

The Beauty and Glory of God's Word

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Edited by
Joel R. Beeke



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With heartfelt appreciation for ...

Laura Ladwig and Kim Dykema

lovers of the Word of God, its beauty and glory,
deeply appreciated for their large servant hearts
by all the faculty, staff, and students
of Puritan Reformed Theological Seminary;
in a word, the best librarians a seminary could wish for.

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Preface

Without the Word of God, we have no light (Isa. 8:20). Christ is our light (John 8:12), and we cannot trust Christ apart from the word of the Lord (Rom. 10:13–17). Unless we are expositing a word from the Lord, no preacher has the authority to say anything about hell, heaven, or the way to escape the one and enter the other. When unbiblical traditions reign, the church enters into twilight and spiritual winter ensues. However, the Holy Spirit unveils the word of God to men; after darkness, there is light (*post tenebras lux*, cf. 2 Cor. 3:16–4:6).

In the Reformation of the sixteenth century, God caused the evangelical doctrines of saving grace to shine with renewed brightness and warmth. In many ways, the Reformation revolved around justification by faith alone. However, no less important was another doctrine: the Bible alone (*sola Scriptura*) is our divine rule of faith and obedience.

At our 2015 Puritan Reformed Conference, a team of pastor-theologians from Canada, Scotland, the United States, Wales, and Zambia joined together with several hundred people to celebrate this most fundamental gift of God: the Holy Scriptures. The book you hold in your hands is the fruit of their labors.

In the first section of the book, we take a step back to consider the uniqueness of the Bible as the written word of God. Michael Barrett opens up Psalm 19 so that we can see how wonderful this divine gift of revealed truth is for us. Geoff Thomas reminds us that we cannot look to our opinions or to our church to give us the final word about what is right and wrong; only God has the authority to do that, and He speaks in the Scriptures. However, the authority of the Bible is often challenged, and William VanDoodewaard models how

to respond to such challenges in his response to recent errors concerning the historical person of Adam.

The second part of this book highlights the attributes of the Bible in which the divine glories of its Author sparkle like diamonds. Jack Schoeman teaches us that we can have confidence in the teachings of the Bible because God has made His Word clear and understandable for us. Geoff Thomas draws us into the drama of Christ's parable about the rich man and Lazarus to demonstrate that the Holy Scriptures are fully sufficient to instruct us in the way to eternal life. Gerald Bilkes proclaims God's inspiration of the words of Scripture such that they are infallible and authoritative—the ground and triumph of our confident faith in Christ.

Of course, we must do more than admire the Word of God; we must hear it, meditate on it, and obey it in practical, daily life. The third section of the book challenges us to do precisely that. Ronald Kalifungwa presents two expository messages on clinging to the Word in a corrupt generation (Phil. 2:14–16) and allowing the Word to shape us into godly people (2 Tim. 3:15–17). David Murray shows us how to start with the heart by exploring the topic of finding joy in God's Word. Finally, I close the book with the practical exhortation of the apostle James to receive the word and be doers of it (James 1:21–25).

We are delighted now to offer you these messages in printed form.¹ Many thanks go to Greg Bailey for assisting me in editing, Gary den Hollander for proofing, Linda den Hollander for typesetting, and Amy Zevenbergen for the cover design.

If enabled, consider joining us at future PRTS conferences, held annually at the end of August.² Please pray for the work of the seminary, that God's Spirit would continue to fill the faculty, staff, and students with faithfulness to the Scriptures, holiness of life, and power for effective ministry.

May God use this book so that many people will look upon the Bible with new eyes, and hear the effectual voice of the Spirit saying, *tolle, lege* "Take up and read!"

