

John 10:27–42

Jesus Claims Equality with God Again Pt 2 Responses to the Claim of Christ

John 10:27–42 (NKJV)

²⁷ My sheep hear My voice, and I know them, and they follow Me. ²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. ³⁰ I and My Father are one."

³¹ Then the Jews took up stones again to stone Him.

³² Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

³³ The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

³⁴ Jesus answered them, "Is it not written in your law, message: '*I said, "You are gods"'*?' ³⁵ If He called them gods, to whom the word of God came (and the Scripture cannot be broken), ³⁶ do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?' ³⁷ If I do not do the works of My Father, do not believe Me; ³⁸ but if I do, though you do not believe Me,

believe the works, that you may know and believe that the Father *is in Me, and I in Him.*”³⁹ Therefore they sought again to seize Him, but He escaped out of their hand.

⁴⁰ And He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed. ⁴¹ Then many came to Him and said, “John performed no sign, but all the things that John spoke about this Man were true.” ⁴² And many believed in Him there.

Introduction

Which is the correct answer ?

- _____ A. Jesus Christ was a FAKE
- _____ B. Jesus Christ was a LUNATIC
- _____ C. Jesus Christ was a FRAUD
- _____ D. Jesus Christ was a MYTH
- _____ E. Jesus Christ is GOD

How you answer this question and whether or not it is just an academic answer or one that originates out of a heart of belief, will determine your eternal destiny.

It is not a minor issue as to whether Jesus is who he claims to be. It affects every doctrine of the Bible.

There is not one word or letter of the Bible that is not affected by the claims of Christ.

Every Church stands or falls on the commitment to the central truths about Christ

No one is saved and life is meaningless if Christ is not who he claimed to be.

Steven Cha wrote,

“The deity of Jesus Christ is one of the most important doctrines of the Christian faith. It is the foundation and the basis for the gospel message and what distinguishes Christianity from all other religions in the world. No other religious or philosophical figure claimed to be God, whether in the form of only God or dual nature of God-man. Failure to believe in the divinity of Jesus Christ leads to a major misunderstanding of Christianity, and constitutes a belief in another gospel altogether.”

The first reason why the doctrine of Christ’s deity is important is that it authenticates the inspiration and authority of Scripture

The second reason that Christ’s deity is of importance to the Christian faith is that it informs believers of the true nature of the Godhead and of proper worship

The third reason that Christ’s deity is important to the Christian faith is that it is the basis for a believer’s eternal salvation.

Review

Lesson

- I. The Claim
- II. The Consequences
- III. The Confirmation
- IV. The Conclusion

I. The Claim

²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. ³⁰ I and My Father are one."

³⁰ I and My Father are one."

ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.

I and the Father one, we are (PAI)

1. We need to understand the essential nature of the Claim “Diety
2. We need to understand the Immediate Implications of the the Claim. “Trinity”

33 The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.”

II. The Consequence

We see 1st Response **Unbelief**

31 Then the Jews took up stones again to stone Him.

32 Jesus answered them, “Many good works I have shown you from My Father. For which of those works do you stone Me?”

33 The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.

31 Then the Jews took up stones **again** to stone Him.

John 5:18 (NKJV)

18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

John 7:1 (NKJV)

7 After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him.

John 8:59 (NKJV)

59 Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

Incensed by what they accurately and unmistakably perceived as another blasphemous claim to deity by Jesus, **the Jews**, self-righteously exploding in a fit of passion, **picked up stones again to stone Him**—the fourth time in John’s gospel that they had attempted to kill Him (5:16–18; 7:1; 8:59). Though the Romans had withheld the right of capital punishment from the Jews (18:31), this angry lynch mob was ready to take matters into its own hands.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 443). Chicago: Moody Press.

32 Jesus answered them, “**Many good works I have shown you from My Father. For which of those works do you stone Me?**”

Showing majestic calm in the face of His opponents’ murderous rage, Jesus asked them pointedly, “**I showed you many good** (the adjective *kalos* means “noble,” “excellent,” or “beautiful”) **works from the Father; for which of them are you stoning Me?**” The Lord did not soften or withdraw His claim to

be equal with God. Instead, He forced them to face and deal with His miraculous good works done at the direction of **the Father** (cf. 5:19–23). Those works offered visible, tangible, and inescapable proof of His oneness with God (cf. 5:36), and thus proved that He was not a blasphemer, as, in fact, His opponents were. The Lord’s question also put the Jewish leaders in the awkward position of opposing the very public and popular good things He had done in healing the sick, feeding the hungry, liberating the demon-possessed, and even raising the dead (cf. Luke 7:14–15; 8:52–56; John 11).

