

It's God's Completely Sufficient Revelation to Us

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Preacher: William Philip

[0 : 00] Well, we're going to turn now to our readings for this morning, and we're continuing our series on the Bible, why we treasure the Bible. And we're reading from two books this morning. The first is in Hebrews, Hebrews chapter 1.

And then the second reading is a few pages on in 2 Peter. So turn first to Hebrews. And we're reading the first three verses there of Hebrews chapter 1.

Hebrews chapter 1 and verse 1. Long ago at many times and in many ways God spoke to our fathers by the prophets.

But in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

He is the radiance of the glory of God and the exact imprint of his nature. And he upholds the universe by the word of his power.

[1 : 13] We'll do turn on to 2 Peter. And we're going to read a few verses from chapter 1. So 2 Peter chapter 1, and we'll start there in verse 3.

The Apostle Peter writes, His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises.

So that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.

And look on to verse 12 and we'll keep reading from there. Therefore, I intend always to remind you of these qualities. Though you know them and are established in the truth that you have, I think it right, as long as in this body, to stir you up by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me.

And I will make every effort so that after my departure you may be able at any time to recall these things. For we do not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

[2 : 46] For when he received honour and glory from God the Father, and the voice was borne to him by the majestic glory, this is my beloved Son with whom I am well pleased, we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

And we have something more sure, the prophetic word to which you will do well to pay attention, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this, first of all, that no prophecy of scripture comes from someone's own interpretation, for no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Amen. And may God bless to us his word this morning. Maybe you'd open your Bibles at 2 Peter. Welcome to Bath Street and to Queen's Park. And can I just say, by the way, do be praying for us as those who have to stand up here and preach to you.

I feel like I'm looking out on a Halloween party. Halloween was last night, not today, but I can tell you it's the most off-putting thing ever to have to stand up here and preach to a bunch of people all in these masks.

[4 : 15] I know we've got to do it. I know it's the right thing to do. But it's very, very hard. But we're doing it because we know that we need the word of God together.

But all the preachers need your extra prayers at this time. And if we find it a struggle, well, you'll understand. But we need your help. God's word, God's word in scripture, is a completely sufficient revelation to us.

It's a complete and comprehensive word. It's sufficient for all of our life. That's our subject this morning. Last time we were thinking about the power of God's word. It tells the world. It turns the sinner. It tethers the saint because it conveys God's unique authority. His word is living and active.

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[6 : 30] His word is living and active. And it never returns to him void. It always accomplishes his saving purpose. But today we want to focus on the Bible as God's finished work.

As God's final word to human beings. The Bible is a complete word. And therefore it is a completely sufficient revelation of God to us.

And for us in every way conceivable. God has spoken fully and finally and comprehensively and completely to all mankind in the gospel of Jesus Christ.

And so there cannot be and we should not look for further revelations from God. Nothing could ever surpass what he has spoken in these last days by his son.

As we read in Hebrews chapter 1. So to try to add anything can only detract from this gospel. Can only dishonor the glory of our Lord Jesus Christ.

[7 : 41] And we must never do that. God has given us a complete word. And therefore we have a sufficient revelation. As the NIV translates Peter's words that we read in 2 Peter 1 verse 3.

His divine power has given us everything we need for life and godliness. Through the knowledge of him. That comes to us in the gospel and our scriptures.

So let's just think clearly about that today for a little. The Bible itself tells us that we have a complete witness to salvation. And therefore a comprehensive word of sufficiency.

First of all then, the Bible tells us we have a comprehensive witness to a complete salvation. We sometimes speak about the canon of scripture.

By which we mean that it's a closed book. Not closed of course in the sense that it's unreadable. But closed in the sense that it's complete. It is a totality. It's bound together as a whole.

[8 : 46] And nothing can be added and nothing can be subtracted. Not a work in progress. Like the theories of a philosopher or a thinker early on in their career.

No, no, no. The thought in the teaching of the Bible is not something that's still developing. As though it's truth might change or become different from what it is. No, the Bible is, if you like, God's magnum opus.