—Joel R. Beeke

1. Audio recordings of these talks may be found at www.sermonaudio.com.

2. See www.puritanseminary.org for more information.

THE BIBLE AS THE WRITTEN WORD OF GOD



The Wonder of the Word

Psalm 19

Michael Barrett

Why is it that the wonder of it all doesn't keep us marveling? It is so easy to get used to the most wonderful things and take them for granted. This is true in virtually every sphere of life—tragically true even in regard to spiritual matters. So much of our creed never seems to translate into the issues of life and experience. I suppose this is particularly true regarding Scripture. We have so many Bibles, so many versions. Some of us have Bibles in the original languages in which God inspired the ancient authors; most of us have Bibles in our own language. I have Bibles for every occasion—for teaching, for personal study in Hebrew, Greek, and English, multiple copies for family worship depending on whether we're sitting at the table or in the den, for church when I'm preaching, for church when I'm not preaching, waterproof copies for reading in a tree stand, and even multiple versions on my phone. Given the history of the transmission of the Bible that is stained with the blood of those who paid the ultimate sacrifice to forward its dissemination, this is no small wonder.

In the Bible, God has revealed everything that we must know about Him, ourselves, salvation, and life. He has not left anything to chance or human imagination concerning these vital matters. God's Word is able to meet our needs, whatever those needs may be. The Word of God is our standard, our rule of faith and practice: what we are to believe and what we are to do. That's our creed about the Bible, and it begs the question as to what that actually looks like in our experience.

God is not a figment of imagination or a philosophical speculation. What we can know of God, who is ultimately incomprehensible, is what He chooses to reveal. That God, the Creator of the heavens and the earth, should bend to communicate with us, the created, is

amazing and should overwhelm us. We ought to be keen to heed and to cherish every bit of divine revelation. There is wonder in the Word.

Psalm 19 is one of the classic texts in the Bible about the Word of God. Significantly, the psalmist puts in bold the wonder of the Word by framing it in the broader context of communication. Since communication is two-way, it is not surprising that the psalm addresses both God's communication to us and our responding communication to Him. God's communication is manifold, and ours is to be personally submissive. This broad theme of communication develops along three lines that I want to trace in order to affirm the title of this chapter—The Wonder of the Word—and to deepen its reality in our souls. To that end, I will follow the psalmist's structure and logic in considering communication through creation (1–6), through Scripture (7–10), and through prayer (11–14).

Part of the wonder of the Word is its literary artistry. That the Bible is a literary masterpiece does not distract from its spiritual message and intent but rather highlights its beauty and contributes to its perspicuity. The inspiration of Scripture by the Holy Spirit is verbal (extending to every word) and plenary (full—extending from spelling to syntax to structure). This is remarkably so on the surface in Psalm 19. The poetics (the way the psalm is put together) as well as the lexemes (the words) point to the threefold development. Mixed parallelism and meter mark the first division, which reflects something of the multifaceted way in which God communicates through nature. Things that are immense, things that are minute, things both visible and invisible (Col. 1:16) all join together to reveal God. Significant as well is the use of the general term for deity to express God's power over the entire world.

In the second division, the parallelism is consistent and the metrical pattern is regular. This noticeable shift is suggestive of the organization and divinely reasoned logic of God's special revelation. Significant as well is the repetition of Yahweh/Jehovah/LORD, the personal name of God so closely associated with His covenant and salvation.

In the final division, the meter becomes irregular again, this time suggestive of the changing emotions expressed in prayer. Significantly, God is now addressed in the second person, the very essence

of personal and direct communication. Is this not artistry? The very sight of it is beautiful and wonderful. Now to consider the message.

Communication through Creation

Theologians refer to God's communicating through creation as "General Revelation" or "Natural Revelation." According to the apostle Paul, what God reveals is sufficient enough and clear enough to make ignorance of Him both impossible and inexcusable: "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:19–20). Three thoughts from Psalm 19 warrant Paul's dogmatic conclusion.

First, this creation-communication is *unceasing* (vv. 1–2). This thought is expressed grammatically in verse 1 and explicitly in verse 2. Grammatically, the fact that both verbs in verse 1 are participles in Hebrew conveys the notion of perpetualness. The participle portrays the action as being habitual, unbroken, continual. Thus the heavens are constantly declaring and the firmament is constantly showing. The word "declare" literally indicates counting out or enumerating, and the word "sheweth" refers to informing or giving an explanation. It is as though the heavens are pointing out all the information about God. From the beginning of time, there has never been a moment when the firmament has not been engaged in this communication. Consequently, there has never been an individual in the history of time that can claim ignorance of God. That's what Paul says too in Romans 1:18–21.

