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**Series: The Gospel of John**  
**Message: Blasphemy**

**Transcribed Message**  
**March 8, 2026**  
**John 10:30-42**

Sometimes, I think, we believe that if we had been living in the first century, and if we had heard Jesus teach, and if we had seen Jesus do the miracles that He performed, that we would have been more likely to have believed and responded than many that we see on the pages of Scripture in the first century. We would have seen Jesus do these miraculous things. We would have heard these amazing teachings, and our faith would have somehow been greater or stronger than what we read in the gospel of John. But of course, the reality is that we're overlooking the fundamental fact, the fundamental issue of the condition of the human heart. And we are very much, the Scriptures say, like the people that are all through the pages of Scripture. And we need that same work of God's Spirit in our life too when we hear God's Word, and when we read of the miraculous things that God has done, that our hearts are open to that truth as well.

It reminds me of Jesus walking on the road after the resurrection with those two disciples on the road to Emmaus. And you remember, they're downcast, and they're depressed, and they're discouraged, and they're without hope, because they said to this stranger they're walking with, yeah, man, we thought he was a great prophet. We thought he could be the one. But no, he died, and yeah, we heard something about a resurrection, but ... and then remember Jesus said to them, oh, you foolish and slow to believe. And then He opened to them the Scriptures, all the Old Testament, and He revealed to them how it was that the Messiah would come and would have to suffer and die and would be raised again.

So, let's go back to John chapter 10 for this last time, because we wrap up the 10<sup>th</sup> chapter this morning. It's a fascinating group of verses, and I tell you at the front end, it's going to require that we put on our theological thinking caps, even maybe more so than we normally do, because I remind you again that we are all theologians. It is just some of us

are better theologians than others. It's simply a matter of applying ourselves to the study and the realization of what God has said in His Word. We want to see this morning regarding the Bible, that this is the infallible Word of God, the inerrant Word of God. It is because this is the exact same view that the Lord Jesus Christ had towards Scripture. When someone says to us, why do you believe that the Bible is the Word of God? We can confidently answer we believe the Bible is the Word of God because that was the very view that the Lord Jesus Christ Himself expressed, and we're going to see that this morning even though the context and the verses are a bit challenging, but I know we will press through.

Here's a summary of this 10<sup>th</sup> chapter. We wrap up this amazing chapter in which we have one of the richest metaphors in all the Bible. We've talked about this repeatedly over these weeks, this picture of Jesus as the shepherd, and not just the shepherd but of course the good shepherd, the good shepherd who lays down His life for the sheep. Thankfully we haven't spent any time talking about the qualities or the lack of qualities of sheep. We just have left that there, right? But we know that sheep were maybe not the most gifted of all of God's creative animals, but all that to say Jesus is presented to us as the good shepherd, the great shepherd, and the chief shepherd. It's just this beautiful metaphor and all the different analogies and pictures that go with that.

Secondly, chapter 10 is the last of the public discourses of our Lord. Here we are halfway through the Gospel of John, and we come to the last public teaching ministry of our Lord. The lasting impression that Jesus gives, as we just said, is presenting Himself as the good shepherd. That's the last the people in a public setting would hear from the Lord Jesus by way of teaching.

And then thirdly, you know, the result of believing. This is the crux of what we looked at last week and all through the Gospel of John is that God gives us the gift of life that is forever. The beauty of John's Gospel, and He told us that or He will tell us that in the 20<sup>th</sup> chapter, right? I'm writing these things that you might believe that Jesus is the Christ, the Son of God, and believing that you might have life in His name. It's not just any kind of life. It's both an abundant life and it's a forever life.

We have before us in John 10, as we said last week, probably the strongest central passage in all the Bible on the doctrine of security of the believer. I just want to link that with this matter of the assurance of the believer, because these are two distinct doctrines even though they're very much connected to each other. Let's just walk through what it is that we're speaking of. When we talk about the security of the believer, we're talking about something that is from God's perspective. God is the one who does this for us. That's why the whole of the 10<sup>th</sup> chapter is the focus on the Good Shepherd keeping us and not on what we're doing to hold on to Him.