It's the definitive deposit of revelation. It's like the completed works of a thinker or a theologian prior to the death.

It's what shows you their most complete thinking all laid down. And that is a vital point for the orthodox Christian doctrine of scripture.

Why do we say this? Well, very simply, God's revelation is closed with the closing of the apostolic witness. Because Christ's redemption is complete.

[9 : 55] God's revelation of himself comes to a climax in the redemption that is in Jesus Christ. Because God's revelation to man is the revelation of God as our great God and Savior.

And as Hebrews 1 says, so eloquently, long ago, many times and in many ways, God spoke to our fathers by the prophets. But in these last days, notice last days, he has spoken to us by his son. After he made purification for sins, he sat down at the right hand of the majesty on high. Christ's redemptive work is finished in these last days.

And so God has at last, fully and finally revealed himself to humankind. It's the events of God's redemption and the explanation that these events are given by the prophets, by the apostles.

It's these things that constitute God's revelation to man. And the apostolic era, through these divine words, has completed that revelation. Now we saw that last time in John 14 to 16.

[11:08] Jesus promised that after his resurrection and ascension, the spirit would be sent to remind the apostles of all Jesus' words. So that they would be able to bear witness with authority to these things for the whole New Testament church.

To enshrine that gospel truth in written words forever. So John began his first letter saying, That which we have seen and heard, we proclaim also to you, so that you also may have fellowship with us, the apostles.

And indeed, our fellowship, he says, is with the Father and with his Son, Jesus Christ. See, the only way to have fellowship with the Father and the Son is through the apostolic words.

Words taught by the Holy Spirit. Do you remember Paul says in 1 Corinthians 2? That's why Jude speaks about the faith once for all delivered to the saints by the apostles.

So nothing can be added to this complete canon of witness. We have it all. Paul is very clear to the Galatians, isn't he?

[12:17] In Galatians chapter 1. Even if an angel of heaven should speak a contrary word to you, let him be accursed. Let him be damned. He warns the Thessalonian church that people will give words that they say are from the Spirit.

But he says, let no one deceive you. Because we have already a comprehensive and a complete witness. We have all the divine words that we need for every aspect of human life.

The very last chapter of the Bible, Revelation 22, carries that same warning, doesn't it? Do not add, do not take away anything from this book of prophecy.

And that's primarily referring to John's revelation itself. But of course it applies appropriately to the whole of the apostolic witness. Because the apostolic witness is what is foundational for the whole New Testament church.

Ephesians 2.20. It's built on the foundation of the apostles and the prophets. Now you can spend a lot of time on this because it's so important. Let me just summarize by quoting from this first chapter of our Confession of Faith.

[13:27] It's on the back of your handouts there. Chapter 1 of the Westminster Confession, which I think expresses accurately and clearly the Bible's teaching about itself. See, the whole counsel of God concerning all things necessary for his own glory, for man's salvation, for faith and life, is either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture.

into which nothing at any time is to be added, whether by new revelation of the Spirit or traditions of men.

Now the traditions of men, they're specifically in mind there in the Confession of Faith, with the many traditions and teachings of the unreformed Catholic Church. But it equally refers to any accretions of institutional religion.

It's very easy for the traditions of men to become the main focus. And for God's Word often to be put off to the sidelines. That was Jesus' criticism, wasn't it, of the religious establishment of his own day.

They were really interested. The things that they were really concerned about was all these institutional matters. Religiosity, not the actual Word of God. And all around us today as well.

[14:50] Very often what interests people is their own church, their own particular traditions, their own particular customs. But much, much less often is the actual words of Scripture itself.

Again, new revelations of the Spirit that's mentioned here has often been claimed all through the history of the Church and still just the same today. One prominent place today would be in more Pentecostal or charismatic churches where very often special prophecies, special words of revelation are regularly claimed.

And often you see what's claimed in these prophecies or words is actually something that's in line with Scripture. And so people might say, well, what's wrong with that?