The opening verse not only underscores the constancy of the communication; it identifies the "preachers" and their "message." It does so with synonymous parallelism where the second line repeats the thought of the first, but in more specific terms. This kind of semantic rhyme is one of the literary wonders of Hebrew poetry. The preachers are the heavens and the firmament, the expanse of sky and space, a more specific term for the heavens. But rather than limiting the communication to the skies, it is best to recognize these terms as an example of metonymy, or more specifically of synecdoche where the part represents the whole. The heavens as part of creation here

represent the totality of creation that testifies to the message. The message is defined as "the glory of God." The word *glory* refers to something impressive, one's assets that would include position, possessions, abilities, achievements, reputation, or character. All that is subsumed in God's glory is defined specifically in the second part of verse 1 as the work of His hands. What God has made testifies to how amazingly great He is. Interestingly, the chiasmic structure of the poetic lines draws special attention to what creation reveals about God. Chiasm is a literary term derived from the Greek letter that looks like "X." It is a means of focusing on the middle point of intersection. In this instance, the first line ends the way the second line begins, thereby juxtaposing the general and specific designations of creation's message (the glory of God and His handiwork). The language is exquisite and the message profound. Paul sums it in terms of eternal power and Godhead (Rom. 1:20), a summary term for all the divine perfections. What Paul didactically declares, David poetically portrays.

Verse 2 demonstrates creation's unceasing communication explicitly with pointed imagery. In an uninterrupted process, one day with effervescent excitement bubbles forth the news of the day to the next, and every night makes knowledge known to the next. It is as though one day and night can't wait to tell the next all the wonders of God they have witnessed. From the first day and night of creation week this communication has sounded forth. It's not surprising Paul says men are without excuse.

Second, this creation-communication is *understandable* (v. 3). The Hebrew says literally, "non-existence of an utterance and non-existence of words; without being heard is their voice." This is a description of the manner of communication. It is speechless and silent; it is inaudible but intelligible. In other words, there are no specific language requirements or barriers to receiving this revelation. Because words are not involved, peoples of any and every language group receive the same message. There is nothing lost in translation. Since every language group has the same advantage, Paul's assessment is on target: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. 1:20). Hence, there is no excuse.

Third, this creation-communication is *universal* (vv. 4–6). The principle is stated directly and then illustrated. The psalmist directly says that the line of the heavens and of day and night has extended over the earth and their words to the extremities of dry land, referring to the inhabitable parts of the globe. There is some dispute as to whether this refers to a measuring line or a cord, perhaps a harp string, referring to the musical sound that carries over the planet. Paul seems to employ the harp string image in Romans 10:18: “their sound went into all the earth.” Interestingly, he takes David’s description of natural revelation and applies it to special revelation, changing the context and referent but not the thought of widespread dissemination. Regardless of how we interpret the “line,” the point is clear that there is no part of the world untouched by this communication. The daily operation of the sun becomes a vivid illustration of this universality. Nothing is hidden from its glow or heat. The sun’s east-west circuit affects the whole earth and the sun executes its commission with radiance, strength, and the eagerness of a bridegroom. Ecclesiastes 1:5 describes the sun as panting to perform its daily duty. Perhaps because so much of the pagan world has worshipped the sun as a god, the sun is singled out as one element of God’s creation that relentlessly does its job of declaring God’s glory. Rather than being an object of worship, the sun is personified as an eager servant and worshipper of God.

Creation is amazingly beautiful and wonderful in what it reveals about God. All of creation testifies to essential truths about God unceasingly, understandably, and universally. Hence Paul’s condemning sentence on the human race. But since this general revelation began at creation and was witnessed initially by man in his pre-sin state, it is not surprising that it does not communicate what man in his state of sin and misery needs to hear for salvation. Man needs a gospel, and there is no gospel in the stars. The wonder of grace is that God has not left us without the kind of revelation necessary for salvation. As wonderful as natural revelation is, it puts in bold our need of a special word to lead the way out of condemnation.

