.

So, then we also have the consequent necessity of scripture. The necessity of scripture. The confession continues to say, which makes the holy scriptures to be most necessary, those former ways of God's revealing his will unto his people being now completed.

This is a very important statement in our confession. And, there are some who claim to be confessional, who claim to hold to be reformed, who claim to hold to reformed confessions, but they will also insert this caveat where they think that there's current revelation.

[30 : 50] And, this is actually a very big deal. This is very, very significant. The confession, to hold to the confession, we must agree that the former ways of God's revealing his will, immediate communication through direct prophecy is now completed.

So, I actually want to read a couple things first. Flip back to Romans 15. Romans 15, 4. Romans 15, 4 says, For whatever things were written before were written for our learning, that we, through the patience and comfort of the scriptures, might have hope.

and then I'll jump over to 2 Peter 1, 19 and 21, which speaks of inspiration of scripture.

2 Peter 1, 19 and 21, says, And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first, that no prophecy of scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. Now this, the statement of the confession that it, God's former ways now being completed speaks to the finality of scripture.

[32 : 29] Scripture is authoritative. Divine revelation, divine testimony is of God and is authoritative. So, to claim to have a prophecy from God is to claim that it is of divine authority for mankind's, requiring mankind's obedience.

But the finality, the completion of scripture would be at the end of, at the death of the last apostle. After the apostles having died, there is no further revelation.

We could spend much more time going and diving into what scripture says about that, but for now, we'll leave it at that. But scripture, the finality of scripture, the canon, closed canon, scripture is complete, which means, because it's complete, scripture is a perfect rule.

Perfect means not corrupted, totally complete. Sometimes we think perfect is right, but perfect means complete, when something is fully completed.

And so, because scripture, prophecy, is complete, and there is no further necessity of revelation, it is a perfect rule, and a perfect rule for saving knowledge, faith, and obedience.

[33 : 45] And there have been movements in the past that try to assert otherwise. When the confession was written, there were the Quakers, and the Quakers, this is probably the, going back, where, pre-charismatic, but same ideas, where the Quakers, they would just sit around, and not looking to scripture, they would just sit around and wait for prophecy.

prophecy. And then, I don't know, I wasn't there, so I can't say exactly what happened, but someone would say they have a prophecy from God, and then that would direct them instead of scripture. And then today, charismatics, claiming to have divine revelation.

So this, the term for this is continuationism, the belief, and this is a fairly newer belief with the Quakers, but then also charismatics.

But continuationism, the main problem with it is that it undermines the sufficiency of scripture. So we already read the sufficiency of scripture, but continuationism would undermine the sufficiency of scripture.

That some new prophecy is needed, or that some new prophecy can tell you something of how you need to either be saved, or for faith, or for obedience, the scripture was not perfect enough to already tell us.

[35 : 07] So it's very problematic. And there are some who will claim to be reformed, but yet they believe in continuationism, but it's very problematic. And it has treacherous implications.

When we lived in Kenora, and determined that we needed to move, and we needed to move based on moving to a location with a healthy church, I contacted different churches based on, this is before, of course, Dryden, and contacted different churches to see if it would be a healthy church to go to.

And there's one that on paper looked as though it would be very good. They very much ascribed salvation to the sovereignty of God. But there was one thing that I noticed about them is I think I asked if they were cessationists, that they believe that prophecy has ceased.

And the answer was no. They were continuationists. They believe that prophecy continued. So I said, okay, well tell me, what does that look like? By believing that, how does that affect the church? And so one example was that, I forget the background, maybe based on their constitution, they decided of something, they were moving in a direction and they were in agreement, in accord, that they were going to go in that direction and they had a prayer meeting and they were praying about it in the middle of a prayer meeting.

[36 : 30] This woman came in and she said that God gave her a prophecy and she told them what God prophesied to her and he said it changed the direction of the church.

So obviously what her prophecy was was something that's not in scripture. So it's of treacherous implications for a church to be going in a direction based on scripture and to go a different direction not based on scripture but based on some supposed prophecy.

So that is the first paragraph of the confession some concluding uses that I would like to draw out. But the first one is love natural revelation and praise God. God does reveal things to us.

Actually flip over to Psalm 19. Scripture tells us that nature tells us truth about God.

So 19, 1-6 To the chief musician a psalm of David the heavens declare the glory of God. God. So the unbeliever looks at the heavens and knows that God is and that all of this is created by God.

[37 : 49] The problem is that the unbeliever doesn't know who to glorify. But being saved, knowing the triune God through the words of Christ, as believers we can look at the heavens, we know there is a God, we know that God, we are made right with that God, and we can rightly worship and glorify that God.

The heavens declare the glory of God and the firmament shows his handiwork. Day on to day utters speech and night on to night reveals knowledge. There is no speech nor language where their voice is not heard.

Go to some corner of the world in some jungle where they speak some different language where the Bible hasn't been translated. The light of nature speaks that language and says there is a God. their line has gone out through all the earth and their words to the end of the world. In them he has set a tabernacle for the sun, which is like a bridegroom coming out of his chamber and rejoices like a strong man to run its race.

Its rising is from one end of heaven and its circuit to the other end and there is nothing hidden from its heat. So, love natural revelation, love what nature tells us about God and praise God for it.

