description of these sheep. The form of the  
sentence is a climax; rising through the  
words “**I** *give*” and “*out of* **my***hand*,”  
to “**my Father** *which hath given them  
me*,” and “*out of***my Father’s** *hand.*”  
{29} Then the apparent diversity of the two  
expressions, “*out of* **my***hand*” and “*out of***my Father’s** *hand*,” gives occasion to the assertion in ver. 30, that Christ and  
the Father are ONE: {30} one in *essence* primarily, but therefore also one in *working*, and POWER, and in *will*. Notice, **one** is  
*neuter* in gender, not masculine: the  
Father and the Son are not *personally*  
one, but *essentially*. That the Jews understood our Lord’s words to assert this essential unity, is plain from the next verse.

**31.]** i.e. as having spoken blasphemy, Levit. xxiv. 10 ff.

**32.]** See  
Mark vii. 37.

**from my Father,**  
because (cf. vv. 37, 38) He Himself proceeded forth from the Father, and the  
Father wrought in Him.

**have I  
shewed you,**—because they were part of  
the manifestation of Himself as the Son of  
God.

**33.] makest thyself God** is  
equivalent to “making himself **equal to** God,” ch. v. 18.

**34.]** The word **law** here  
is in its widest acceptation,—the whole  
Old Testament, as ch. xii. 34; xv. 25. The  
Psalm (lxxxii.) is directed against the injustice and tyranny of judges (not, the  
*Gentile rulers* of the world, nor, the *angels*)  
in Israel. And in the Psalm reference is  
made by “*I have said*” to previous places  
of Scripture where judges are so called, viz.  
Exod. xxi. 6; xxii. 9, 28.

**35.] unto  
whom the word of God came**, i. e. **to whom.  
God** (in those passages) **spoke.**

The  
expression, **and the scripture cannot be  
broken** (which is not a parenthesis, but  
constructionally part of the sentence, depending on **if**), implies, ‘and if you cannot  
*explain this expression away*,—if it cannot  
mean nothing,—for it rests on the testimony of God’s word’—

**36.]** The argument is *from the greater to the less.*  
If in any sense *they* could be called **gods**,—  
how much more properly *He,* whom &c.  
They were only officially so *called*, only  
*called* gods—but He, the only One, sealed  
and hallowed by the Father, and sent into  
the world (the *time* referred to, in **sanctified**and **sent,** is that of the Incarnation), is