ST. JOHN. X. 29—42,   
   
 give unto them eternal life; and ‘they shall never perish,   
 tneither shall any man pluck them out of my hand.   
 2948 Father, \*which ‘gave them me, is greater than   
 all; and %0 man is able to pluck [% them] out of my   
 Father’s hand. 80¥I and ¥y Father are one. $12 Then   
 «the Jews took up stones again to stone him. % Jesus   
 answered them, Many good works have I shewed you   
 from my Father; for which of those works # do ye stone me ?   
 33 The Jews answered him, saying, For a good work we stone   
 thee not; but for blasphemy ; and because that thou, being   
 a man, \*makest thyself God. %4 Jesus answered them,   
 > Ts it not written in your law, I said, Ye are gods? 5 If   
 he called them gods, unto whom the word of God came,   
 and the scripture cannot be > broken; °6 say ye of him,   
 ach, v.18, whom the Father [¢fath] sanctified, and sent into the   
 b Psa. Ixxxii. Thou blasphemest; \* because I said, I am the Son   
 6.   
   
   
   
   
   
 T render, and none shall.   
 8 Most of our ancient copies read, That which my Father hath given   
   
 me is greater than all.   
 t render, hath given. U yender, none.   
 \* omit : not in the original. Y render, the.   
 2 render, The Jews therefore.   
 4 render, are ye stoning me. b render, made void.   
 © omit,   
   
   
 tion of these sheep. The form of the God,” ch. v. 34,] The word law here   
 sentence is a climax; rising through the is in its widest acceptation,—the whole   
 words “I give” and “out of my hand,” Old Testament, as ch, xii. xv. 25. The   
 to “my Father which hath given them Psalm (Ixxxii.) is directed against the in-   
 me,” and “out of my Father’s hand.” justice and tyranny of judges (not, the   
 Then the apparent diversity of the two Gentile rulers of the world, nor, the   
 expressions, “ out of my hand” and “out in Israel. And in the Psalm reference is   
 of my Father’s hand,” gives occasion to made by “I have said”’ to previous places   
 the assertion in ver. 80, that Christ and of Seripture where judges are so called,   
 the Father are ONE: one in essence pri- Exod, xxi. 6; xxii. 9, 28. 35.] unto   
 marily, but therefore also one in working, whom the word of Godcame, i. e. to whom.   
 and PowER, and in will. Notice, dne is God (in those passages) spoke. The   
 neuter in gender, not masculine: the expression, and the scripture cannot be   
 Father and the Son are not personally broken (which is not a parenthesis, but   
 one, but essentially. That the Jews un- constructionally part of the sentence, de-   
 derstood our Lord’s words to assert this pending on if), implies, if you cannot   
 essential unity, plain from the next verse. explain this expression away,—if it cannot   
 81.] i.e. as having spoken blas- mean nothing,—for it rests on the testi-   
 phemy, Levit. xxiv. 10 ff. 82.] See mony of God’s word’— 86.] The   
 Mark vii. 37. from my Father, argument is from the greater to the less.   
 because (cf. vv. 37, 38) He Himself pro- If in any sense they could be called gods,—   
 ceeded forth from the Father, and the how much more properly He, whom &e.   
 Father wrought in Him, have I They were only oflicially so called, only   
 shewed you,—bceause they were part of called gods—but He, the only One, sealed   
 the manifestation of Himself as the Son of and hallowed by the Father, and sent into   
 God, 83.] makest thyself God is the world (the ¢2me referred in sanctified   
 equivalent to “making himself equal to and sent, is that of the Incarnation), is