But assurance is this matter from our perspective. Our salvation and how we see that and how we have come to understand that is now looking from our perspective. Security is an objective truth. It's unchanging. Whether you've ever heard of the doctrine of eternal security or not, it is a truth that is presented in the Scripture, and it is objective. It's unchanging, whereas the doctrine of assurance is the subjective side because, again, it's from our perspective. And our perspective changes. We have good days and we have not so good days. We lose an hour of sleep and we're not sure we're saved anymore by the end of the day. No, hopefully not. But then on the other side, we have God's promises, don't we? What is the basis of all of this? If this is from God's perspective, if it's objective and unchanging, then it must be based on something very solid and it absolutely is. It's based on God's promises to us. Assurance on the other side of that is believing God's promises. God has said it. Now, we have to take it to heart. We have to believe it. We have to claim it for ourselves and walk and step into that truth.

And then, as I said, security, is yours. Whether you believe it or not, whether you understand it or not, it is a doctrinal truth that the Scriptures put forward. And then assurance is, yeah, you know that you have it. That is believing what God has said and holding on to that truth and claiming it for oneself.

And then this last principle, just to round this out, the principle that guides the interpreter of Scripture. So, as we handle God's Word, one of the most important matters of how we handle and interpret Scripture, we always say, is context. But another one is, in light of this study, realizing that the less clear passages then need to be interpreted and

understood in light of the clear passages. Now, why do I say that? Because when we talk about the doctrine of security, somebody is certain to say, well, wait a minute, I can think of some verses that sound a lot like we're going to lose our salvation. I can think of a few verses that really call this whole truth into question. And so, what does the interpreter of Scripture do? Well, obviously, they look at the context, but they also remember when you come to a verse or a section of Scripture that isn't as clear, then you go back to the ones that are absolutely without question and very clear. And when Jesus says in John 10 that He has laid down His life for the sheep, and you are secure in His hand, and He's holding on to you, and you will never, ever perish, that's as clear as it can be.

When you come to a passage like 1 Corinthians 9, Paul gets to the end of that chapter, and he says, man, I hope when I get to the end of the race, I too haven't been a castaway. I hope I haven't been disqualified. And somebody says, whoa, whoa, the Apostle Paul is anxious about being disqualified at the end of his Christian life? Well, yes, that's exactly what he said, but he's not talking about salvation. He's talking about his walk with God in relation to reward and service. Hebrews has numerous warning passages, as they're called, and those warning passages are challenging to any interpreter of the Bible. If you start off with the clear understanding of what God has promised in the death of His Son, in giving to us a secure salvation, then those principles help guide you. So, all of that simply to say, security and assurance were hand-in-hand based on the promises of God and our believing what God has said about us.

So, let's look then this morning at who is Jesus? And it's kind of remarkable, isn't it? We're halfway through nearly the gospel of John, and the religious leaders are still asking the question, who is Jesus? John starts off his gospel and says, in the beginning was the Word, and the Word was with God, and the Word was God. We're still asking the question, who is Jesus? So, verse 30, we have an explanation, and verse 31, we have a response. So, let's begin verse 30 with the explanation, I and the Father are one. I and the Father are one, Jesus takes us again into the doctrine of the Trinity, into the doctrine of the Trinity.

Verse 29, He had told us that in addition to our being held in His hand, He says, and oh, by the way, don't forget, you're also being held by the Father's hand. So, Jesus

introduced again that thought right in this context before He says in verse 30, I and the Father are one. So, you have six strategic, powerful words in which Jesus says, I and the Father are one. Now, what Jesus did not mean in that statement is, I and the Father are one person. That would be to deny Trinitarian truth and doctrine. We know that that's not what Jesus meant because you look at the word "one", the pronoun "one", is in the neuter form, not the masculine.