Why can't God speak specific new words to people today? Well, it depends what you mean. If what you mean by that, that you're applying to a particular situation, a truth of Scripture, then of course that's what we are to be doing all the time.

And sometimes when people are speaking of that as a word or as a revelation, sometimes it's just a difference in the way of expressing it.

[16:11] Sometimes you might say, well, I think this is what Scripture teaches us to do in this situation. And somebody else might say, well, God has given me the word that this is what we're to do. And actually they may be saying much the same thing.

But there is a danger in that, isn't there? Because the danger is that you focus more and more on these personal feelings, these experiences as the real authority for your life and for the church. So that in reality what happens is that actually the teaching of the Bible does become sidelined and the real focus becomes something that seems more immediate, something that seems more relevant, more specific, more personal.

than just the general teaching of Scripture. And we have to be realistic about that. The Bible warns us, doesn't it, that our hearts are deceitful. And we are naturally drawn to things that have more focus on the here and now, and on us, on me, on my personal specific situation.

But a greater danger than that, and it's the same kind of danger, is that our theology and our thinking about things can go beyond the Bible.

[17:27] Because if we don't believe that the Bible is closed, that it's a closed canon, that it's a complete revelation, if it's merely setting a trajectory that we should think along, then that becomes a very, very dangerous thing.

Actually, when anybody uses that word trajectory, it's usually a warning sign. Because people are saying, well, we must go along this way and develop our thinking, and that the Holy Spirit is bringing fresh revelations in our thinking to the church today.

So, for example, there are many people in the church today who take Jesus' words which are specifically to his apostles in the upper room, and Jesus is talking to them about leading them into all truth in their apostolic witness, but they take those words as if Jesus was speaking them directly to us today in the church today.

And then they say, well, the Spirit is leading us into fresh revelations of God. Very commonly today, for example, in the whole area of sexuality. The Spirit is leading us in the church today to see that same-sex relationships actually are pleasing to God, for example.

Or into faith thinking that the Holy Spirit is leading us today in the church into fresh light to see that actually there are many different ways to God, not just through Christ alone.

[18:50] Now, that's the way of liberal theologians always has been. It's also what's happening in what's known today as the emerging church movement, which is very trendy in many areas of the church today, among young people particularly.

The closed canon of Scripture is an anathema to them, because they love to talk about mystery, about paradox, about the unknowingness of God.

And that means that doctrine can become very flexible, very changeable, along a trajectory that we say, well, the Scripture is pointing us along. And even some evangelical theologians have moved quite strongly in that direction, so that they can talk about us in the church today having the mind of Christ, which clearly contradicts the actual words of Christ spoken by Jesus in the New Testament. Let me quote to you from Christopher Ashe's excellent book, *Hearing the Spirit*, on this. He says, In line with this idea, one evangelical scholar raises the question of whether the Bible books included in the canon, quote, constitute a conclusion to doctrinal and ethical development, or whether they offer a pattern that the church can continue to follow.

In his lectures, he seems to favor the latter, with the possibility of new revelations through a prophet, with the developments from the old to the new covenant being continued by, quote, further developments, and with these further developments being guided by, quote, a mind nurtured on the gospel.

[20:28] That is today a combination of the apostolic deposit and our spirit-given insight. He says this language is carefully nuanced, but it makes me very uneasy, says Christopher Ashe.

We get one indication of where it might lead when he discusses our distaste for the terrible judgments visited on some of the characters in Jesus' parables. Worst of all, he says, of these examples is the command of the king who has his enemies brought into his presence and killed before his very eyes, Luke 19, verse 27.

We find this and other such judgments unacceptable today. And he says it's incredible that God should so act. And so we must conclude that we can no longer think of God in that way, even if this is the imagery used by Jesus.

Our basis lies in a mind nurtured by the spirit, the mind of Christ. So says Christopher Ashe, it seems that there may be a tension between the spirit and the written word of the New Testament. Somehow the spirit giving us the mind of Christ can contradict the very imagery used by Christ according to the gospels. Can you see how dangerous that actually is?

