

- **John 10:27-36**—“My sheep hear my voice, and I know them, and they follow me; and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand. My Father who has given them to me is greater than all, and no one can seize out of the hand of my Father. **I and the Father are one.** The Jews **therefore** again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but **for blasphemy,** and **because thou,** being a man, **makest thyself God.** Jesus answered them, Is it not written in your law, I said, ‘Ye are gods’? If he called *them* ‘gods’ to whom the word of God *came* (and the scripture cannot be broken), do ye say of him ***whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God?***”

That is:

My sheep hear my voice, and I know them, and they follow me; and I give them life eternal; and they shall never perish, **and no one [no exceptions, no created being individually or collectively in the entire universe] shall seize them out of my hand [out of the infinite supremacy of the greatness and power of the Son’s Divine hand].** My Father who has given them to me is greater than all **[the Father is greater than all opposing wills or forces, greater than all powers external to the Triune Godhead],** and no one can seize out of the hand of my Father **[out of the infinite supremacy of the greatness and power of the Father’s Divine hand]. [Why is that? Why is there no one, why is there nothing that can seize the sheep out of either the Son’s or the Father’s hand? Because:] ! [the Son] and the Father are ONE [‘We are one,’ one in nature or essence].** The Jews **therefore [understanding full well the import of Jesus’ declarations]** again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but **for blasphemy,** and **because thou,** being a man, **makest thyself God.** Jesus answered them **[arguing from the lesser to the infinitely greater],** Is it not written in your law, I said, ‘Ye are gods’? If he called *them* ‘gods’ to whom the word of God *came* **[that is, judges were collectively called ‘gods’ (plural, not personally, individually in the singular) by virtue of their divinely appointed representative roles before Him, and not by virtue of their nature, being mere humans, mere creatures]** (and the scripture cannot be broken), do ye say of ***him whom the Father has sanctified [set apart in the eternal counsels of the Triune Godhead] and sent into the world [infinitely greater than those ‘to whom the word of God’ merely ‘came’ is He who is personally the eternal Word of God sent into the world; and compare John 16:28, ‘{the Son} came out from {Gr. para, from with} the Father and have come into the world’, Thou blasphemest, because I said, I am Son of God? [and uniquely so, which Sonship, as scripturally understood, is unmistakably indicative of true, intrinsic Godhood, absolute Deity—of the ONENESS of the Father and the Son in Divine nature and glory.]***

The Father and the Son are thus **one in nature or essence in the Triune Godhead, including co-equality and supremacy of power and greatness.**

“Here [in John 10] we rise into that height of holy love and infinite power of which none could speak but the Son; and He speaks of the secrets of Godhead with the intimate familiarity proper to the Only-begotten Who is in the Father’s bosom. He needed none to testify of man, for He knew what was in man, being Himself God; and He knew what was in God for the self-same reason. Heaven or earth made no difference, time or eternity. Not a creature is unapparent before Him, but all things are naked and laid bare in His eyes with Whom we have to do. And He declares that the Father Who had made the gift resists all that can threaten harm, and as He has given to Christ, so He is greater than all, and none can seize out of His hand. **Indeed, the Son and the Father are one, not one Person (which ἐσμεν [‘We are’] with every other Scripture bearing on it, refutes), but one thing, ἓν, one Divine nature or essence (as other Scriptures equally prove).** The lowliest of men, the Shepherd of the sheep, He is the Son of the Father, true God and eternal life. And He and the Father are not more truly one in Divine essence than in the fellowship of Divine love for the sheep. Thus did the Lord assume and imply Divine glory as His, no less than the Father’s, spite of the place of man He had taken in the humiliation of love, in order to undo the works of the devil, and deliver guilty sinners who hear His voice from the bondage of sin and God’s most righteous judgment.

“This roused again the murderous hatred of His hearers. . . . Alas for the will and self-confidence of man! **They were right in saying that Jesus was a man; they were not wrong in understanding that He claimed to be God.** But it was the insinuation of Satan working on man’s unbelief of all

beyond his senses and mind, that He Who was God would not deign, in love to men and for the Divine glory, to become man in order to accomplish redemption. Was it incredible that God should stoop so low for these most worthy ends? And had not Jesus given adequate evidence of His glory and relation to the Father, in power and goodness, as well as truth? A life of purity unknown, of dependence on God beyond parallel, of active goodness untiring, of humility and of suffering the more surprising, because in evident command of power unlimited in testimony to the Father, and this in accomplishment of the entire chain of Scripture types and prophecy, combine to hurl back the imputation of imposture on **the old serpent, the liar and father of it; whose great lie is to oust God from being the object of man's faith and service and worship for false objects**, or no object but self, which, however little suspected, is really Satan's service. Nothing, therefore, so rouses Satan as God thus presented in and by the Lord Jesus, Who displays His own perfect meekness and man's enmity by no intervention of power to save Him from insult and injury. 'First He must suffer many things, and be rejected of this generation' (Luke 17:25.) — a generation which goes on still morally, and will, till He returns in glory to judge. They therefore took up stones to stone Him; for Satan is a murderer as well as a liar, and nothing so awakens violence, even to death, as the truth which condemns men pretending to religion. **To their blinded and infuriated minds it was blasphemy for Him to say that He gave His followers eternal life beyond the weakness or the power of the creature—blasphemy to assert that He and the Father were one; whereas it is the truth, so vital and necessary that none who reject it can be saved.** His words were as good as His works, and even more momentous to man; while both were of the Father. He Whom God sent, as John testified, spoke the words of God. **It was they who blasphemed, denying Him to be God Who, in grace to them, condescended to become man.**

