

Notes to Supplement Teaching Video, *Being Transformed by Scripture*, by Scott Redd

A Word about Divine Authority

1. Be careful of having a permanent apologetic stance
2. The unique nature of divine authority
3. The importance of recognizing standards (reason, empiricism, “gospel-centeredness,” etc.)
4. Self-Attestation and the cause of faith
5. Cause of faith vs. reason for faith (Romans 1)

The Reliability of Scripture

1. Centrality of Jesus’ witness
 - a. Jesus as word (John 1:1; Heb 1:1-4)
 - b. Old Testament as divine word (Matt 22:31; 2 Tim 3:16)
 - c. Jesus’ and Apostles’ extensive use of the OT (Matt 5:17-20; Luke 24:27, 44)
 - d. Jesus’ interest and trust in the OT is without exception.

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

—MATT 5:17-20 (ESV)

2. New Testament witnesses
 - a. Textual reliability (5700 Grk mss)
 - b. Transmission, scribal practice, and textual variants (Matt 6:13; Mark 16:9-20; John 7:53-8:11; etc.)
 - c. Historical concerns within writings (Bauckham, *Jesus and the Eyewitnesses*)
 - d. Early canonical lists and widespread agreement (Mike Kruger, *The Question of Canon*)
3. Old Testament reliability
 - a. Canonical agreement over millennia (few exceptions: 2 versions of Jeremiah)
 - b. Importance of the Dead Sea Scrolls (excursus: why is Esther absent?)
 - c. Corroboration with ancient texts and archaeological findings
4. Problematic Questions
 - a. Are the Scriptures consistent? What about apparent contradictions?
 - b. Do the authors use sources?
 - c. What about linguistic change, updates or neologisms? (example of LXX)



- d. What about conflicting archaeological findings?
- e. Can we speak of an “autograph” or final form of biblical texts?
- f. Why such disagreement among scholarly communities?

Those who make their doctrine of Scripture dependent on historical research into its origination and structure have already begun to reject Scripture’s self-testimony and therefore no longer believe that Scripture. They think it better to build up the doctrine of Scripture on the foundation of their own research than by believingly deriving it from Scripture itself.

Herman Bavinck, *Reformed Dogmatics: Prolegomena* (Grand Rapids: Baker Books, 2003), 425.

Since regeneration enables us to see the kingdom of God and to stop repressing the truth that he has revealed, it comes before our faith, bringing it about. People sometimes say, “Believe in Jesus, and you will be born again.” This expression is biblically inaccurate. It’s true that believing in Jesus is the path to blessing. But the new birth is the cause of faith, rather than the other way around. Again, you can’t give birth to yourself, even by faith. Rather, God gives new birth to you and enables you to have faith.

John Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg, N.J.: P&R, 2013), 949.

The internal testimony of the Spirit has frequently been construed as consisting in illumination or in regeneration on its noetic side. It is illumination because it consists in the opening of our minds to behold the excellence that inheres in Scripture as the Word of God. It is regeneration on the noetic side because it is regeneration coming to its expression in our understanding in the response of the renewed mind to the evidence Scripture contains of its divine character.

John Murray, “The Attestation of Scripture.”