[21 : 58] 30 years or so ago, there were some evangelicals using exactly that so-called redemptive trajectory to argue against the New Testament's very clear teaching on the complementary nature of the sexes and their natures and in their rules and saying that we must go on on the trajectory to where the New Testament would be if it were not a closed canon and it was addressing today our issues today.

Now those scholars were very quick to deny that that same trajectory would ever lead on to, for example, accepting things like same-sex unions. But of course, that is precisely where that trajectory did go and has gone.

That is exactly the approaches to scripture that are used today by those who want to justify, for example, homosexual practice and so on. And now, exactly the same arguments that are used by those who want to obliterate biological reality of male and female and accept transgenderism and so on.

And let me tell you that if we carry on on that trajectory, the next step will be trans-species sexuality. It will be the merging of humans and animal life and sexuality and indeed the merging of human and artificial intelligence.

Just wait and see. It's already beginning to happen. So it's vitally important that we see the danger of any approach that denies the completeness and the closeness of scripture as once delivered to the saints.

[23 : 39] Listen to Chris Frash again. Listen to Chris Frash again. What in practice this approach means is that the written word is trumped by the authority of the spirit, where what is called the spirit is actually more like the spirit of the age.

This ends with a practical evacuation of authority from the revelation of the Father in Christ attested by scripture.

It's vitally important. No, no, no. Can you see how that whole approach actually disparages and denigrates the redemption in Christ Jesus?

It undermines the gospel of Christ. Listen to the theologian John Frame whom I've quoted from before. Scripture, he says, is God's testimony to the redemption he has accomplished for us. Once that redemption is finished and the apostolic testimony is finished, then the scriptures are complete and we should expect no more additions to them. Scripture is the deposit of the apostolic testimony.

[24 : 54] It's a written record. It is the only form of that testimony which is passed on to us beyond the apostolic generation.

Once that testimony is complete, scripture is complete. God himself will not add to the work of Christ, so we should not expect him to add to the message of Christ.

In the Bible, you see, we have a complete witness because it is a comprehensive witness to a complete salvation.

It is a final word about the finished work in Christ. We have it all. And therefore, you see, it follows, doesn't it, that we have all we will ever need.

We have a sufficient word. We have a comprehensive word of complete sufficiency. That's the second main point there on the sheet.

[25 : 54] We have, as Peter tells us in 2 Peter 1, we have all things that pertain. We have everything we need for life and godliness. And we have it through the knowledge of him who called us.

And he has granted us that in his great and precious promises. That is, we have it in the words both of the apostles, the eyewitnesses, and the earwitnesses of God's majesty in Christ.

And, as Peter goes on to say there, in the words of the prophets, the Old Testament, which shines a light in the dark to lead us all the way until the day of Christ dawns.

We have, says our confession of faith, all things necessary for salvation, for faith, and for life. And it's all either expressly set down in Scripture or by good and necessary consequence can be deduced from Scripture.

All things necessary. The Bible is a comprehensive word of complete sufficiency. Not only to lead us to salvation, but for all faith and for all life.

[27 : 01] That was one of the great watchwords of the Reformation. Sola Scriptura. By Scripture alone is the way into the life of faith and the way on in the life of faith.

Because in the Bible we have it all and therefore we have all we need for all of life lived before God. So let me say a few things about that. First of all, God's word is completely comprehensive for all of life because God's lordship is completely comprehensive over all of life.

He demands our soul, our life, our all. The great commandment, Deuteronomy 6, is to love the Lord your God with all your heart, with all your soul, with all your might.

God's word doesn't just govern the religious part of life, but it demands sovereignty over every part of life. There's no such thing as the sacred part or the secular part of our lives.

It's all one. At the beginning of creation, remember God commanded all of human life, fill the earth, subdue it, rule over the whole world in God's name as God's image in all things.

[28 : 15] Comprehensive. God's sovereignty over man is utterly comprehensive and God's salvation over us is comprehensive.

It's to bring complete restoration restoration to humanity in body and soul, in heart and mind and strength. God's salvation is recreating mankind for our destiny, to fill the earth, to rule his eternal kingdom forever and ever.