Communication through Scripture

I can think of no better way to transition to the wonder of God's communication through Scripture than to cite the words of the *Westminster Confession of Faith*:

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 unexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation. 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 afterwards, for the better preserving and propagating of the truth, 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 Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased. (WCF 1.1)

Natural revelation justifies man's condemnation; special revelation points the way to salvation. Apart from this gracious word from the Lord, fallen man has no hope: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). The wonder of this word is that God gave it as soon as man needed it. The Garden of Eden, the first theater showing God's glory, became the first church receiving God's gospel. Although special revelation began in the Garden, the process of inscripturation did not begin until the Holy Spirit moved Moses to write in the middle of the fifteenth century BC and ended with the same Spirit moving John at the end of the first century AD. The product of that supernatural, gracious, and wonderful process is the inspired Word of God that has been providentially preserved and is our treasured possession. Our proposition is that we ought to be overwhelmed with the beauty and wonder of that Word.

Verses 7–10 of Psalm 19 proceed from the wonders of God's communicating through creation to the wonders of God's communicating through His Word. Before we survey this section, pay attention to the parallel structure David uses in describing God's wonderful Word. It's part of the beauty. Verses 7 and 8 highlight three facts about the Word by stating a title (what it's called), a characteristic (what it's like), and an effect (what it does). In verse 9 the pattern alters

a bit by giving the title and then an expanded characteristic of the Word without specifying its effect. In six propositions the psalmist sums up the wonder of Scripture. In each instance, the attributes of the Word declare its authority and the ability inherent in the Word reveals its power.

The Law

First, the law of the Lord is perfect (v. 7). The word “law” is *torah*, the body of instruction. It is the most general word in the Old Testament to designate all special revelation, not just a legal code. It is a noun form derived from the verb meaning “to teach.” Whether in legislation, narrative, prophecy, or poetry, God’s Word is designed to teach, to reveal what could not be otherwise known. Its characteristic is that it is perfect. This Hebrew word means “complete” or “whole.” God’s Word lacks nothing. This obviously does not refer to the canon since much of it was yet to come from David’s perspective. But it does mean that all the issues of necessary truth had been revealed at least in seed form. But for us, God’s Word is complete in every way. The canon is complete and God has spoken to us directly through His Son, His final Word (see Heb. 1).

That Jehovah is the source of this instruction elevates its importance even more. The covenant God of salvation has insured that we have what we need. His Word shows the way to eternal life as well as maps the course for daily life. Its effect is the conversion of the soul. Unquestionably, the Word is a means of grace essential in conversion since faith can only come by the hearing of the Word of God (Rom. 10:17). But the statement goes beyond that and includes much more than its connection to the initial consequence of regeneration. The point is rather that the whole body of special revelation touches every part of life. The word “convert” indicates restoring, revitalizing, or energizing. For instance, the same word is used in Psalm 23 to describe the work of the Shepherd as restoring the soul. The word “soul” is the most general word in the Old Testament referring to the person, the whole man. The comprehensive message of God’s revelation addresses the needs of the entire man. In Scripture we have instructions for what we need to know about life and death. In keeping with common Hebrew logic that makes a general statement and

then develops the thought specifically, this first line in this section is broad, encompassing all the specific statements that follow.

The Testimony

Second, the testimony of the Lord is sure (v. 7). The word “testimony” refers to self-attestations. What we know of God is not relative theory or make-believe; God is not a figment of imagination. We know of Him what He has chosen to reveal about Himself. We must stand in wonder when we consider what God has chosen to reveal: He is a personal God who is the creator and sustainer of all, the redeemer of His elect, the judge of unrepentant sinners, and so much more! His self-attestation is “sure.” This word means “reliable” or “dependable.” Whatever God says is true; it is a Word that cannot be destroyed or proven wrong. It is trustworthy.

The effect of this reliable Word is that it supplies our basic needs. The text specifically says that it makes “wise the simple.” There is nothing the simpleton needs more than wisdom, so God's Word gives him just that. There is a principle here that goes beyond the specific example: that God addresses us where we are to minister to our needs. By extension, the implications are far-reaching. For those who sorrow, there is comfort; for those who sin, there is rebuke and warning; for the wayward, there is direction. The point is that whatever we need, we can find answers in the Word of God. Remember that it is wonderfully complete.