Now, that's important. It's a technical point on some level, but it's important because if Jesus had used the masculine pronoun "one", it would have, in fact, said He and the Father are one person. He didn't say He and the Father are one person. They're not one person, are they? He puts it in the neuter form, and in the neuter form, He is acknowledging that God is one in three. One in three. There are three distinct persons. The Father and Son are distinct from each other. The neuter is not a reference to personhood. The neuter is in reference to purpose. It's in reference to unity. It's in reference to walking in harmony. Just think of how the Holy Spirit of God oversees and breathes out God's Word, even in the words of Jesus, picking instead of a masculine pronoun, He picks a neuter pronoun, so that we don't get confused in our understanding of this doctrine called the Trinity, because we don't want to be confused about the Trinity, do we? We'll get to that in a moment, right?

What difference does it make? What difference does it make? It's hugely important. We are Trinitarian in our faith because the Bible teaches that God is a triune God. Everything hinges regarding our doctrine of salvation on the doctrine of the Trinity, as do many, many other aspects of Christian doctrine. So, we are not tritheists. We do not believe that we have three gods that are competing and working in some way or cooperating even. We believe what the Bible says, that there is one God, but within that Godhead there are three persons. We know this to be very important because just take, for instance, what Jesus is talking about. He's talking about the doctrine of salvation, in effect, isn't He? The outcome of what God has done in giving us security.

But we can go back to just think through how does the Trinity impact the doctrine of salvation? So, God creates the world. He creates a perfect world. He puts Adam and Eve in

the garden and gives them one thing that they should not do, and they do it, right? And so now we have a broken world. We have a fallen world. We have a fallen humanity. We have a sinful humanity. And God has to come into this picture and bring about a rescue. So, who is going to accomplish that rescue? Well, it has to be God, but it also has to be a man. To rescue humanity, someone has to be man. To someone to achieve what is needing to be accomplished, they will have to be God. And so, there is then stepping forth within the doctrine of the Trinity, the Son saying in response to the Father, I will go. Jesus begins and embarks on this rescue mission, the second person of the Godhead.

But then that's not sufficient either because we need the Holy Spirit of God to come and open our eyes and our hearts and our minds to understand the very Word and the very Gospel. So, you see, if Jesus had said in this masculine pronoun, I and the Father are One, He would have been confusing the very truth that the Scriptures take great pains to lay out. There is God the Father, there is God the Son, there is God the Holy Spirit. And all of these are impactful. The Trinity says that God is one in substance, right? That's the what. That is God. God is one in substance. But He is three, theologians use this language, but He is three in subsistence. That's the who. So the what is God. The who, Father, Son, and Holy Spirit.

Now, it's perfectly okay when you come to the doctrine of the Trinity to say, this is incomprehensible. I can't wrap my head around what you just said, that God is one in substance, but three in subsistence. There's nothing else that connects or relates to that in our thinking in our world, is there? And that is true. But don't let the incomprehensibility on a human level of a doctrine of Scripture keep you from believing the truth of that doctrine. Because the doctrine of the Trinity, while to us is incomprehensible and we can get lost and our head can hurt quickly when we begin to dive into the doctrine of the Trinity, but it is essential to our Christian faith. There isn't any other worldview that puts forth anything comparable to the doctrine of the Trinity.

We are not falling for the errors that so many have that say that Jesus was just a man. That's Monarchianism. That's Arianism. That's Sabalianism. That's Jehovah Witness or Mormonism. They deny that Jesus is God. He came and He did good things and all that,

but He wasn't very God of very God. No, He was. We don't yield to modalism that says, okay, I understand that God is sometimes Father and sometimes He's the Son, and sometimes He manifests Himself as the Spirit. That's modalism. That's heresy. That's not what the Bible teaches. The Bible teaches that God is one in substance. That's the what. He is three in subsistence, that's the who. He's Father, He's Son, and Holy Spirit. The fact that we cannot comprehend an incomprehensible God should on some level be of comfort to us, right? If we could understand all of this, then God isn't nearly as big and as great as I think we want Him to be.