The great commission is the beginning of that great restoration. That's why Jesus said when he spoke those words that all authority is given to me in earth and in heaven and he commands his disciples to go not to go and make converts, but to make disciples the people who are taught to obey everything that he's commanded, comprehensively living under his rule, under his word.

Of course, that teaching that they're to obey embraces the whole of our lives. It doesn't just teach us how to pray and how to sing and how to repent. It teaches us how to work, how to marry, how to raise children, how to relate to the poor, how to use our tongues, how to deal with anger, how to deal with every aspect of our whole lives.

Scripture is comprehensive because God's sovereignty, God's lordship is comprehensive. And all of life for Christian people must be different because of God's grace at work all through our whole life.

[29 : 49] When people come to faith, the grace and the love of God must permeate the whole of our life, the whole of our work, the whole of our thinking, the whole of everything. That's why all through history, society has been so influenced hugely and so changed through Christian faith.

It was Christians in the church that looked after the first orphans, that created the first orphanages, that built hospitals, that created the hospice movement more recently, that fought for the abolition of slavery and on and on and on and on.

Because Scripture is a comprehensive word. All Scripture applies to all of life. Of course, that implies two things, doesn't it?

First of all, all Scripture has to be studied by us, not just parts of it. It's very easy to mouth mantras like plenary inspiration, like tota scriptura, all Scripture's inspired by all Scripture we must live.

It's very easy to believe that about Scripture but not actually act in line with it. But Jesus was absolutely clear, wasn't it, when he was tempted by the devil to go an easier way, to pick and choose bits of the Bible that were convenient?

[31 : 03] No, despite the great cost, he resisted that temptation, didn't he? Man shall not live by bread alone, but by every word that comes from the mouth of God.

All God's words are needed for life. So we must read and study the whole Bible. That's why we have it all. That's why we have the Old Testament law and the prophets and the wisdom literature and the narratives and the Psalms and the Gospels and the letters and everything.

It's all essential, says Paul, both for salvation and that the man of God may be equipped for every good work. We need it to save us and we need it so we can serve God.

That's why in our church we make expository preaching of the Bible our focus. It forces us, doesn't it, to deal with all Scripture, not just to avoid the bits that we find hard and problematic and unpleasant to deal with.

All Scripture must be our standard. And secondly, all life must be within the scope of Scripture's commands. Whatever we do, whatever we will do in all of life must be governed by all Scripture and only by Scripture.

[32 : 18] We have all things necessary, says the Catechism, rightly, for salvation, for faith and for life, either expressly set down or by good and necessary consequence derived from it.

That's why Paul can say to the Corinthians in 1 Corinthians 10 that whatever you do, do all to the glory of God. You can write to the Colossians in Colossians 3, whatever you do in word or indeed do everything in the name of the Lord Jesus.

Whatever you do, he says, work heartily as for the Lord, not for man. And in many other places the same. And you can do that, you see, because the whole of life is within the scope of Scripture's comprehensive direction.

Many things are expressly set down, aren't they? how we're to work and rest in God's pattern. How we're to marry God's way, raise children God's way, manage money God's way, and so on and so on.

But all things can be deduced from Scripture by good and necessary consequence. That's why we can have a Christian understanding and attitude to, for example, things like abortion or euthanasia or cloning or any other difficult, complicated, ethical issue, for example.

[33 : 44] Or even just mundane things like eating and drinking, what we should eat and drink and when we should. Because Paul says we have to eat and drink or not eat and drink to God's glory.

The Bible won't tell you whether you're to have one Mars bar or three Mars bars. But the Bible will tell you to avoid gluttony and to embrace restraint. And so the number of Mars bars you're going to eat will be different, won't they, when you're on a freezing cold hill walk and you need the calories and the energy or whether you're just having your daily elevenses.

The Bible tells you how to manage your Mars bars. The Bible won't tell you whether you're to order a Coke or a beer, but it will tell you to avoid drunkenness, to avoid addiction. And on and on, you see.

