

Let this point therefore stand: that those whom the Holy spirit has inwardly taught truly rest upon Scripture, and that Scripture indeed is self-authenticated; hence, it is not right to subject it to proof and reasoning. And the certainty it deserves with us, it attains by the testimony of the Spirit. For even if it wins reverence for itself by its own majesty, it seriously affects us only when it is sealed upon our hearts through the Spirit. Therefore, illumined by his power, we believe neither by our own nor by anyone else's judgment that Scripture is from God; but above human judgment we affirm with utter certainty (just as if we were gazing upon the majesty of God himself) that it has flowed to us from the very mouth of God by the ministry of men.

And in Book 1, Chapter 8, section 13, he states:

There are other reasons, neither few nor weak, for which the dignity and majesty of Scripture are not only affirmed in godly hearts, but brilliantly vindicated against the wiles of its disparagers; yet of themselves these are not strong enough to provide a firm faith, until our Heavenly Father, revealing his majesty there, lifts reverence for Scripture beyond the realm of controversy. Therefore Scripture will ultimately suffice for a saving knowledge of God only when its certainty is founded upon the inward persuasion of the Holy Spirit. Indeed, these human testimonies which exist to confirm it will not be vain if, as secondary aids to our feebleness, they follow that chief and highest testimony. But those who wish to prove to unbelievers that Scripture is the Word of God are acting foolishly, for only by faith can this be known.

The experience of the Christian is that he looks at the Bible and says, "This is it." This does not mean that it is necessary to accept everything in the Bible in order to enter into salvation, but either immediately or eventually thereafter this is the position to which the believer comes.

Three safeguards should be mentioned in connection with the witness of the Spirit:

- (1) The witness should be distinguished from the Word, but not viewed as adding to it. The Scriptures are spectacles (eyeglasses) -- they sharpen what is taught in general revelation -- but they cannot of themselves produce sight; the Holy Spirit must open my eyes. We need both new light and new sight. As I read the Bible the Holy Spirit persuades me of its truth. The witness adds no content to the Scriptures.