Look at the response in verse 31. The Jews picked up stones again to stone Him. I mean, this time even the religious leaders get it, right? They get it this time. Okay, Jesus, you're too clear. Remember last week, verse 24, hey, when are you going to finally step out and tell us who you are? Well now He does it, and they still get it backwards. They still get it backwards. They say, how is it that you being a man claim to be God? And it's just the opposite. He's God, and He's standing before them as a man. But they totally miss it.

Notice what Jesus does not do. What does He not do? He does not correct the record. He does not say, oh no, oh my goodness sakes, you have totally misunderstood. Did you think I was claiming to be God? Oh, I would never do that. No, of course He doesn't say that. He affirms it. He acknowledges it. When Paul, remember, on the island was bitten by the snake, and they thought he was a god, and they began to worship him, what did he do? He said, no, no, no, don't do that. When the angel appeared to John in the book of Revelation, and John was going to momentarily worship, the angel said, no, no, don't do that, I'm a creature like you. Jesus doesn't do that. He affirms it. He acknowledges it. He accepts it.

Look at the clarification and a response in verses 32 and 33. The clarification in verse 32, Jesus answered them, I have shown you many good works from the Father. For which of them are you going to stone me? And again, Jesus comes back and He focuses on works, doesn't He? Why does Jesus keep coming back and emphasizing His works? Are His works somehow more important than His words? Of course not.

But what His works are doing is they're revealing that He is in fact God. He's pointing continuously to His works because they are affirming the truth that He is the Messiah. I mean, who else can turn water to wine? Who else can feed 20,000 people with a few fish and a piece or two of bread? Who else can make a lame man walk? Who else could raise somebody from the dead? Who else can open the eyes of a blind man? Only God can do those things. Jesus keeps pushing them back to that.

Remember in Luke 5 when Jesus is in that home, and the friends of this lame man start cutting a hole in the roof. They cut a hole big enough to let him down in front of Jesus. And what's going on there? Again, the religious leaders, Jesus says, yeah, I kind of know what they're thinking, so I'm going to step into this. And remember in that exchange, it's like Jesus saying, what's easier for me to say? Your sins are forgiven or get up and walk. Which of those is easier to say? Well, if you've got a lame man in front of you, it's a whole lot easier to say your sins are forgiven. Anybody can say that. How would we know if their sins are forgiven other than the fact that a man can't forgive another man's sins, right? So, you can say those words all day long. But anybody that says your sins are forgiven, and oh, by the way, get up and walk. And then the guy gets up and walks. It's a declaration that this person is not who you thought he was. He's much more than that, right? He is very God of very God, and so that's what happens here.

Jesus, in effect, says, well, which of these miracles am I supposed to die for? Can you pick one out? And again, Jesus' focus is on the Father. See that? I have shown you many good works from the Father, right? This is a repeated refrain all the way through John chapter 10. There are 14 different times. If you take your ESV John journal and just go through chapter 10 and circle the word "Father", I think you're going to come up with 14. There's 14 times that Jesus refers to the Father. It's this continual refrain, I'm sent from the Father. I and the Father are one. I'm here to do the works of the Father. The whole will and purpose of my life is captured in obedience to my Father. That's what Jesus says repeatedly.

Their response in verse 33, the Jews answered him, it is not for a good work that we are going to stone you, but for blasphemy, because you being a man, make yourself God.

