John 10:23-30 I and my Father are one

23And Jesus walked in the temple in Solomon’s porch.

“For the sake of shelter Jesus was walking with His disciples [**περιεπάτει**] in Solomon’s Porch, a cloister on the east side of the Temple area (Joseph., *Antiq.*, xx. 9, 7) apparently reared on some remaining portions of Solomon’s building” (Expositor’s Greek Testament).

24Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

“**Then came the Jews round about him.**—The words mean literally, they *encircled Him.* It is again the impression of one who saw what he records. He remembers how they stood in a circle round our Lord, and watched Him with eager eyes as they asked their question” (Ellicott’s Commentary).

“*Then came the Jews round about him,*&c. — Here the Jews came and required him to put them out of doubt, by telling them plainly, whether he was the Messiah or not: Jesus knowing that it was not information they were seeking, but an opportunity of accusing him to the Romans, as a seditious person, who aspired to be a king, directed them, as before, to form a judgment of him from his actions” (Benson Commentary).

“Then came the Jews—the rulers.

“How long dost thou make us to doubt?—"hold us in suspense" (Margin).

“If thou be the Christ, tell us plainly—But when the plainest evidence of it was resisted, what weight could a mere assertion of it have? (Jamieson-Fausset-Brown).

25Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me.

“**The works that I do in my Father’s name.**— This appeal to His works, and the assertion that they were done in His *Father’s* name, is itself an answer in word and in deed that He was the Messiah” (Ellicott’s commentary).

“The works - The miracles, such as restoring the blind, curing the sick, etc.

“In my Father's name - By the power and command of God. Jesus was either the Messiah or an impostor. The Pharisees charged him with being the; but God would not give such power to an impostor. The power of working miracles is an attestation of God to what is taught” (Barnes’ Notes).

26But ye believe not, because ye are not of my sheep, as I said unto you.

“Are not of my sheep - Are not my people, my followers. You do not possess the spirit of meek and humble disciples. Were it not for pride, and prejudice, and vainglory for your false notions of the Messiah, and from a determination not to believe, you would have learned from my declarations and works that I am the Christ” (Barnes’ Notes).

27My sheep hear my voice, and I know them, and they follow me:

“My sheep - My church, my people, those who have the true spirit of my followers. The name is given to his people because it was an illustration which would be well understood in a country abounding in flocks. There is also a striking resemblance, which he proceeds to state, between them.

“Hear my voice - Applied to Christians, it means that they hear and obey his commandments.

“I know them - They follow me - A flock follows its shepherd to pastures and streams. Christians not only obey Christ, but they imitate him; they go where his Spirit and providence lead them; they yield themselves to his guidance, and seek to be led by him. When Jesus was upon earth many of his disciples followed or attended him from place to place. Hence, Christians are called his followers, and in [Revelation 14:4](http://biblehub.com/revelation/14-4.htm) they are described as "they that follow the Lamb." (Barnes’ Notes).

28And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

“*I give unto them*] Not ‘*will* give.’ the gift of eternal life is regarded as already possessed by the faithful. It is not a *promise*, the *fulfilment* of which depends upon man’s conduct, but a *gift*, the *retention* of which depends upon ourselves.

*“they shall never perish*] This is parallel to [John 8:51](http://biblehub.com/john/8-51.htm)(see note there); *shall certainly not perish for ever*, being the literal meaning, But the negative belongs to the verb, not to ‘for ever;’ and the meaning is, not ‘they may die, but shall not die *for ever*,’ but ‘they shall never die for all eternity.’ (Cambridge Bible).

29My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father’s hand.

“My Father which gave them me.... So the sheep came to be Christ's, and to be in his hand; the Father gave them to him, put them into his hands, and made them his care and charge:

“is greater than all; than all gods, than all beings, than all creatures, angels and men, and than all the enemies of his people; this must be allowed:

“and none is able to pluck them out of my Father's hand; so that these sheep have a double security; they are in the hands of Christ, and they are in the hands of the Father of Christ; wherefore could it be thought, which ought not to be, that they could be plucked out of Christ's hands, yet it can never be imagined, that any can pluck them out of the hands of God the Father” (Gill’s Expostion).

30I and *my* Father are one.

“I and my Father are one - The word translated "one" is not in the masculine, but in the neuter gender. It expresses union, but not the precise nature of the union” (Barnes’ Notes).

“I and the Father” preserves the separate individuality of the two Persons in the Godhead: the neuter pronoun ‘one’ asserts unity of nature” (Expositor’s Bible, John).

In Aramaic it means “I and my Father are in one accord.”