

- (2) The witness is no part of the rule of faith. It should be distinguished from both inspiration and illumination. The witness enables us to see that the Bible is the rule of faith.
 - (3) The witness does not make the Bible authoritative. It enables us to see the authority. I Thessalonians 2:13 says, "And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the Word of God, which is at work in you who believe." We receive the power to know, assent to, and trust in the Bible as the Word of God. The Spirit gives us the sight to see.
- c. The third object of faith is Christ as the Redeemer; and thus this faith is properly called saving faith.

The *Westminster Confession of Faith*, Chapter 14, Section 2, states: "The principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."

But how do I know that this salvation is for me? How do I know that if I call upon the Lord, I will be saved? Does faith mean that I must taken an infinite risk, a blind leap made in existential passion?

This is the question of the warrant of faith. In connection with it, four points should be made:

- (1) The external call of the gospel is a universal call. God has commanded us to proclaim the gospel to every creature, and therefore every creature that hears the call has the right to answer it. Anyone who wants to believe can believe, and ought to believe! "Whoever wishes, let him take the free gift of the water of life." (Revelation 22:17)
- (2) The external command to repent is a universal command. Acts 17:30 says that "In the past God overlooked such ignorance, but now he commands all people everywhere to repent." As disobedient sinners all human beings are commanded to come to Christ, through whom alone repentance and forgiveness of sins is possible.
- (3) The promises of God are unchangeable. What He revealed 2,000 years ago is valid now, and for me!
- (4) The atonement is eminently suited to my need. I can believe because Christ died for people just like me! Romans 4:5 says that God justifies the wicked. I do not need to know whether I am one of the elect before I can come. I need only know that Christ died for sinners and that I am a sinner!