Now this is the first official pronouncement and declaration that we're bringing charges against you of blasphemy. Now obviously, this is a big deal. Blasphemy is a capital offense. Here's the irony. They see Jesus as only a man, right? The one of whom John said, and I quoted it just a moment ago, in the beginning was the Word and the Word was with God and the Word, by the way, yeah, he was God. Verse 14, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth, yeah, that one. They look at Jesus and they say, you're only a man, when standing before them is the Son of God. That is the ultimate blasphemy, isn't it? The ultimate blasphemy is to have the Son of God standing before them, proclaiming the words of God and doing the works of God and they say in the face of all that evidence, we're going to charge you with blasphemy because you're laying claim to something that isn't true.

I would suppose in the first century, the greatest obstacle, the greatest stumbling point that these people had to overcome was the truth of the incarnation, wasn't it? I mean, Jesus looked just like them. He ate food like they did. He drank water like they did. If he got cut, he bled like they did. I mean, everything about him screamed that he was a man, and he was, but he was more than that. He was the God-man. Maybe today we would say the great point of stumbling might very well be the thought of resurrection, God raising from the dead someone who had been in the grave for three days.

Well, now this is where the passage takes a difficult turn, somewhat technical but very instructive. So, let's work hard together as we look at this irrefutable argument and the response in verses 34 to 39. We have the argument laid out in verses 34 to 38. The charge against Jesus, as I said, is a very serious charge. To bring the charge of blasphemy, this accusation is a charge that is based on words, right? Words that Jesus spoke. They heard Jesus speak words laying claim to be one with the Father, doing the works of the Father. He's always talking about the Father. He's always talking about this oneness that He has with, so it's a charge based on the words that Jesus spoke. In the beauty of Jesus' answer, He is going to come back to them, and He is going to deal with words.

Look at verse 34, Jesus answered them, is it not written in your law, I said you are gods? Jesus takes them to Scripture, and in taking them to Scripture, He draws His point

from an obscure passage and an obscure point that He's making. At least we would see it that way. First, in verse 34, Jesus says, is it not written in your law? They loved the law. They loved to proclaim that they were the followers of the law, right? Jesus says, yeah, your law. We're talking about your law. Let's go to your law, and this obscure passage and this obscure point. I don't know, has anybody claimed John 10:34 as their life verse? Is that anybody's life verse? Yeah, I don't see any hands. It's not a life-verse, is it? Is it not written in your law, I said you are gods? This is an exchange in this verse that takes place, that if Jesus didn't pull it out of the Old Testament Scriptures, we might not even realize that it's there. If you're reading through your Bible in a year, this is one of those verses that you just go right on by, don't you? You look at it, and you're not sure what it means, but this whole point of this argument hinges on the meaning of the word "gods". Jesus is being charged with blasphemy for words. He draws out of an obscure passage to make an obscure point, and it all is hinged on this one word, "gods".

Jesus is quoting from Psalm 82. I'm just going to go back there quickly and just give you a flavor. It's the Psalm of Asaph, and it starts off verse 1, God has taken his place in the divine counsel. In the midst of the gods, he holds judgment. How long will you judge unjustly and show partiality to the wicked? Here's the point. The context of Psalm 82, where Jesus goes and I tell you folks, this just gives you another insight into the life of our Lord. He just goes back to Psalm 82, and he pulls an obscure verse out of this Psalm to make a point just at the right time. He knew the word of God. He knew the word of God. Luke says he grew in wisdom and stature and favor with God and man. In his humanity, Jesus gave himself over to the study of scripture to the point that he could draw out of Psalm 82 just at the right moment and bring this point home about the gods.

What's happening in Psalm 82 is this. The judges of Israel were acting very corruptly. They were acting unjustly. The judges were not doing the very thing that God had called them to do, which was to be just and fair judges. Now there has to be a point here, I think, in Jesus' storyline to connect it to how unfaithful the shepherds of Israel were being at the same time. That's not drawn out of the text, but you can't help but see that corollary must have been in the mind of our Lord. You have these unjust judges from Psalm 82. You've got

the same thing in John 10 with these unjust and unfair shepherds watching over the people.

