**Jesus is One with The Father**

***22****At that time the Feast of Dedication took place at Jerusalem. It was winter,****23****and Jesus was walking in the temple, in the colonnade of Solomon.****24****So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.”****25****Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name bear witness about me,****26****but you do not believe because you are not among my sheep.****27****My sheep hear my voice, and I know them, and they follow me.****28****I give them eternal life, and they will never perish, and no one will 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 the Father's hand.****30****I and the Father are one.” (John 10:22-30)*

 Jesus’ identity is the most important reality to recognize, from which flows our own identity and life-trajectory. Greetings dear ones as we celebrate both Father’s Day today as well as Trinity Sunday. Whether it is we Presbyterians, or Lutherans, Roman Catholics, Reformed, Congregational churches or Methodists, we all devote this Sunday after Pentecost to the Trinity. We give thanks to God our Father for His fatherhood and for granting our families to have fathers. May God give strength to all fathers so that they can lead and defend their families by their God given leadership call. Today’s sermon topic is the unity between God the Father and the Son, which we find briefly touched upon in John 10. Let’s take a look at the latter in a bit more detail…

 The Father and Jesus are one – our task is to understand, to believe and to live that truth out. In the beginning of chapter 10, Jesus spoke more about the sheep – that is, his followers. However, now he began to reference himself more, since the main issue at hand was his adversaries’ questioning of His identity and intentions. They wanted to understand as to who Jesus was, and how He was going to deal with them and the political establishment. This was so that they would know how to advance their agenda regarding Him. They were wondering whether they’d be able to use Him to free themselves from Roman political oppression, or in the case that the latter didn’t happen, how to remove Him from the public sphere.

On the other hand, Jesus continued both to give very clear answers to their questions as well as to avoid muddying the political waters with controversial rhetoric. He knew their political craftiness and did not want to fall into those traps. He knew the games of the religious leadership quite well – and He continued to declare His identity as Lord and God to them in picturesque, metaphorical and theological ways. He would answer them both directly and indirectly, but distinctly in His own way. He was already proving to them who He was by the miracles. He was the Good Shepherd that knew the sheep and defended them. He had authority and power to defend them perfectly, and no one could snatch them away from His hand. Why? It is because the Father had given Him that authority to keep them by strengthening Him. Therefore, the Father and the Son were one in their work. As a matter of fact, they were so united in their actions that their persons and deeds were one. If we read the entire Gospel, however, we would see that John does not, in fact, reference simple unity in works for God here. Rather, he was also hinting that this unity was one of essence, though without erasing the uniqueness between the Father and the Son. They were indeed one, despite the fact that they were different Persons of the Godhead.

For example, when a team wins a championship, we don’t say that this or that player won it. We say, for example, that Spain or Brazil won the soccer championship. Or, if there is a group effort in church for a program, we don’t say that this or that one did well to the expense of the others; rather, we say, “Look how nice this program was that the church put on.” The latter expresses a unity that does not differentiate between the members. Thus, we sometimes say, “God is good,” when we might be referencing the work of the Holy Spirit – but since the three are one, we may not specify which person of the Holy Trinity we mean. Here in this passage, there is a strong unity. Jesus is so united to the Father that if He says that He gives eternal life, then it means that the Father also gives eternal life. Both the Father and the Son have the same authority to protect the believers.

In our case, as a church, our calling is to be like the Lord Jesus, seeing His close relationship to God the Father. When we believe in Jesus and understand that He and the Father are able to do the same works and that everything to do pertaining us is within the ability of the Savior, then we can cultivate that same unity both with the Father and each other as one body. That unity happens when all of us are living for Jesus, gathering in Him, and keeping our spiritual lives strong as He did.

Let’s be careful that we not allow our own personal agendas, preferences and especially shortcomings to become obstacles to the greater unity of our church. Otherwise, we would have to start things from the beginning and begin to speak about initial repentance, coming to Christ for the first time, because division, factions, darkness and evil deeds are not from God.

The Father and Jesus are one - our task is to understand, to believe and to live that truth out. Jesus’ identity is the most important reality to recognize, from which flows our own identity and life-trajectory. May God give us that we remain united to the Father, so that our collective union as a church remains pleasing to Him. God Bless you, and especially our fathers today. Amen.