

**Emmaus Essentials**  
**The London Baptist Confession of 1689**  
**Chapter 1 - Of the Holy Scriptures**  
**For Distribution the Week of 11/24/2013**

**I. Introduction**

- A. Keep in mind all that has been said in episodes 1-3, especially the historical context
- B. First of the first principles (chapters 1-6)
- C. Four characteristics of scripture described in this chapter
  - 1. Para 1 - Necessity
  - 2. Para 4-5 - Authority
  - 3. Para 6 - Sufficiency
  - 4. Para 7 - Clarity

**II. Paragraph 1 - The Necessity of Scripture**

**A. The Sphere of it's Necessity**

*"The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience."*

- 1. The first sentence is added by the Baptists to the Westminster and Savoy as a way of:
  - a. Combating the Quakers, who were "against the letter"- "Spirit led."
  - b. Combatting Romanism
- 2. Only - There are other forms of revelation, but they are not sufficient for saving knowledge, faith, and obedience.
- 3. Sufficient - All we need
- 4. Certain - It is accurate, inerrant, sure
- 5. Infallible - Inerrant, means it does not error. Infallible means it cannot error. Infallible is a stronger term.
- 6. Saving knowledge is the knowledge that is needed for salvation.
- 7. Saving knowledge, faith, and obedience.

**B. Reality and Trustworthiness of Natural Revelation**

*"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..."*

- 1. Light of Nature - General Revelation
  - a. More than simply observation of natural world
  - b. All that we can learn from humanity
  - c. It can teach us, but is limited in what it can teach us about God
    - i. Manifest the goodness,
    - ii. Wisdom
    - iii. Power of God

**C. Insufficiency of Natural Revelation**

*"...Yet they are not sufficient to give that knowledge of God and His will, which is necessary unto salvation."*

- 1. General or natural revelation cannot save
- 2. Socinians taught that men are saved by living up to the light of nature (so did Richard Baxter)
- 3. Counters the doctrine of religious sincerity and the righteous heathen
  - a. Q. 60. Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?
    - A. They who, having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Savior only of his body the church. (WLC Q:60)

4. General revelation can only leave us “unexcusable” before God
  - a. “For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.” (Romans 1:19–21, ESV)
  - b. “For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them” (Romans 2:14–15, ESV)

#### **D. Reality and Importance of Supernatural Revelation**

*“Therefore it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto his church; and afterward for the better preserving and propagating of the truth...”*

- a. It pleased the Lord
- b. Sundry times and divers manners
  - i. In parts and by stages
- c. Written Word
  - i. Better preserving and propagating
  - ii. More sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world.

#### **E. Consequent Necessity of Scripture**

*“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 unto writing; which maketh the Holy Scriptures to be most necessary...”*

1. it was not necessary for God to reveal himself through scripture, but now that he has, the scriptures are necessary.

#### **F. Complete Commitment to Inspired Scriptures**

*“...Those former ways of God’s revealing his will unto his people being now ceased.”*

1. “For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.” (Romans 15:4, ESV)

### **III. Paragraphs 2 and 3 - The Scriptures Defined**

#### **A. Paragraph 2a - The Extent of the Scriptures: The Canon**

**See list of Old and New Testament books in confession**

1. Explicitly - The scriptures are explicitly named.
  - a. We should memorize the books of the Bible
  - b. Think of how the Bible is organized
    - i. The Bible can be into two major sections, the Old Testament and the New Testament.
    - ii. The Old Testament can be broken down into the following categories:
      - a) The Pentateuch - Genesis to Deuteronomy (5)
      - b) History - Joshua to Esther (12)
      - c) Poetry and Wisdom - Job to Song of Solomon (5)
      - d) Major Prophets - Isaiah to Daniel (5)
      - e) Minor Prophets - Hosea to Malachi (12)
    - iii. The New Testament can be broken down into these categories:
      - a) Gospels - Matthew to John (4)
      - b) History - Acts (1)

- c) Paul's Letters - Romans to Philemon (13)
- d) General Letters - Hebrews - Jude (8)
- e) Apocalypse - Revelation (1)

**B. Paragraph 2b - The Intensity of the Scriptures: Inspiration**

*"All of which are given by the inspiration of God to be the rule of faith and life."*

1. Intensively - Scripture is also defined intensely by the use of the word "inspiration."
  - a. Inspiration means God breathed
  - b. The Bible has God as it's origin
    - i. "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness," (2 Timothy 3:16, ESV)
  - c. It expresses all that God wants us to know
  - d. It's authoritative

**C. Paragraph 3 - The Exclusivity of the Scriptures: The Apocrypha**

*"The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings."*

1. Not the Apocrypha
2. See Grudem chapter on the canon of scripture

**IV. Paragraphs 4-7 - The Properties of Scripture**

**A. Paragraphs 4-5 - The Authority of Scripture**

**1. Paragraph 4 - Source of the Authority**

*"The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God."*

- a. Authority is derived from authorship - scripture is God breathed, therefore it's authority is derived from God.

**2. Paragraph 5 - The Proof of the Authority of Scripture**

*"We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts."*

- a. The Reality and Value of the External Evidence
  - i. The Church has an obligation to testify to the authority of scripture, but the church does not give the scripture its authority.
- b. The Reality and Value of the Internal Evidence
  - i. Heavenliness of the matter
  - ii. The efficacy of the doctrine
  - iii. The Majesty of the style
  - iv. The consent of the parts
  - v. The scope of the whole
    - a) The word "scope" was used in OE to refer to the focus or main point. "The scope of the whole" means the central point.
- c. The Necessity and Function of the Devine Evidence (see LBC 14.2)
  - i. Chapter 1 and 14 need to be read together

- ii. Should it surprise us that unregenerate men hate and misrepresent the Word of God?