

**Reformation Fellowship Notes • Spring 2014**  
**Teacher: Jack Crabtree**  
**A Case for Biblical Inerrancy**  
**Handout #2**

**I. Explore the meaning of John 10:22-33:**

- A. Clearly, the issue in this passage is Jesus' messiahship. Is Jesus the "Christ"? (10:24)
- B. Jesus points to his miracles (his "works") as the evidence that he is the Christ. (10:25)
- C. Then he points out that people who do not recognize that he is the Messiah are those who do not belong to him. They are not "of his sheep." (10:26)
  - 1. This is an allusion back to the earlier teaching that John had recounted in 10:1-16.
- D. Anyone who does belong to Jesus as one of his sheep will "hear his voice" and will "follow him." These are the ones whom Jesus has chosen ("known"), and Jesus will grant eternal Life to them. Furthermore, no one will be able to snatch such a person "out of Jesus' hand." That is, no one will be able to prevent such a person from being granted the eternal Life that Jesus purposes to grant to those whom he "knows," those who belong to him as his sheep. (10:27-28)
- E. The reason no one can "snatch them out of Jesus' hand" is because God, who is greater than all, has given such ones to Jesus, and no one can snatch them out of God's hand. (10:29)
- F. "I and the Father are one" (10:30) = I am the Christ, the Messiah (see 10:25-26).
  - 1. This statement is returning to repeat emphatically what he said in 10:25 and to answer directly the question asked in 10:24.
  - 2. This is NOT the Nicene creedal answer: I am the second person of the divine triune godhead.
    - a) That would have been completely incomprehensible to the Jews he is speaking to.
    - b) It would not have answered their question. (They are not asking whether he is God; they are asking whether he is the Messiah.)
      - (1) Being the Messiah speaks to his role in history and Gods purposes, not to his ontological essence.
    - c) Whether one accepts the Trinitarian doctrine or not, his status as part of the godhead is not what Jesus is speaking to in this statement.

- G. The Jews threaten to stone him for blasphemy because, even though he is an ordinary, mortal human being, he is claiming to be the Messiah. (10:31–33)
  - 1. “You, being a mere man, make yourself out to be God.” (10:33) The issue with these particular opponents of Jesus is whether an ordinary, mortal human being can possibly perform the historical role of being the embodiment of God on earth (that is, of being the Messiah). Apparently, these particular opponents of Jesus have developed a view that when Messiah comes, he will be some sort of super-human (angelic?) being.
    - a) There was no one, single Jewish view in the time of Jesus with regard to the characters, times, and events of the Messiah’s coming. There was a wide range of different views.
- H. The issue at hand: Can an ordinary, mortal human being be the Messiah, the Son of God?

## **II. Explore the meaning of Psalm 82:**

- A. This appears to be the description of a dream or vision. Perhaps it is just a literary construction of an unrealistic scene for didactic purposes.
- B. The scene is Yahweh appearing before an assembly of several generations of Davidic kings over Israel.
- C. Yahweh rebukes them for not ruling in accord with justice, compassion, and righteousness.
- D. They were appointed to be the “Son of God,” the embodiment of Yahweh’s perfectly righteous rule, but they have perverted their authority by ruling unjustly and unrighteously.
- E. Accordingly, even though they were appointed to be the Son of God, they will be judged with death just like any other corrupt ruler on the earth.

## **III. Explore the meaning of John 10:34-39:**

- A. Jesus cites one assertion of Psalm 82. He makes the following argument: If God grants the title of “Messiah” to ordinary mortal human beings in Psalm 82 (and this assertion is contained within Scripture), then why do you consider it blasphemy for me to claim to be the Messiah simply because I am an ordinary, mortal human being? (10:34–36)
  - 1. Note that the title “Son of God” is an equivalent of the title “Messiah.”
- B. Even if you don’t want to take my word for it, you should believe that I am the Messiah on the basis of the miraculous works that occur in connection with me. The miraculous works should demonstrate to you that God is behind me, and I am doing the work of the Father. (10:37–38)

**IV. Objections to above interpretation:**

- A. Isn't Jesus being "one with God" a clear statement of his deity, not his messiahship? (10:30, 33)
- B. Doesn't the charge of blasphemy against him clearly mean that he was calling himself divine? (10:33)
- C. Doesn't the claim "the Father is in me" and "I am in the Father" mean that Jesus is claiming to be God? (10:38)

**V. Question that is of direct relevance to the issue at hand: What does Jesus mean, "And the Scripture cannot be broken?" (10:35)**

- A. To determine what it means, we need to determine why he bothers to add it here.