The point is this. The psalmist uses the word “gods”, which is *elohim*. It's the word *elohim* that is often used, of course, in the Old Testament to talk about God. But in this application in Psalm 82, it is used to speak of human judges. Now why would they use the word “gods” to speak of human judges? Because they were doing the work of God. They were representing God. They were God's men to judge fairly, honestly, justly His people. The Holy Spirit picks that word *elohim* and says this is what the Old Testament says about these judges. They were God's representatives. They were God's.

Now here's the point. If they were called gods, why didn't anybody stone them? If they were called gods in Psalm 82, weren't they guilty of blasphemy? Shouldn't somebody have picked up some rocks and said, hey, this is not right. No. Jesus says they weren't. So then why in the world, if those mere men were called gods, would you find any justification in your heart for stoning me and accusing me of blasphemy when I am, in fact, the Son of God?

Jesus makes a declaration about Scripture that I want you to see in this flow of this passage. This is a very, very important part of John 10. And it could be easily slipped by us, but it's very worthy of noticing that Jesus is making a very clear, strong declaration about Scripture. And I want you to see three things.

The first one is He's saying it's authoritative. He's saying Scripture is authoritative. The Word of God is authoritative. All the Word of God. When Jesus says your law, He's talking about the Psalms. The Psalms were not generally put into the specific category of the law. That would usually be Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. But there are times when Scripture refers to the whole of the Old Testament as the law. Whether it's the law, the Decalogue itself, whether it's history, whether it's poetry, whether it's prophecy. Jesus puts into their mind the idea that wherever you go in the Old Testament Scriptures, it's the law of God. It's the Word of God. It's the authority of God speaking through His Word. It's all of it, isn't it? That's to be our view as well.

Secondly, notice it's trustworthy. Look at verse 35. If He called them gods to whom the Word of God came and Scripture cannot be broken. Listen to this. The whole essence of Jesus' argument rests on an obscure passage from the Psalms in which He makes a somewhat obscure point, if we're honest, and He does it on one word. And He says because the Word of God is vested with such authority, because it is the very revelation of God that it comes to us with that authority, it is absolutely and totally trustworthy. What we would think of as a single word in a casual sentence in the Psalms underscores what is called the doctrine of verbal plenary inspiration.

We believe that the Bible is given to us by verbal plenary inspiration. Inspiration simply means that God is the one who breathed it out. All Scripture is given by inspiration of God, Paul says in 2 Timothy 3:16. But it isn't just that it is God-breathed. It is verbal in that it is the very words of Scripture. And it isn't just that it is some of the words, it's plenary. It's all of them fully, completely. We talk about verbal plenary inspiration of an inerrant, authoritative, trustworthy word, right? And we literally need all those words because liberal theology has been so successful in undermining the Word of God that we today, this Sunday morning, all across this nation and across the world have tens of thousands of churches gathered just like this and a whole bunch of them don't believe anything Jesus said about the Word of God. They don't think it's authoritative. They don't think it's trustworthy. They don't think it's reliable. But here it is, right? This single word, not just concepts, not just ideas, but the very words.

And what does Jesus say? It can't be broken. It can't be broken. It can't be annulled. It can't be emptied. It can't be undone. It is dependable. It is trustworthy. It is inerrant. That's why we have such a high view of Scripture because Jesus had such a high view of Scripture. In Matthew 5, He says it's just as likely as that all of heaven and earth would pass away before one jot or one tittle of my word will not be accomplished.

Now, look at this. It points to the uniqueness of Jesus, verse 36. Do you say of him whom the Father consecrated and sent into the world, you are blaspheming? Because I said, I am the Son of God. He's not making himself to be the Son of God. He is the Son of God. They were the ones that had it backwards. They were the ones that had it wrong.

Now, amazingly, in verses 37 and 38, look at this. Jesus extends in the face of the charge of blasphemy. Jesus extends an invitation yet again. 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 in the Father. The miraculous things that Jesus did, he's simply saying, point to who I am. And in understanding who I am, I'm calling on you yet again to believe. Because, my friend, we know that the gospel never does nothing when it's presented.

