



“The Exclusive Source Of Truth On Which We Stand–Pt.1”

5 characteristics of the Word of God that solidify the Scriptures as the exclusive source of all Christian knowledge:

I. The Word of God as God’s Divine Revelation–Various

1. What does God reveal in His Word?

i. The Word of God reveals God Himself

(Ex 3:2-6, 13-15, 33:18-20, 34:5-7; John 1:1-3, 14, 17-18; Heb 1:1-2)

ii. The Word of God reveals God’s will

(Deut 32:44-47; 1 Kings 6:11-12)

2. What is the relationship between God and His Word?

i. The Word of God possesses God’s attributes

(Ps 119:89; Is 40:7-8; Mt 24:35; Ps 119:160; Jn 17:17, 6:63; Heb 4:12-13; Ps 107:19-20; 1 Thess 2:13)

ii. The Word of God accomplishes God’s purposes

(Is 55:8-11; Ps 33:6-9; Is 45:22-23; Jer 5:14; Eze 12:26-28; John 8:31; 1 Pet 1:22-2:2)

1. Let us recognize that every man has a right to speak for himself.
2. Some truths about people may never be known, unless that individual bore witness to them...Similarly, the bible discloses from God himself truths which cannot otherwise be discovered. For our knowledge of them, we are wholly dependent upon divine revelation thus communicated through the Scriptures.
3. If we believe that the Bible not only claims to be, but is, a book from God, then behind and beyond all its human writers and contributing agents, God himself must be acknowledged as its author...
4. When men wish to confirm witness given about themselves, they appeal to one greater; they take an oath and swear by Almighty God. Similarly, when God wished to make men doubly sure of his word of promise, he confirmed it by an oath. But when he came to swear, since there was none greater by whom he could swear, he swore by himself (cf. Heb 6:13-18). He thus made himself the guarantor of the truth and trustworthiness of his own word. This supremely illustrates the principle that in any realm of activity the supreme authority must be self-authenticating. It is impossible to get endorsement or confirmation of such utterances by appeal to some greater authority. Similarly, if the Bible is from God and therefore possesses supreme authority among men in what it says, it cannot be other than self-authenticating. Truth is settled by what it says rather than by what others may say about it, or in criticism of it. (2)

God is a being whose very nature is communicative. He speaks, not only to creatures, but within his Trinitarian existence, Father to Son, Son to Father, both to the Spirit, and the Spirit to both of them. He is communicative because he is personal rather than impersonal—tripersonal, in fact. God is not a physical substance or an abstract principle. Rather, he knows, plans, loves and makes. He does the things that persons do. This is why he speaks. Speaking is the way in which persons communicate with one another. So just as God is eternal, omniscient, omnipotent, loving, just and good, so he is a speaking God. Speaking is one of his eternal attributes. A God who cannot speak is not the God of the Bible. (3)

The powerful word of God accomplishes all of God’s actions. Not only do his words accompany what he does; they empower everything he does. Whatever God does, he does by his word; whatever God does, the word does...[Thus] the power of God’s word is nothing less than his own omnipotence. (4)

¹ Clifford B. McManis, *Biblical Apologetics: Advancing and Defending the Gospel of Christ* (XLIBRIS, 2012), 140–41.

² Alan M. Stibbs, “The Witness of Scripture to Its Inspiration” in *The Scripture Cannot Be Broken: Twentieth Century Writings on the Doctrine of Inerrancy*, John MacArthur, ed. (Wheaton, Illinois: Crossway, 2015), 206–7.

³ John M. Frame, “Foundations of Biblical Inerrancy” in *The Inerrant Word: Biblical, Historical, Theological, and Pastoral Perspectives*, John MacArthur, ed. (Wheaton, Illinois: Crossway, 2016), 187.

⁴ John M. Frame, *The Doctrine of the Word of God, A Theology of Lordship* (Phillipsburg, N.J: P&R Pub, 2010), 55, 53.