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 444). Chicago: Moody Press.

33 The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.

But the enraged **Jews** were not deterred by any miracles. Unlike the formerly blind man, who had drawn the proper conclusion from Jesus’ miraculous deeds (cf. 9:33), the angry mob simply brushed His works aside. They **answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.”** As noted above, the signs Jesus’ performed demonstrated His oneness with the Father, and proved that He was not guilty of

blasphemy. But the Lord's appeal to His mighty works was lost on those in the crowd. Their minds were made up, and their love of sin held them captive to Satan, death, and judgment

MacArthur, J. F., Jr. (2006). *John 1-11* (p. 444). Chicago: Moody Press.

Leviticus 24:16 (NKJV)

¹⁶ And whoever blasphemes the name of the Lord shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name *of the Lord*, he shall be put to death.

In contrast to those who deny that Christ ever actually claimed to be God, the hostile Jews understood perfectly that He was saying exactly that.

But they refused to consider the possibility that His claim might be true. In their minds, Jesus was guilty of the ultimate act of blasphemy because, as they told Him, **“You, being a man, make Yourself out to be God.”** As was the case with Jesus' earlier claims to deity, their ultimate reaction was a plot to kill Him (5:16–18; 8:58–59). Ironically, their charge of blasphemy was the reverse of the truth. Far from being a mere man who was arrogantly promoting himself as God, Jesus was in fact almighty God who had selflessly humbled Himself in becoming a man to die for the world (1:14; cf. Phil. 2:5–11).

MacArthur, J. F., Jr. (2006). *John 1-11* (p. 444). Chicago: Moody Press.

III. The Confirmation

³⁴ Jesus answered them, “Is it not 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),

³⁶ do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?”

³⁷ If I do not do the works of My Father, do not believe Me;

³⁸ but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father *is* in Me, and I in Him.”

1. The Reference
2. The Reasoning
3. The Rational

1. The Reference

34 Jesus answered them, “Is it not 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),

Our Lord used Psalm 82:6 to refute their accusation and halt their actions.

Psalm 82:1 (NKJV)

1 God stands in the congregation of the mighty;
He judges among the gods.

2 How long will you judge unjustly,
And show partiality to the wicked?

Selah

3 Defend the poor and fatherless;
Do justice to the afflicted and needy.

4 Deliver the poor and needy;
Free *them* from the hand of the wicked.

5 They do not know, nor do they understand;
They walk about in darkness;
All the foundations of the earth are unstable.

6 I said, “*You are gods*,
And all of you *are* children of the Most High.

7 But you shall die like men,
And fall like one of the princes.”

⁸ Arise, O God, judge the earth;
For You shall inherit all nations.

The picture in Psalm 82 is that of a court, where God has assembled the judges of the earth, to warn them that they too will one day be judged. The Hebrew word *elohim* can be translated as “god” or as “judges,” as in Exodus 21:6 and 22:8–9.

Exodus 21:6 (NKJV)

⁶ then his master shall bring him to the *judges*. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

Exodus 22:8–9 (NKJV)

⁸ If the thief is not found, then the master of the house shall be brought to the judges *to see* whether he has put his hand into his neighbor’s goods.

⁹ “For any kind of trespass, *whether it concerns* an ox, a donkey, a sheep, or clothing, *or* for any kind of lost thing which *another* claims to be his, the cause of both parties shall come before the judges; *and* whomever the judges condemn shall pay double to his neighbor.

It is also one of the Old Testament names for God. The Jewish rulers certainly knew their own language and they knew that Jesus was speaking the truth.

ersbe, W. W. (1996). *The Bible exposition commentary*: (Vol. 1, p. 333). Wheaton, IL: Victor Books.