[39 : 03] The next one I have here about natural revelation is don't be a potlicker by the light of nature. Have you ever heard that phrase? What it means is it can be used kind of in a derogatory way of somebody who's lacking in cognitive ability, but there's history.

There's actually historic meaning for the term in that they used to make pots either out of lead or line it with lead and by cooking food and in the lead, they would become lead poisoned.

So, they would undergo cognitive decline from lead poisoning and it would actually eventually kill people until they figured it out. So, here's, that's why it's kind of an insult because if somebody's a potlicker, it's because they have cognitive decline because that's what would happen if you consumed lead.

so, by the light of nature, here's what separates us from animals. If there's a lead pot and you put food in it every day, the animal will keep eating it and be poisoned and die, and animals will keep eating it and be poisoned and die, but by the light of nature, we can draw conclusions, and which we did, and learned that licking the food out of a lead pot is poisonous and it's going to kill you. So, the light of nature tells us that there's a lot of good use to the light of nature, not just that there is a God. So, love natural revelation and praise God for it.

[40 : 39] We can go on about that, but second of all, love supernatural revelation. Natural revelation isn't sufficient for saving knowledge, faith, and obedience.

So, love supernatural revelation, because it is perfect, it is complete, and what it teaches us of what we need to know. So, continuing in Psalm 19, starting in 7, the law.

So, 19, 1 to 6 talks about natural revelation, 19, 7 to 14 talks about supernatural revelation, if you make that distinction. The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple, the statutes of the Lord are right, rejoicing the heart.

The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb.

Moreover, by them your servant is warned, and in keeping them there is great reward. Who can understand his errors? Cleanse me from secret faults. Keep back your servants also from presumptuous sins.

[41 : 53] Let them not have dominion over me. Then I shall be blameless and I shall be innocent of great transgression. Let the words of my mouth and the meditation of my heart be acceptable in your sight.

O Lord, my strength and my redeemer. So love, supernatural revelation. Third, actually before moving on to third, remember in Romans 10, what it says in Romans 10, it says, how beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things. So love the gospel. Loving supernatural revelation, love the gospel. Because without the gospel, there is not sufficient knowledge, saving knowledge, for our cognitive ability to be able to know how we may be right before God.

By nature, we know that God is, we know that we're sinful, but nature doesn't tell us how to be right with God. And in supernatural revelation, it reveals the gospel. And the gospel tells us also that, it also tells us that we are sinful, that God is holy, and the gospel tells us how to be right with God. That God, who is holy, will by no means clear the guilty, which is why that required the incarnation, the Son of God, taking our nature, perfectly obeying the law of God, perfect, exact, entire, perpetual obedience, with a righteousness, a perfect righteousness, and he suffered and died as a substitute. [43 : 18] We learn this from the gospel, from scripture, that he died as a substitute to pay the penalty of the sins of his people, to satisfy divine justice in his righteousness credited to our account. And instead of coming before God with all of our sin, we come before God clothed in Christ's righteousness, declared, being in Christ, declared just.

So, if you are justified today, although we are transformed by the gospel, there is remaining corruption.

We will sin, and we will mourn our sin, but that sin that will occur will not condemn us, because we are justified on Christ's obedience, not our own. So, love the gospel, and it is by receiving Christ, by resting on Christ, by apprehending Christ as freely offered in the gospel.

And fourth, beware of extra-biblical prophecy. Somebody who claims to have extra-biblical prophecy is not bringing divine testimony.

Whatever it is, it is not divine testimony. Scripture is perfect, scripture is sufficient, and scripture alone is our final authority. And then finally, what is at stake in all of this?

[44 : 36] Is it really all that important? There are some churches that think, well, all that theology stuff, that more divides people, so we're more just, we're more accepting of everyone's different views.

What is at stake in all of this? Is it important to stand firm on truths, foundational truths, such as the principle of knowing based on scripture?

What is at stake if we say, well, maybe God does reveal things. Bring your prophecies and revelations, and we'll see that as divine authority and follow that. What's at stake?

According to William Perkins, what's at stake is the glory of God, the salvation of man, right living to God, and living blessedly forever. I assert that everything is at stake.

Let's pray. Lord, we praise you that you are God, and that you have revealed yourself through nature, by the light of nature, that you exist, and that this leaves man without excuse.

[45 : 37] Lord, we thank you for scripture, that we have divine testimony, supernatural revelation, that we may know that you are the triune God, who is one in essence, three in persons, the Father, the Son, and the Holy Spirit, and that we know how we may be right with you through the gospel.

So we thank you for the gospel. We thank you for all of scripture and what it teaches us, not only about saving knowledge, but for the life of faith and obedience, and for how the church ought to conduct itself.

And Lord, we thank you for the gospel, the truth in which is required for our apprehension, our faith, our assenting, our agreement, and our trusting with confidence in your trustworthiness of the gospel promises revealed to us, that all those who believe on the Lord Jesus Christ for salvation will be saved.

And I pray that you would help us to love your word and to beware of that which undermines the authority and the sufficiency of your word, and that through a right understanding of your word, we would indeed renew our minds by your word for our living blessedly in this life and that which is to

come.

I pray this in Jesus' name. Amen. Amen. Amen.