



Lecture #3, Part 2

The Biblical Data

3. [John 10:34–35](#).

[John 10:34-35 \(NASB\)](#)

³⁴ Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS'?"

³⁵ "If he called them gods, to whom the word of God came (and the Scripture cannot be broken),

This passage is important because in it Jesus uses the “Scriptures,” “Torah” (Law), “it is written,” “word of God,” and “cannot be broken” interchangeably. Thus He affirmed that the written Old Testament Scriptures are the unbreakable law and Word of God. The phrase cannot be broken (*outhenai*) means cannot be “destroyed, abolished, or done away with” (cf. [John 7:23](#)).

[John 7:23 \(NASB\)](#)

²³ "If a man receives circumcision on *the* Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on *the* Sabbath?"

Thus the Scriptures are viewed as the indestructible Word of God.

The Biblical Process

The whole process of communication “from God to us” begins with the matter of divine revelation.

1. First, God spoke *to* the prophets. This was done “in many and various ways” ([Hebrews 1:1](#)).
 - a. God sometimes spoke to the prophets by angels, as He did to Abraham in [Genesis 18](#) and to Lot in [Genesis 19](#).
 - b. God also spoke to the prophets in dreams ([Daniel 7:1](#); cf. [Numbers 12:6](#)).

[Daniel 7:1 \(NASB\)](#)

¹ In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind *as he lay* on his bed; then he wrote the dream down *and* related the *following* summary of it.

[Numbers 12:6 \(NASB\)](#)

⁶ He said, “Hear now My words: If there is a prophet among you, I, the LORD, shall make Myself known to him in a vision. I shall speak with him in a dream.”



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- c. Sometimes God used visions, as He did with Isaiah and Ezekiel ([Isaiah 1:1](#); [Ezekiel 1:1](#); [Ezekiel 8:3](#); [Ezekiel 11:24](#); [Ezekiel 43:3](#); cf. [Hosea 12:10](#)).

[Isaiah 1:1 \(NASB\)](#)

¹The vision of Isaiah the son of Amoz concerning Judah and Jerusalem, which he saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.

[Ezekiel 1:1 \(NASB\)](#)

¹Now it came about in the thirtieth year, on the fifth *day* of the fourth month, while I was by the river Chebar among the exiles, the heavens were opened and I saw visions of God.

[Ezekiel 8:3 \(NASB\)](#)

³He stretched out the form of a hand and caught me by a lock of my head; and the Spirit lifted me up between earth and heaven and brought me in the visions of God to Jerusalem, to the entrance of the north gate of the inner *court*, where the seat of the idol of jealousy, which provokes to jealousy, was *located*.

[Ezekiel 11:24 \(NASB\)](#)

²⁴And the Spirit lifted me up and brought me in a vision by the Spirit of God to the exiles in Chaldea. So the vision that I had seen left me.

[Ezekiel 43:3 \(NASB\)](#)

³And *it was* like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions *were* like the vision which I saw by the river Chebar; and I fell on my face.

[Hosea 12:10 \(NASB\)](#)

¹⁰I have also spoken to the prophets, And I gave numerous visions, And through the prophets I gave parables.

- d. On occasion God used miracles to speak to the prophets for instance, Moses and the burning bush ([Exodus 3:2](#)); Gideon's enterprise ([Judges 6:37](#)); and Jonah's experiences ([Jonah 1:1](#); [Jonah 4:6](#) ff.).

[Exodus 3:2 \(NASB\)](#)

²The angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.

[Judges 6:37 \(NASB\)](#)

³⁷behold, I will put a fleece of wool on the threshing floor. If there is dew on the fleece only, and it is dry on all the ground, then I will know that You will deliver Israel through me, as You have spoken."

[Jonah 1:1 \(NASB\)](#)

¹The word of the LORD came to Jonah the son of Amittai saying,

[Jonah 4:6 \(NASB\)](#)

⁶So the LORD God appointed a plant and it grew up over Jonah to be a shade over his head to deliver him from his discomfort. And Jonah was extremely happy about the plant.



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- e. Even nature was used to speak to the psalmist ([Psalm 19:1](#)).
- [Psalm 19:1 \(NASB\)](#)
¹ **The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.**
- f. Sometimes God spoke in an audible voice ([1 Samuel 3:4](#)).
- [1 Samuel 3:4 \(NASB\)](#)
⁴ **that the LORD called Samuel; and he said, “Here I am.”**
- g. No doubt the most common method God used was the inner voice of the individual’s conscience and communion with God. That is probably what is most often meant when the prophets write, “**And the word of the Lord came unto me saying**”
- h. The priests discovered the will of God by means of the Urim and Thummim ([Exodus 28:30](#); [Numbers 27:21](#)).
- [Exodus 28:30 \(NASB\)](#)
³⁰ **“You shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron’s heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually.”**
- [Numbers 27:21 \(NASB\)](#)
²¹ **“Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD. At his command they shall go out and at his command they shall come in, both he and the sons of Israel with him, even all the congregation.”**
- i. Even casting lots was designated as a means by which God indicated His will ([Proverbs 16:33](#)).
- [Proverbs 16:33 \(NASB\)](#)
³³ **The lot is cast into the lap, But its every decision is from the LORD.**
- j. Finally, some of the prophets received divine communication from the study of other prophetic writings ([Daniel 9:1–2](#)).
- [Daniel 9:1-2 \(NASB\)](#)
¹ **In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans—**
² **in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed as* the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely*, seventy years.**