If he called them gods (εἰ ἐκείνους εἶπεν θεους [*ei ekeinous eipen theous*]). Condition of first class, assumed as true. The conclusion (verse 36) is ὑμεῖς λεγετε [*humeis legete*]; (**Do ye say?**). As Jews (and rabbis) they are shut out from charging Jesus with blasphemy because of this usage in the O. T. It is a complete *ad hominem* argument. To be sure, it is in Psa. 82:6 a lower use of the term θεος [*theos*], but Jesus did not call himself “Son of Jahweh,” but “υἱος θεου [*huios theou*]” which can mean only “Son of *Elohim* [’*ēlōhîm*; אֱלֹהִים].” It must not be argued, as some modern men do, that Jesus thus disclaims his own deity. He does nothing of the kind. He is simply stopping the mouths of the rabbis from the charge of blasphemy and he does it effectually.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 10:35). Nashville, TN: Broadman Press.

Important note

34 Jesus answered them, “Is it not written in your law,
35 If He called them gods, to whom the word of God came (and the Scripture cannot be broken),

Jesus places the OT Law on the equal Ground as
 Divine inspired Scripture

He notes that what God says has been given the
 Them i.e. “your law”
 and he notes that it cannot be broken or “loosened”

luó: to loose, to release, to dissolve

Original Word: λύω

Transliteration: luó

Definition: (a) I loose, untie, release, (b) met: I break, destroy, set at naught, contravene; I break up a meeting, annul.

3089 *lýō* – properly, loose (unleash) let go; release (unbind) so something no longer holds together; (figuratively) release what has been held back (like Christ "releasing" the seven seals in the scroll in *Revelation*).

2. The Reasoning

³⁴ Jesus answered them, “Is it not 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)

³⁶ do you say of Him whom the Father **sanctified** and **sent** into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?

1. the Father sanctified

sanctified

Tense: Aorist

Mood: Indicative

Voice: Active

Definition: I make holy, treat as holy, set apart as holy, sanctify, hallow, purify.

Cognate: 37 *hagiázō* (from 40 /*hágios*, "holy") – to regard as special (sacred), i.e. *holy* ("set apart"), *sanctify*. See 40 (*hagios*).

[37 (*hagiázō*) means "to make holy, consecrate, sanctify; to dedicate, separate" (*Abbott-Smith*).]

2. The Father Sent into the world

Sent

apostéllō (from 575 /*apó*, "away from" and 4724 /*stéllō*, "send") – properly, send away, i.e. *commission*; (passive) "*sent on a defined mission by a superior*."

As an *intensification* of 4724 /*stéllō* ("send"), 649 (*apostéllō*) focuses back to *the source* (the one sending), strongly connecting *the sender to the one sent* (His mission).

The Reasoning is

1. If Ungodly, unjust judges are called gods in OT

because the Word of God came to them and they represented the Word of God to the people

2. How much more can I, having been set apart, holy by God the Father and sent from Heaven to earth be called the Son of God.

He not only distracts them from the initial attempt to kill him, BUT ramps it up a notch in claiming to Be God

To say he is

- 1 The Sanctified of God
2. The Sent One of God
- 3 The Son of God

To say he is the Son is to say again that He is one with the Father.

Essence is the issue.

Not stressing 2 persons as he is one in essence.

Not generating from God, But God in essence

John 5:18–23 (NKJV)

¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

“Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.” ²⁰ For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may

marvel. ²¹For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.

²²For the Father judges no one, but has committed all judgment to the Son, ²³that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

John 5:24–27 (NKJV)

²⁴“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. ²⁵Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. ²⁶For as the Father has life in Himself, so He has granted the Son to have life in Himself,

3. The Rational

³⁷ If I do not do the works of My Father, do not believe Me;

³⁸ but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father *is* in Me, and I in Him.”

³⁷-If I do not do the works of My Father, do not believe Me;

If I do not (εἰ οὐ ποιῶ [*ei ou poiō*]). Condition of first class, assumed as true, with negative οὐ [*ou*], not εἰ μὴ [*ei mē*]=unless. **Believe me not** (μὴ πιστεύετε μοι [*mē pisteuete moi*]). Prohibition with μὴ [*mē*] and the present active imperative. Either “cease believing me” or “do not have the habit of believing me.”

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 10:37). Nashville, TN: Broadman Press.

do not believe Me;

Tense: Present

Mood: Imperative

Voice: Active

38 **but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father *is* in Me, and I in Him.”**

But if I do (εἰ δε ποιῶ [*ei de poiō*]). Condition again of the first class, assumed as true, but with the opposite results.

