

The Scripture Cannot Be Broken

John 10:34-36

Introduction

1. **John 9** – Jesus healed a man of his congenital blindness. He followed the evidence to believe in Jesus as the Son of God, and the Pharisees refused to believe.
 - a. **(vv. 39-41)** – Jesus explained the differences in conclusion to be a product of their arrogant and fallacious claim to spiritual enlightenment, thus, the refusal to believe in Jesus as the Messiah in contradiction to their initial thoughts.
2. **John 10** – Jesus uses the allegory of the sheepfold and shepherd to demonstrate that those who hear His voice and follow Him belong to Him and will possess salvation.
 - a. **(v. 24)** – they found Him and sought a straight answer.
 - b. **(vv. 25-27)** – Jesus has been giving them the answer, but they aren't believing because they aren't His sheep.
 - c. **(vv. 29-30)** – Jesus, again, makes Himself equal with God.
 - d. **(vv. 31-33)** – They understood this is what Jesus meant by His words, and charged Him with blasphemy **(cf. John 5:17-10)**.
 - e. Jesus then responds.
3. Jesus had given plain statements that were validated by miracles and they did not believe His claim to be the Son of God. Though the evidence was there, they rejected Jesus based on the claim itself – **(v. 33)** – it didn't matter how many miracles He performed.
4. Jesus shows their inconsistency with their own law in claiming Jesus committed a capital offense by the simple fact that He had called Himself the Son of God – **(vv. 34-36)**
 - a. **Psalm 82** – Concerning God's judgment of unjust judges – called gods (representatively – **"to whom the word of God came"**) – they sat in the seat of judgment wielding God's word.
 - b. Jesus' argument (syllogism):
 - i. Your law records God calling men appointed as judges "gods."
 - ii. The scripture cannot be broken.
 - iii. If God called those judges "gods," I am not blaspheming when I – one sanctified and sent into the world (eternal reference) by God – say "I am the Son of God."
 1. **NOTE: They were called "gods" by virtue of what God had sent them – "to whom the word of God came" – but Jesus is that very word incarnate – "sent into the world" by God.**
 - c. **NOTE: The pillar of this argument rests on the accepted notion that "the scripture cannot be broken."** If this is not true, Jesus' use of scripture is irrelevant.
 - d. **"The Scripture cannot be broken"** – i.e. it is the authority from God, and it stands true regardless of your acceptance or rejection of it. You cannot change it, undermine it, or affect it in any way. It is an immovable landmark.

- ii. **2 Timothy 2:12-13** – He cannot deny (contradict, go against) Himself.
 - b. **Psalm 19:7-9** – perfect, sure, right, pure, clean, true and righteous.
 - i. Its self-claim is wholeness, and harmony.
 - ii. It is not wrong and does not contradict itself.
 - c. **Proverbs 30:5-6** – God’s word is tried and true.
 - i. Pure – *šârap* – (1) to melt a metal, specially to purge gold or silver by fire, and to separate from dross; (2) metaph. To prove, to examine anyone. (Gesenius’ Hebrew-Chaldee Lexicon)
 - ii. **“Every word of God is tried” (ASV); “Every word of God proves true” (ESV); “Every word of God is tested” (NASB)**
 - iii. **Psalm 12:6** – purified seven times.
 - iv. Any test the Bible has ever been subjected to it has overcome.
 - d. Fulfilled prophecy confirms the inerrancy of scripture:
 - i. Most fundamental, yet potent is the death of Jesus.
 - ii. **Luke 24:25-27, 44-47** – disciples on road to Emmaus, apostles – shocked by Jesus’ death, but shown to be the prophecy throughout the ages.
- C. Relevance of Scripture
 - a. Some claim to believe in scripture as the word of God, but seek to “break” it by crying irrelevance.
 - i. EX: Paul’s writings reflect that of a time and culture which dishonored and devalued women – **1 Timothy 2:11-12**
 - 1. **(vv. 13-14)** – principle based on the beginning.
 - 2. Addressed to Timothy in Ephesus – known for the goddess Diana. (I.e. a culture which had great respect for women.)
 - ii. **1 Corinthians 14:37** – Paul’s writings are the commandments of the Lord.
 - b. Some suggest that because the text is ancient, it must be used selectively – take what suits our culture and time, because all else is outdated.
 - c. However, the fact that the scripture is inspired of God, and inerrant leads to an eternal relevance – it transcends time, culture, gender, race, etc.
 - d. **Isaiah 40:6-8** – where other matters fade, including man, God’s word stands forever.
- II. What does it demand? (Faith – acceptance, trust; and obedience)
 - A. Faith
 - a. **Romans 10:17** – the word of God incites faith.
 - b. What does that involve?
 - i. Nobility of character – **Acts 17:11**
 - 1. **“fair minded”** – noble.
 - 2. Why? – **“readiness”** – predisposition, i.e. a willingness to accept what is said if it is found true.
 - 3. They gave Paul a fair hearing, and were susceptible to the truth.