The Statutes

Third, the statutes of the Lord are right (v. 8). The word “statutes” could be translated as “precepts” or “procedures” and comes from a Hebrew root meaning “to inspect or examine” and thus refers to what God has revealed from the vantage point of His omniscience. The point is not that God has to investigate in order to discover what He should reveal, but it does emphasize that what He reveals is the product of the divine thought considering all that He knows about us and what we most need to know from Him. He knows all that is knowable, both things actual and possible. He knows all simultaneously, both macroscopically as a whole and microscopically as all individual parts. So what He has spoken from His divine oversight He has spoken on purpose with full knowledge of all our needs.

There is not one wasted word in Scripture. This is important to remember when we come to those passages that on the surface seem to have no relevance to life. When we come to those portions that we are tempted to skip over, we should ask ourselves this question, "Of all the things that God could have said, why did He say this?" Realizing that even those obscure texts are the product of His all-knowing mind should stop us short before leaving without heeding. They have to be important.

The word translated "right" means "straight," referring to the right path to take. Without God's Word we would remain irretrievably lost. The waypoints to life and safety are clearly marked. As a consequence, God's Word rejoices the heart. Rejoicing indicates the idea of being content in the inner man (the significance of heart, including the mind, emotions, and will) regardless of external circumstances. So many never find contentment in life because they are trying to find it in all the wrong places. But because God knows exactly what we need, He has recorded in His Word what we need. God will not disappoint His people when they seek their joy and contentment in Him.

The Commandment

Fourth, the commandment is pure (v. 8). This means that His Word consists of authoritative declarations, not suggestions or options. He means what He says, and it is imperative that we understand His point. Too often we hear what we want to hear, but discerning what He means is crucial. His is a living Word, but it is not a floating message that changes with time or circumstance. His intention must determine our response. I'm keenly aware of the hermeneutical debate that pits the author's intent against the reader's response. Popular Bible study groups go around the room sharing what a given passage means to them. I don't want to be misunderstood in my bluntness, but it doesn't really matter what you got out of it if it is contrary to what God intended.

The word "pure" means "clear, bright, and radiant." Simply, it shines light on the path, giving clear directions to follow. This, at least in part, addresses the perspicuity of Scripture. Even some Christians are attracted to a Jewish cabalism with all of its hidden and embedded messages as though that becomes evidence of supernatural

inspiration. Bible study, then, becomes a game of alphabetic Sudoku. The wonder of Scripture is that it is divine revelation, not that it is a puzzle. The Bible is not filled with hidden codes designed to conceal God's divine will but rather revelation to communicate that will to us. Though some things are easier to understand than others, there is a message for all people to comprehend, whether layman or scholar. As the Westminster Confession explains:

All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them. (WCF 1.7)

This is one of the remarkable wonders of the Word. There is something about the Word that makes it impossible for the scholar to scale its height or reach its depth, yet it is sublimely clear so that any layman with the illuminating help of the Holy Spirit can understand. Significantly, this bright and shining Word enlightens the eyes (the symbol of understanding) by giving discernment and putting everything in life in its proper perspective.

The Fear

Fifth, the fear of the Lord is clean (v. 9). What a title for the Bible this is! At first glance, it doesn't appear to be a title at all, but we must remember that this is poetry, and there is more to poetry than meets the eye. We must be sensitive to figurative language, which is so common in this genre. The word "fear" is a figure of speech called metonymy. Metonymy is using one word for another because there is some association between the two words. Here, a word designating the effect (fear) is used for the cause (God's Word). Or to turn the statement around, God's Word (the cause) produces fear (the effect). In Scripture, God allows Himself to be known, and to know God as He reveals Himself produces fear. The fear of God is that awareness of God that generates awe in the heart and obedience in the walk; it affects both worship and ethics.

The format of the Psalm shifts at this point. Rather than stating a characteristic of the Word and its effect, it expands the characteristic

with two thoughts. Perhaps this is because the effect of the Word is inherent in the title. The first characteristic is that it is clean, meaning “refined” or “free from any defilement, impurity, or defect.” Secondly, the Word endures forever; it is eternally settled in heaven and thus imperishable. This implies as well that the relevance of the Word is timeless and universal. Is that not one of the wonders of the Word? Something that is so old never ages nor becomes obsolete.