Though ye believe not me (καὶ ἐμοὶ μὴ πιστεύητε [*kan emoi mē pisteuēte*]). Condition now of third class, undetermined (but with prospect), “Even if you keep on (present active subjunctive of πιστεῦο [*pisteuo*]) not believing me.” **Believe the works** (τοῖς ἔργοις πιστεύετε [*tois ergois pisteuete*]). These stand irrefutable. The claims, character, words, and works of Jesus challenge the world today as then

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 10:38). Nashville, TN: Broadman Press.

believe the works,

Tense: Present

Mood: Imperative
Voice: Active

v.38 **that you may know and believe**

Some manuscripts have know and know
 others have know and believe

know - Aorist

believe -Present tense

³⁸ but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him."

John 14:10–11 (NKJV)

¹⁰ Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works. ¹¹ Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

John 15:22–24 (NKJV)

²² If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

²³ He who hates Me hates My Father also. ²⁴ If I had not done among them the works which no one else did,

they would have no sin; but now they have seen and also hated both Me and My Father.

IV.The Conclusion

39 Therefore they sought again to seize Him, but He escaped out of their hand.

40 And He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed.

41 Then many came to Him and said, “John performed no sign, but all the things that John spoke about this Man were true.”

42 And many believed in Him there.

2 Responses to the claims of Christ

1 Unbelief and Rejection

2. Belief and Reception

1 Unbelief and Rejection

39 Therefore they sought again to seize Him, but He escaped out of their hand.

they sought

Tense: Imperfect

Mood: Indicative

Voice: Active

John 7:30 (NKJV)

³⁰ Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.

John 7:44 (NKJV)

⁴⁴ Now some of them wanted to take Him, but no one laid hands on Him.

Luke 4:28–30 (NKJV)

²⁸ So all those in the synagogue, when they heard these things, were filled with wrath, ²⁹ and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. ³⁰ Then passing through the midst of them, He went His way.

This blindness and unbelief is irrational

This is why men can look at the beauty and complexity of creation and conclude God does not exist

Thats not rational

This is why men and look at the Grand Canyon and conclude that a small river carved it over millions of years, and see that fossils buried in rock layers laid down by water all over the earth, including on the tops of mountains and and conclude that a evolution produced it all.

Thats not rational

This is why men can look at a baby forming in the womb and see its hands and feet and face and conclude it is not a life and kill it

Thats not rational

This is why men and see the obvious God made genders, Male and female and say it aint so.

Thats not rational

This is why men can say that the 10s of thousands of manuscripts that verify the authenticity and accuracy of the of the Bible more than any other document in the history of the planet and Deny it and say is isn't true

Thats not Rational

That why men can see Christ perform hundreds of miracles, resurrecting the dead and healing the sick and blind and feeding thousands at time thru the act of creation and deny it and remain in unbelief

Thats not Rational

Its not Rational but it is natural

1 Corinthians 2:14 (NKJV)

¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

John 3:19–20 (NKJV)

¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

2. Belief and Reception

⁴⁰ And He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed.

⁴¹ Then many came to Him and said, “John performed no sign, but all the things that John spoke about this Man were true.”

⁴² And many believed in Him there.

10:40. In the light of the rising attacks (*cf.* 5:18; 7:30; 8:37, 59; 10:31), Jesus *went back across the Jordan*, to the east side, away from Jerusalem and Judea, *to the place where John had been baptizing in the early days.* If the reasoning set out in the notes on 1:28 is correct, the reference is not to Perea, but to Batanea, in the tetrarchy of Philip, in the north-east. The symbolism is

palpable. John the Baptist had prepared the way for the beginning of Jesus' public ministry, and now that public ministry is drawing to a close, while the Baptist's ministry is reviewed once more (vv. 41–42). For the theological symbolism, *cf.* notes on 1:28.

Carson, D. A. (1991). *The Gospel according to John* (p. 400). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This passage sums up this passage the and gospel of John so far....

John 1:10–13 (NKJV)

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and His own did not receive Him.

¹² But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Have you responded personally to our Lord's three great declarations recorded in this chapter?

He is the Door. Have you "entered in" by faith so that you are saved?

He is the Good Shepherd. Have you heard His voice and trusted Him? After all, He laid down His life for you!

He is the Son of God. Do you believe that? Have you given yourself to Him and received eternal life?

Remember His stern warning: “If ye believe not that I am He, ye shall die in your sins” (John 8:24).

Wiersbe, W. W. (1996). [The Bible exposition commentary](#) (Vol. 1, p. 333). Wheaton, IL: Victor Books.