

“YOU CAN’T BREAK THE BIBLE”

John 10:31-42

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Part 2

INTRODUCTION

“The Bible Stands like a rock undaunted mid the raging storms of time;
its pages burn with the truth eternal, and they glow with a light sublime.

The Bible stands like a mountain towering far above the works of men;
Its truth by none ever was refuted, and destroy it they never can.

The Bible stands and it will forever, when the world has passed away;
By inspiration it has been given, all its precepts I will obey.

The Bible stands every test we give it, for its author is divine;
By grace alone I expect to live it, and to prove it and make it mine.

The Bible stands though the hills may tumble it will firmly stand when the earth shall crumble;
I will plant my feet on its firm foundation, for the Bible stands.”

These truths are not merely the words of the hymn-writer Haldor Lillenas; they are based on the words of our Lord Jesus Christ in the passage of Scripture we look at today.

Jesus said, “The Scripture cannot be broken.” What did He mean by that, and how did He apply this truth to the discussion He was having with the Jewish leaders who were rejecting Him and His teaching?

Last week we saw the *Human Responses* to Jesus’ revelation of Himself; the religious leaders rejected Him, first trying to stone Him, and then seeking to arrest Him. However, He went over to Perea, to the place of the beginning of His ministry where He was baptized by John the Baptist—there he found people who were open and responsive to His teaching, His works, and His person. There numerous people “*believed in Him*” (v. 42).

This passage shows us that **saving faith must be based on Jesus’ person, Jesus’ work, and Biblical authority**. There is no other way to be saved. One must believe in Jesus Christ, and must believe in the Bible that tells us about Jesus Christ.

Jesus is who he said He is, and He has proven it by His works, and the Scriptures are without error and are totally authoritative and reliable as the basis for faith in Him, and as the basis for our doctrinal beliefs.

YOU CAN’T BREAK THE BIBLE; LET THE BIBLE BREAK YOU!

I. YOU MUST ACKNOWLEDGE JESUS’ PERSON (36)

A. He was Sanctified by the Father. (The task of judges was important—but inferior.)

1. This includes the holiness of His life—sinless and pure.
2. This also refers to His being “set apart” for His special ministry—in eternity before His birth, and in His actual incarnation.

The Lord set Him apart for His special purposes like

- Jeremiah (Jer. 1:5)
- Moses (Ecclesiasticus 45:4)
- Israel (I Maccabees 1:25)

Note in John 17:19 that Jesus “sanctifies Himself”; in 17:17 the people of God are sanctified.

Jesus is “*The Holy One of God*” (Jn. 6:69; Lk. 4:34)

Just as at the feast of Dedication Jesus had presented Himself as the “Dedicated One” more important than the rededicated temple.

B. He was Sent by the Father (cf. 3:17, 34; 5:36-38)—came from above; judges were born in ordinary human fashion.

1. He came into the world at His incarnation—1:14.
2. He was officially commissioned—thus He has divine authority.

C. He is the Son of God (judges were “sons of God”)

He is far superior to those human judges who could in a derivative sense be called “gods”; He is One who is equal with God (v. 30). He is the “only begotten” (1:18) [No article—yet is definite—“The Son of God”—another example of “a definite predicate preceding the copula—Morris.]

1. Jesus does not say he is, like other men, a son of God.
2. Rather, if “god” can in any sense be applied to men, **how much more** can the term of reference to deity be applied to the special one sanctified and sent from God?

John gives us no record of Jesus directly calling Himself “Son of God”.

But Jesus calls Himself “Son” and refers to God as His Father in a special and unique sense, and He accepts the charge of v. 33 that He calls Himself “God”,

He denies their claim that He “makes Himself” to be God; He doesn’t make Himself anything. He is whom He is! It was the Father who “sanctified” and “sent” Him and then testified of Him (5:37).

The expression of “Son of God” helps avoid the confusion of person with the Father; they were equal in essence (v. 30).

D. He is the Word of God Incarnate (1:1, 14)

Compare v. 35—the Word of God came to the judges—Jesus is the One who came to them in flesh as the Word of God.

II. YOU MUST ACKNOWLEDGE JESUS’ WORKS (37-38)

Notice Jesus’ tender-hearted concern even for these wicked, rebellious men.

Surely, some of these eventually came to faith!

A. Works not meeting the Divine Credentials, reject.

“If”—He assumes the reality for sake of argument; but, of course He does do the works! (See e.g. 5:19, 30, 36; 8:29; 9:31-33).