So whatever we do, we are to do it to the glory of God as instructed by Scripture. God's Word is completely comprehensive for all of life because His Lordship is completely comprehensive over all of life.

And the whole of His Word therefore applies to the whole of His world. And therefore, you see, God's Word is completely sufficient for all of life because His provision in Scripture is comprehensive and complete.

[35 : 01] There's no need to look elsewhere for new and special revelations about how to live the life of faith, how to live as obedient Christians. We have all the divine words we will ever need in our Bibles.

There is no need to search for special words of wisdom or prophecy or anything else that claims a fresh revelation. If we're doing that, you see, what we're really saying is Scripture is not sufficient. Actually, it needs supplementing with something. It's actually saying God has not given us in His Word everything we need for life and godliness. But He has. Scripture tells us itself we do have all of that in the Word of God written.

A completely comprehensive and therefore a completely sufficient revelation. Now, don't misunderstand me. Let me be very clear what we're not saying when we speak that way about Scripture's sufficiency.

We're not saying, first of all, that there's no place for the ongoing work of the Holy Spirit. Absolutely not at all. Westminster Confession goes straight on and says that, doesn't it, in the second paragraph there.

[36 : 13] Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for a saving understanding of such things as are revealed in the Word.

We saw that in a previous study, don't we? We need the Holy Spirit to open our eyes, to open our hearts so that we ourselves will see with inward clarity the objective outward clarity that is there in God's words in Scripture.

That's what Paul says in 1 Corinthians 2. So the Spirit's work in us personally in illumination is as vital as His work in inspiring the Scriptures themselves in the first place.

God's Word is sufficient but it's only efficient in our hearts through the Spirit's ongoing work.

And actually, the sufficiency of God's Word demands the necessity of God's Spirit. It doesn't at all make the Holy Spirit irrelevant. It makes Him vital and essential.

[37 : 20] So that's the first thing. We're not saying there's no place for the constant work of the Holy Spirit. And secondly, the sufficiency of Scripture doesn't mean that we don't need ever or we

can't need any other information outside the Bible to help us in faith and life.

we're not saying that we ignore the insights of common sense or of science for that matter or of mathematics or medicine or sociology or any of these other things.

No, no, no. It just means that we don't equate any of these things with divine words. We don't elevate these things above divine words.

God's Word actually assumes, doesn't it, the knowledge that we have in the light of nature and God's revelation and the general revelation in the world around us. Because, for example, when Scripture commands us, honor your father and mother, well, it assumes that you understand what a father is and what a mother is.

It assumes also that you have an idea of what it means to show honor and respect in the culture in which you live. And what that looks like is going to look different in Glasgow in 2020 than it did in 1820.

[38 : 36] Or how am I looking in India in 1920, for example, or a whole lot of other things. Many cultures, you'll address a father or any older man as sir, as a mark of honor.

Certainly they do that in India and many parts of Africa. In fact, even in parts of America. Yes, sir. It's not something we do. It's general revelation and understanding of the culture that makes you understand what it means to honor somebody in your culture.

So it doesn't mean that we're ignoring general revelation. And thirdly, neither does the sufficiency of Scripture mean that every specific issue that we meet in life will be dealt with as a particular matter in Scripture.

Like plumbing or astronomy or any other thing. Of course not. It doesn't mean that. Listen to the Westminster Confession again. It goes on after affirming that all things are necessary to salvation, faith and life are explicit in Scripture or deducible from it.

It adds this, doesn't it? Look, there are some circumstances even concerning the worship of God and the government of the church which are common to human action and societies and which are to be ordered by the light of nature.

[39 : 53] That's general revelation common to all humanity. things like we know that there is such a thing as gravity. We know that it rains, for example.

Churches have roofs, don't they? Not because the Bible commands churches to have roofs but because we know it rains and so it's good to have a roof. Certain things are to be ordered by the light of nature and Christian prudence.

That is, the same reasoning of Christian people. Always according to the general rules of the word which are always to be obeyed.

So you see, it's a general rule, isn't it, of God's word that murder is always wrong. That's a general rule, isn't it, that must always inform all of our thinking about everything.