4. Contrary – **2 Thessalonians 2:9-12** – the amount of evidence and convicting power does not matter if the person doesn't love the truth.
- ii. The use of reason – **Acts 26:25**
 1. I.e. we sit in judgment on the evidence presented, and determine with honesty whether its proposition is reasonable.
 2. **John 20:29-31** – Thomas believed because he saw. We believe because the evidence is recorded, and we see it is reasonable.
- c. Biblical faith, however, involves acting on such conviction – **James 2:14, 18** – faith and works are inseparable.
 - i. Such works, however, truly reflect what the Greek word, *pistis*, more accurately embodies.
 - ii. Not simply belief, but trust – **Proverbs 3:5-8**
 - iii. Trust involves:
 1. Accepting God at His word – **Luke 5:4-5**
 2. Letting God be true – **Romans 3:4**
 3. Not replying against God – **Romans 9:20-21**
 4. Obedience →

B. Obedience

- a. Those who claim to believe scripture, and understand it as something special, but who seek to undermine it through various objections are no different than – **Luke 6:46**
- b. If scripture is God's word, then failing to do what it says at any and all times is disobeying God.
- c. Scripture demands complete subservency to its message – **Romans 6:17-18** – slaves of righteousness.
 - i. **2 Corinthians 10:5** – every thought captive.
- d. **1 Thessalonians 2:13** – received as word of God, effectively works in you.
- e. **Romans 1:5** – the faith scripture seeks to incite is obedient.
- f. If, as Jesus said, "the scripture cannot be broken," then one must be careful to obey it in all areas. For, the only alternative outcome is not the breaking of scripture, but being broken by it.

III. What does it imply?

A. The Scripture Fulfills What God Intends for It

- a. Where flesh fades and fails but God's word is powerful and abides – **Isaiah 40:6-8**
 - i. Quoted by Peter – **1 Peter 1:22-25** – born of incorruptible seed.
 1. **(vv. 3-5)** – born into an incorruptible inheritance, kept by faith.
 2. God's word accomplishes transforming us by faith into the image of the incorruptible Christ, making us ready for the final transformation to be like Him. **(cf. 1 John 3:1-3)**

- ii. Following God’s word works.
- b. When God sends His word forth it does its job – **Isaiah 55:6-13**
- B. The Scripture Destroys Those Who Challenge It
 - a. **Psalm 118:22-24** – speaking of Jesus, it was prophesied that He would be rejected, but that He would still take His rightful place and rule.
 - b. **1 Peter 2:6-8** – He becomes the chief cornerstone despite rejection, and ends up as stone of stumbling for those who rejected Him.
 - c. An explanation of a parable of Jesus makes the image all the more powerful – Parable of the wicked vinedressers.
 - i. Landowner sent servants, and they killed them; sent more, and did the same; sent his son, they killed him.
 - ii. **Matthew 21:40-44** – quoting Psalm 118:22-23, Jesus explains they rejected Him, but He would be the cornerstone nonetheless, and they would be destroyed by Him.
 - iii. I.e. their challenge of God’s will did not just fail in its objective to thwart it, but it backfired on them and destroyed them.
 - d. The same occurs when anyone attempts to undermine God’s will, and get away with it.
 - i. They will never succeed in altering or destroying God’s will on ANY matter.
 - ii. They will only ensure their own destruction, for God’s word will judge them in the end – **John 12:48**
- C. Because “the scripture cannot be broken” it is best to believe it, and fall in line with it. The only alternative is to be broken by it and fail to stand in judgment.

Conclusion

1. Jesus based His argument in John 10 on the fundamental notion that scripture is of divine origin, and therefore cannot be altered.
2. We must have the same understanding of scripture, and act accordingly.
3. God’s word is not our playground, but an eternal and unalterable standard by which we will be judged in the end.
4. If we place our trust in God by adhering to it, and allowing it to transform us we will receive eternal life.
5. If we are so careless to go against it we will be destroyed in the end.