

One fascinating contribution to this discussion is found in Valentine Hepp's book, *Het Testimonium Spiritus Sancti* (The Witness of the Holy Spirit). Hepp (who followed Herman Bavinck at the Free University of Amsterdam) asserts that as the Spirit testifies to the truth of Scripture, truth presented to us in the field of salvation, so He testifies to truth in general in the world about us. Man's response to this witness to general revelation is called a *fides generalis* (Hepp's views are discussed at some length by Cornelius Van Til in his *Introduction to Systematic Theology*, pp. 49-62.)

Another important contribution to the discussion (from a different approach) is found in David Diehl's article, "Evangelicalism and General Revelation: An Unfinished Agenda," in *JETS*, December 1987. Diehl calls our attention to what we can and should learn from general revelation that is important to faith.

- b. The second object of faith is special revelation; and thus this faith is properly called special faith, by which is meant faith in the written Word of Scripture.

The *Westminster Confession of Faith*, Chapter 1, Section 4, states:

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

The *Westminster Confession* (Chapter 1, Section 5) also emphasizes the testimony of the Holy Spirit in connection with special faith:

We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, 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, the many other incomparable excellencies, and the entire perfection 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.

The authority of Scripture rests in God, not the church. Scripture authenticates itself. John Calvin, in his *Institutes of the Christian Religion* (Book 1, Chapter 7, section 5), states: