

**John 10:22-42**  
**(Psalm 1; Galatians 5:13-25)**  
**“I and the Father Are One”**

**Introduction**

Jesus does it again – he refuses to be sensitive and accommodating to religious people. He is so very gentle with the broken, the outcasts and sinners. But with the religious, with those who consider themselves righteous, he is confrontational and direct. They ask Jesus for a plain and simple answer to their question, “Are you the Messiah?” and he gives them more than they ask: “I told you, and you do not believe ... My sheep hear my voice, and I know them and they follow me. I give them eternal life, and they will never perish... My Father, who has given them to me, is greater than all.” And then the clincher: “I and the Father are one” (10:24-30).

Jesus never leaves us a way out. He is always pressing us either to receive him as Lord, follow him and worship him, or reject him, run from him, even try to get rid of him. To the degree that we really understand Jesus’ words, we will either be for him or against him, his disciples or his enemies. He is either everything he claimed to be, or is utterly unworthy of our attention or respect. Here, Jesus cites two things that validate his claim to be one with the Father: first, the fact that his life and ministry are completely shaped by God’s Word – thus, he always cites Scripture to refute his accusers – and second, the fact that his words and deeds are an expression of the will of God.

We should note this morning that, as incredible as is Jesus’ claim to be one with God, even more incredible is the relationship that he offers to us, his disciples. On the night before his crucifixion, Jesus prayed: “that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you sent me... that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know the you sent me and loved them even as you love me” (17:21-23).

How can I know whether or not this high priestly prayer that Jesus offered on our behalf is being answered in my life? Simply by asking the same two questions of ourselves that Jesus invited his accusers to ask in judging his life and ministry: Namely, is my soul being shaped by God’s Word so that my thoughts and desires are for God’s kingdom and righteousness? And, is my life – are my words and deeds – an expression of God’s will, so that I can increasingly say, “If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father” (10:37&38). Granting the uniqueness of Jesus as Messiah, Savior and Lord, we must never forget the extraordinary relationship given to us, his disciples, as our inheritance, by virtue of what the apostle Paul referred to as our union with Christ, and thus our adoption as sons and daughters of God. So let’s ask these questions of ourselves.

## **Body**

### **1. Is my soul being shaped and recreated by God's Word (10:34&35)?**

- Is my heart being transformed by my meditation on God's Word?
- Is my world-view being transformed as I meditate on the surrounding culture in the light of God's Word?

### **2. Is my life – are my words and deeds – an expression of God's will (10:37)?**

- Do my words increasingly express those things most on God's heart?
- Do my deeds give flesh to God's will?

## **Conclusion**

Jesus was able ultimately to answer his critics with the quality of his life and work. If they accused him of not being the one whom he claimed to be, he could answer with the reality of his life – a life lived to the honor and glory of God alone, and for the good of the broken and disenfranchised. In other words, Jesus came, as he himself put it, “not to be served but to serve, and to give his life as a ransom for many” (Matthew 20:28).

What about us? We have been invited into union with the living God through his Son, Jesus. He invites us to break with the old life – the life that gave occasional thrills and pleasures, but whose pleasures were fleeting and always gave way to sadness, emptiness and cynicism – and to embrace the new life he offers, a life of self-sacrifice, the joy of living for something bigger than ourselves, of offering ourselves in the service of the King of Life, of pouring out our lives so that the broken may be made whole, that the blind may see, the lame may leap for joy, the creation be restored.

What of you today? Do you want to go on as you have, or do you want to invest your life in the only thing that is imperishable, undefiled and unfading? If only a few of us began to be remade, to be refashioned by God's Word and empowered by his Holy Spirit, if we began to give ourselves in loving service to the world around us, how soon we would see here what Christians in other parts of the world are experiencing of the presence of God, the power of the age to come, and the healing of the nations. May God raise up from this very room those who will give themselves afresh to his deepest purposes for human history: the salvation of his people, and the renovation of his creation.