

John 10:30

Authorized King James Version (KJV)

I and my Father are one.

Analysis

Jesus' statement 'I and my Father are one' (ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν) is a profound assertion of unity with God the Father. The Greek ἓν (hen, 'one') is neuter gender, indicating not one person (which would require masculine εἷς/heis) but one in essence, nature, and purpose. Jesus claims substantial unity with the Father—sharing divine nature, power, and will—while maintaining personal distinction (the distinct subjects 'I' and 'the Father' with plural verb 'are'). The context is crucial: Jesus had just declared that no one can snatch His sheep from His hand (John 10:28), then grounds this security in the Father's greater power (10:29), concluding that He and the Father are one. The unity ensures salvation's security—what is held by both Son and Father cannot be lost. This verse simultaneously affirms monotheism (there is one God) and the plurality of persons in the Godhead (Father and Son are distinct yet one). The immediate Jewish response confirms they understood Jesus' claim: 'For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God' (John 10:33). They recognized Jesus claimed equality with God, not merely moral harmony or unity of purpose. Jesus doesn't retract or soften the claim but defends it by appealing to His works as evidence of His divine nature (10:37-38). This verse is foundational for Trinitarian theology, establishing that the Son shares fully in the one divine essence while remaining personally distinct from the Father.

Historical Context

This declaration occurred during the Feast of Dedication (Hanukkah) in Jerusalem's temple, specifically in Solomon's porch (John 10:22-23). Jesus had

been teaching using the shepherd metaphor, claiming to be the good shepherd who lays down His life for the sheep. Jewish leaders demanded clarity: 'If thou be the Christ, tell us plainly' (10:24). Jesus' response—'I and my Father are one'—was the plainest possible declaration of His divine identity. In first-century Judaism, strict monotheism was the non-negotiable foundation: 'Hear, O Israel: The LORD our God is one LORD' (Deuteronomy 6:4, the Shema). The notion that God could exist in personal plurality was incomprehensible to Jewish thinking shaped by centuries of opposing polytheism. Jesus' claim to oneness with the Father therefore appeared to violate monotheism. The irony is that Jesus affirmed true monotheism—there is one God—while revealing its fullness: the one God exists in three persons. The attempt to stone Jesus for blasphemy (John 10:31) demonstrates that His words were understood as claiming deity. Throughout church history, this verse has been central to Trinitarian debates. Arians cited it claiming the Father was 'greater,' thus the Son was subordinate in being. Orthodox theologians responded that 'one' (ἓν) establishes unity of essence, while 'greater' addresses the Son's voluntary submission in His incarnate mission, not ontological inferiority. Modern Jehovah's Witnesses and Unitarians attempt to interpret 'one' as merely unity of purpose, but the Jewish leaders' immediate violent response demonstrates they understood Jesus' claim as much more—an assertion of shared divine nature.

Related Passages

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does the neuter 'one' (ἓν) maintain both God's unity (monotheism) and the personal distinction between Father and Son (Trinitarianism)?
2. What does Jesus' unity with the Father teach about the security of believers ('no one can snatch them out of my Father's hand')?
3. Why did the Jewish leaders immediately recognize Jesus' statement as a claim to deity rather than merely moral agreement with God?
4. How does understanding the unity of Father and Son affect prayer, worship, and confidence in salvation?

Interlinear Text

ἐγὼ	καὶ	ὁ	πατὴρ	ἐν	ἐσμεν
I	and	^{G3588}	my Father	one	are
G1473	G2532		G3962	G1520	G2070

Additional Cross-References

John 14:9 (Parallel theme): Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Matthew 28:19 (Parallel theme): Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

John 5:23 (Parallel theme): That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

John 5:17 (Parallel theme): But Jesus answered them, My Father worketh hitherto, and I work.

Matthew 11:27 (Parallel theme): All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

John 8:58 (Parallel theme): Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 17:10 (Parallel theme): And all mine are thine, and thine are mine; and I am glorified in them.

John 14:23 (Parallel theme): Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Titus 2:13 (Parallel theme): Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

1 Timothy 3:16 (Parallel theme): And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

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