Look at their response, verse 39. Again, they sought to arrest him, but he escaped from their hands. The gospel is rejected yet again. Standing before them is very God of very God. An invitation to believe had just been given, and yet they reject him.

Now, last, we go back to the beginning. Interesting how Jesus pulls away from this last public discourse, and he goes back, John says in verse 40. He went away again across the Jordan to the place where John had been baptizing at first, and there he remained. And many came to him, and they said, John did no sign, but everything that John said about this man was true, and many believed in him there. So, two things, John the Baptist was right. John the Baptist was right, wasn't he? John kept pointing people to Jesus, and he kept saying, behold the Lamb of God who takes away the sin of the world. He must increase; I must decrease. That was John's message.

But then notice, too, John the author of this gospel was right, too. Because John began his gospel by telling us that the word was not just with God, but the word was God. And he tells us that not only did we behold him, we beheld him in all his grace and glory. But John said in verse 11 that he came to his own, and his own did not receive him. But to as many as receive him, to them he gave the right to become the children of God, even to those who believe on his name. So, John was also right.

Now, let's close. What do we take away? What good, my friend, is an inspired, inerrant Bible if we don't read it and then heed it? God, give us a love for your word and a willingness to do all that it says always. We dare not claim to be people of the book if we're just hearers of the word only. We're not people of the book if we're just hearing the word and then looking in the mirror, as James says. We see all the smudges and all the sin and

we see everything that's there, and we turn and we simply walk away. No, to be people of the book, we must be hearers of the word, readers of the word, students of the word, and we must be obedient to the word. We can't pick and choose when we want to be obedient. We can't decide on some things to which that applies, but not others.

We can't as families, as husbands and wives and children, we can't fail to love each other the way God has called us to, to love each other sacrificially, to love each other selflessly. Husbands, we're commanded to love your wife as Christ loved the church. Wives are to create within the context of your home a nurturing, encouraging environment. Children can't decide when they're going to obey and when they're not going to obey their parents, when they're going to be respectful, when they're not going to be respectful. You can't decide to go to work and be a sluggard and be lazy and not be productive because, well, you can. You can't do that. You can't be a good neighbor who isn't engaged in anybody's life around you and honestly say you love your neighbor in the way that God has called us to. We can't say as the people of God and the body of Christ that we love each other if we don't forgive each other, if we don't recognize the value of the other person, if we're pulling and tearing each other down, creating division and disharmony in the body. We can't do that. There is no value in our having a high view of the word of God if we aren't passionate about obeying what it has said. When Jesus said in John 10, I have come that they might have life and have it abundantly, the very link to the word abundant is obedience and walking in submission to the truth of God's word in every area of our life.

And of course, to get on the journey, to be on the path requires that we believe. That's the way Jesus closed out his public discourse was to say to those who were before him, if you will believe that I am the Son of God, that I am on a mission to provide forgiveness for your sins that have separated you from God, if you will believe that, I'll give you the gift of eternal life. It's not too late. The invitation is extended this morning to each one of us to believe on the Lord Jesus Christ and to experience forgiveness of our sins and the gift of eternal life.

Let's pray. Father God, thank you for this amazing, powerful, inerrant, inspired word. Thank you for this revelation of yourself to us. And Father, we do not want to be people who

simply say we're people of the book. We want to be people who live like we're people of the book. So, call us to holiness. Call us, Father, to righteous living. Call us to be encouraging and uplifting in each other's lives. Call us to be more like Jesus. And Lord, we pray again by your Spirit that you would open the eyes of the heart of anyone here this morning who in hearing the gospel of what Jesus has done in his death and resurrection, providing for the forgiveness of sin. Would you by your Spirit open hearts to believe and receive this gift that is eternal life? In Christ's name, amen.