These are the works that the Father does, approves, and has appointed Him to do. If Jesus does not do these works—**Do not believe Him—accept what He says of Himself.** (Not referring to saving faith here)

B. Works meeting the divine credential—accept.

Even if they do not believe Him (simple credence), believe the works.

Hypothetically possible, yet unlikely—that one would not believe Him, yet believe His works.

C. Belief in His works leads to belief in Him.

1. That you may know. (i.e. “come to know”)

2. That you may understand (i.e. continue to know more fully)

Literally it is: “In order that you may know and continue to know”—same verb twice with different tenses.

Many had come to temporary faith—e.g. 2:23, 6:14-15, 7:41; few went on to a permanent conviction (2:24; 6:66; 8:31).

D. Belief in Him accepts His full deity and Oneness with the Father.

“The Father is in Me, and I am in the Father.”

The identity of their works, shows that they are of ONE ESSENCE (v. 30), and that their persons exist in and through each other—They have a reciprocal relationship.

Compare 20:29—“Blessed are they who have not seen, and yet believe.” Yet, it is better to see and believe, than to see and not believe!

Notice the four stages of Faith:

- 1) Believing the works
- 2) Believing Him on account of the works
- 3) Believing on Him (8:30)
- 4) Abiding in His word (8:31)

III. YOU MUST ACKNOWLEDGE THE AUTHORITY OF THE BIBLE (34-36)

A. The Bible Has Spoken (34)

What ever the issue is, the Bible speaks and we must acknowledge it and accept Biblical authority—especially concerning the Person and Work of Jesus Christ!

1. Judges are called “gods”.

[Explain Ps. 82:6.]

“It” would refer to the Bible; “He” would refer to God.

2. Judges were under the Law and responsible to obey the word.

a. Note “Your” Law—they prided themselves in its possession.

“Law” is binding authority for these judges.

The passage in the Psalms is “law” in an extended sense (cf. 12:34; 15:25; Rom. 3:14).

b. The “Word of God came” to these judges.

The messages and instructions by which the judges were

Responsible to pass their decisions. **They were required to hear it, heed it, and obey it.**

Jesus seems to imply here that the word of God does not “come” to Him, but that He is the dispenser of it. In fact, He may even imply what John makes clear in chapter one that He **IS THE WORD OF GOD—He is God’s means of communication, and He is its source.**

B. The Bible is Authoritative

1. It is “Law”.
2. It “stands written”—binding and authoritative long after it is first recorded.
(perfect tense)
3. Its words are from God.
4. The Scripture cannot be broken.
[This expression uniformly refers to a particular passage of the Bible (e.g. 2:22; 17:12; 20:9), but it is mentioned in such a way that it obviously applies to all Scripture.]

The statement is saying two things:

“*If* he called them gods . . . and *if* the Scriptures cannot be broken , then can you really say of Him . . . ? (see Morris notes)

- a. Cannot mean “inviolable”—many have violated Scripture (cf. Mt. 5:18-19).
- b. Here it means “empty it of its force”, “prove it to be in error,” “keep it from being fulfilled.” [From the basic ideas of the verb λυω “loose, destroy.”]

Note that Jesus takes His teaching from a relatively obscure passage of the Old Testament. It is a sort of “run of the mill” passage. Not many would think of this passage as one of the more significant ones of the Old Testament!

B. B. Warfield comments: Thus the “indefectible authority of Scripture attaches to the very form of expression of its most casual clauses. It belongs to Scripture through and through, down to its most minute particulars. . . .”

Jesus puts all His emphasis on the exact word used. Any other word for “judge” would make His argument meaningless. He appeals to the word “gods” and to the fact that the Scripture cannot be broken.

CONCLUSION

In light of all of this, Jesus concludes His argument with these men by saying, “How can **YOU** say of me that I am blaspheming? Am I the person I claim to be? Do my works verify my claim? Do the Scriptures support my claims?

- **Are you against Scripture—the unbroken Scripture?**
- **Are you against God—the God with whom I am one; the God who sent me; the God who sanctified Me?**

- **Are you against His Son—whose works verify His claims of deity?**
- **If so, you are lost and condemned to hell. You will die in your sins!**

What about you today?

**YOU CAN'T BREAK THE BIBLE
LET THE BIBLE BREAK YOU!**

Submit to the Savior. Believe in Him; entrust your life to Him.