So in the whole realm, for example, of medical ethics. However complex an issue is that we're dealing with that the Bible does not deal with explicitly and particularly like cloning or like medical abortion or like all sorts of other things that we have to talk about.

[40 : 56] It tells us that murder is wrong and that must first of all guard our thinking in all of these matters. The light of nature, the insights of science must always be applied according to Christian prudence and the general rule of God's word about things like the sanctity of life and so on.

And so the particular conclusions that we will reach thinking through many complex issues like all of these developments in medicine and so on must be ordered ultimately by God's word despite our use of all of these means of general revelation.

No science actually can ever be accepted by us as authoritative until it is measured by Christian prudence and according to the general teaching of God's word.

That's very, very important especially today. So what all that amounts to is this. Because the Bible is a sufficient word that means that we as Christian people can develop indeed we must develop sufficiently Christian minds sufficiently Christian thinking in everything to do with salvation with faith and with the whole of life so that we do all things for the glory of God.

Because God's word in scripture is clear and we can understand it because it's coherent and comprehensive and above all complete then it is sufficient.

[42 : 36] We don't need more than God's words. We don't need more of God's words because he's given us everything we need to help develop a biblical worldview a whole framework for everything every decision every choice every action so that we can do all to the glory of God whether it be in

our personal relationships our sexual relationships our families our business life our legal ethics our medical ethics our politics everything is to be done to the glory of God.

And that's the purpose of scripture it's for application to real life in everything in life. And moreover if we can't if we don't apply to real life the scriptures then actually it means we're just ignorant of scripture doesn't matter how much we think we might know it.

That was Jesus' criticism wasn't it of the scribes and the Pharisees learned men of his days he said you search the scriptures but you're ignorant because you've missed the central fact of what it's all about it's about leading you to salvation in Jesus Christ and it's about leading you in living to the glory of God.

He challenged them for example when the Sadducees asked them ridiculous questions about marriage and said you know neither the scripture nor the power of God although they probably could have recited all the scriptures to you.

they knew it off by heart but they could not grasp what it actually meant in real life and so according to Jesus if you don't know the scriptures and not applying them in life you don't actually know them.

[44 : 21] That's why some preachers and teachers can be terribly sound but actually just very boring because in a sense they may be living in the word but they're not living in the real world and they're not applying the word of God to the real world and not understanding that is what it's for.

That's why as preachers so often we find Bible commentators and scholars so hopeless so useless to us because they don't understand it seems what the Bible is actually for. The Bible was not given to us for doing PhDs.

The Bible was given for applying to the life of God's people in the church and in the world. It is a sufficient word for that. it's complete for everything we need from God.

Paul says it's to make us wise for salvation through faith in Christ Jesus and it's to equip us for every good work. It's sufficient for all things necessary for his glory for salvation and for faith and life.

God so let's thank God that we have a complete and comprehensive witness. We don't need to fear do we that God's plan and purpose can change because in Christ and in his salvation we have the whole picture of a great and glorious savior a great salvation a gracious God God.

[45 : 51] And let's honor God because we have this privilege of a completely sufficient word. We have everything we need for life and godliness. Let's not behave as if what God has given us is somehow deficient and we need to look for more or we need to look elsewhere.

Rather let's be constantly seeking and constantly praying for the spirit's illumination of our hearts so that he will constantly be opening our eyes so that we will see more and more and more of the wondrous things in this God's complete sufficient word.

That's the way we will love him more that's the way we will serve him more and that's the way we'll understand him more. Let's pray for his opening of our eyes and his opening of our hearts to this great truth.

Well let's pray together. Lord we thank you for the privilege of living in these last days. Days when because of our savior and his finished work and his great salvation we have the final and the complete revelation that you have given us to lead us all through this world to lead us safe to our eternal home.

So help us Lord we pray to rightly rejoice in that radiant word of truth and so to obey it day by day gladly and eagerly in your service for the glory of our savior Jesus Christ in whose name we pray.

[47 : 34] Amen.