The Judgments

Sixth, the judgments of the Lord are true and righteous altogether (v. 9). The word “judgments” refers to the record of God’s decisions. The Bible is a casebook of the divine will. A casebook sets the precedence for determining proper actions in various situations. The Bible, therefore, is to be consulted in making the decisions of life. That they are true and completely righteous describes these decisions as perfect. They conform to and declare the Lord’s absolute standards of what is right in terms of both doctrine and duty. It is imperative, then, to take heed of what He says.

David ends this section expressing his wonder over what he possesses in this revelation (v. 10). The conclusion that God’s Word is more desirable than gold (the symbol of wealth) or honey (the symbol of pleasure) is logically appropriate. It is an invaluable treasure and sweet dessert for the soul. David certainly did not take the Word of his God for granted; it was wonderfully special. For so many hundreds of years the Bible was a rare commodity. For us, the Bible is a common possession; however, although it is common, nothing we possess is of any greater value or can match its uncommon worth. Let us be careful not just to count or display our Bibles, but let us be diligent to hear, to read, and to heed the Word that God has spoken.

Communication through Prayer

Communication is two-way. In human conversation, for one person to ignore the other and turn away without response would be regarded as rude to say the least. To ignore God’s communication to us is more than a social contravention; it is a spiritual transgression. As God speaks to us, we are to listen carefully and respond appropriately. The application demanded by the Word is always personal. As wonderful as God’s speaking to us is, perhaps the greater wonder is

that God listens to us speaking to Him. He is a God who loves to hear and answer prayer. This final section (vv. 11–14) demonstrates the link between God's Word and prayer. Prayer should always flow from the Word. Scripture is a guide on what to pray for; it is fuel for faith to foster belief in prayer. In the light of God's Word, David acknowledges the benefits of obeying it and admits the inherent pitfalls within himself that would hinder his desired compliance. Consequently, he prays specifically for two things: personal purity and pleasing behavior before the Lord. That is the pattern for us to follow.

In praying for personal purity, he first asks for forgiveness: "cleanse thou me from secret faults" (v. 12). The verb "cleanse" indicates acquitting or being declared free from punishment. David recognizes the gravity of his crimes against the Lord, even those unknown to any other but him and God. There can be no way forward until he has the assurance of pardoning grace. But there is a way forward because God's amazingly wonderful Word reveals that the Lord is good, ready to forgive, and plenteous in mercy unto all that call on Him (Ps. 86:5). David then expresses his desire to be protected and preserved from future sins. Presumptuous sins are those insolent sins that David acknowledges would be so disrespectful to the holy God. It is always the case that the nearer one is to God the more sensitive to sin, as an affront against God, one will be. The great transgression in Hebrew is actually indefinite, not referring to any one particular sin but any and all violations of God's standards of righteousness. He prays that he might be kept from great sin. This is a big request, but the sadly unfulfilled desire of those sincerely trying to follow God's Word is to be sin-free (Romans 7). Believers universally experience the tension between the desire to be holy and the nagging presence of indwelling sin, but the way to victory over sin is clearly marked. God's Word directs us in the way of purity. Happily, we are not left to wander our way to a closer walk with God.

David is concerned not only with avoiding sin, but also with expressing a positive dedication to the Lord in his activity, communion, and thought. He wants his life to be "acceptable" before Jehovah (his covenant God), his Rock (his stable foundation), and his Redeemer (his near Kinsman). He trusts that God will always act surely, reliably, and appropriately to meet his needs. The acceptance he desires is not referring to a legal standing that he seeks to earn or

merit, but refers rather to that behavior which will be pleasing to the Lord. Every believer wants to please the Lord. The wonderful truth is that God has not left His people guessing as to what pleases Him. He has revealed it in His Word. The Bible is absolutely essential for every aspect of life, spiritual, temporal, and eternal.

So let us stand in constant wonder that God has spoken to us and resolve to live in the light of that amazingly beautiful and glorious Word. It is so easy to get used to the most wonderful things and take them for granted. May that never be our attitude about God's Word. We confess that Scripture is our only rule for faith and practice; let's live like we really believe it.