

22-Then came the Festival of Rededication<sup>1</sup> in Jerusalem; it was winter,<sup>2</sup>

23- and Jesus was walking<sup>3</sup> in the temple in the porch<sup>4</sup> of Solomon.

24-The Jews, therefore, surrounded him<sup>5</sup> and said to him, “Until when will you keep us<sup>6</sup> in suspense?” If you are the Christ, speak to us plainly.<sup>7</sup>

25 – Jesus answered them, “I told you, and you do not believe; the works that I do in the name of my Father, these bear witness of me;

26 – but you do not believe, because you are not My sheep.<sup>8</sup>

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

28 – and I will give to them eternal life,<sup>9</sup> and they shall never<sup>10</sup> perish; and no one will snatch<sup>11</sup> them out of My hand.

29 –My Father, who has given (them)<sup>12</sup> to me is greater than all, and no one can snatch them out of the hand of the Father.

30 – I and the Father are one.<sup>13</sup>

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<sup>1</sup> Also, “festival of Lights.”

<sup>2</sup> Rainy and Stormy weather.

<sup>3</sup> verb indicative imperfect active 3rd person singular from **peripatew**

<sup>4</sup> Also, Colonnade; see <http://en.wikipedia.org/wiki/Colonnade> This is roofed, thus protecting Jesus from the rainy and stormy weather of winter.

<sup>5</sup> Also, “came round about him,” or “gathered around him,” or “encircled him.”

<sup>6</sup> *soul, life*;

<sup>7</sup> “Boldly” is another possible translation or “openly.”

<sup>8</sup> A statement of divinity in the context of other supposed gods.

<sup>9</sup> ζῶην αἰώνιον

<sup>10</sup> Literally, “by no means they perish unto the age.” This implies eternity.

<sup>11</sup> This verb conveys strong language of impossibility.

<sup>12</sup> Clearly implied in the text.

<sup>13</sup> Literally, “I and the Father, one we are. This is a claim of divinity. He does not say: “I and the Father AM One, but Are One.