“But He meets them on their own ground by an à fortiori argument, which left His personal glory untouched. 'Jesus answered them, Is it not written in your law, I said, Ye are gods? If He called them gods to whom the Word of God came (and the Scripture cannot be broken), say ye of Him Whom the Father sanctified and sent into the world, Thou blasphemest', because I said, I am Son of God?' (verses 34-36). **Thus does He reason most conclusively from the less to the greater**; for every Jew knew that their inspired books, as for instance, Ps. 82, calls judges *elohim*, (gods), as commissioned by God and responsible to judge in His name. If such a title could be used of a mere magistrate in Scripture (and its authority is indissoluble), how unreasonable to tax with blasphemy Him Whom the Father set apart, and sent into the world, because He said He was God's Son! He is not affirming or demonstrating what He is in this, but simply convicting them of their perverseness on the ground of their law. They had not the least excuse whilst they claimed adherence to their law of Divine authority. **If God called the judges by His name as being His representatives, how much more was it due to Him Who had a place so unique?** 'If I do not the works of My Father, believe Me not; but if I do, even if ye believe not Me, believe the works, that ye may perceive and know [or, believe] that the Father (is) in Me, and I in the Father' (verses 37, 38). There was no denying the irresistible force of this appeal. The character of the works bore testimony, not only to Divine power, but to this in the fulness of love. Think as they might of Him, the works were unmistakable, that they might learn and come to know **the unity of the Father and the Son**. It is not that He enfeebles the dignity of His Person, or the truth of His words; but He was pleading with them, and dealing with their consciences, by those works which attested not more the power than the grace of God, and consequently His glory Who wrote them. **But self-will holds out against all proofs.**” (William Kelly [WK])

Now compare the following for the significance of *His name* and *eternal relationship to the Father*—that is, *the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead*:

“And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up **took him by the feet and worshiped him**. Then Jesus says to them, **Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me. . .** But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, **they worshipped him**: but some doubted. **And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth.** Go therefore and make disciples of all the nations, baptising them to **the name [not 'Names,' but the singular Name of the fully revealed God, the Triune Name] of the Father, and of the Son, and of the Holy Spirit**. And behold, **I am with you all the days, until the completion of the age**” (Matt. 28:9-10, 16-20)

“But Jesus answered them, **My Father worketh hitherto and I [the Son] work.** For this therefore the Jews sought the more to kill him, because he had not only violated the Sabbath, but also said that **God was his own Father [in such a manner as to be] making himself equal with God.**” (John 5:17-18)

“That all may **honour the Son, even as they honour the Father.** He who *honours not* the Son, *honours not* the Father who has sent him.” (John 5:23)

“I [the Son] and the Father are **one.** The Jews **therefore** again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for **blasphemy,** and because thou, being a man, **makest thyself God.** Jesus answered them, Is it not written in your law, I said, ‘Ye are gods’? If he called *them* ‘gods’ to whom the word of God came (and the scripture cannot be broken), do ye say of him **whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God?** (John 10:30-36)

“The Jews answered him, We have a law, and **according to our law he ought to die, because he made himself Son of God.**” (John 19:7)

“He that beholds me [the Son], beholds him [the Father] that sent me.” (John 12:45)

“Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? **He that has seen me [the Son] has seen the Father;** and how sayest thou, Shew us the Father?” (John 14:9)

“I [the Son] came out from [Gr. *para*, from with] the Father and have come into the world [*being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him*]; again I leave the world and go to the Father.” (John 16:28)

“And now glorify me, thou **Father, along with thyself, with the glory which I [the Son] had along with thee before the world was [i.e., in eternity past, before the beginning of time/creation].**” (John 17:5)

“**Father,** as to those whom thou hast given me [the Son], I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, **for thou [the Father] lovedst me [the Son] before the foundation of the world [i.e., in eternity past, before the beginning of time/creation, in the eternal communion and intimacy of the Godhead the Father's love ever dwelt in complacent affection upon ‘the Son of His love.’]**.” (John 17:24)

“**Grace** shall be with you, **mercy, peace from** God the Father, **and from** the Lord Jesus Christ, **the Son of the Father,** in truth and love.” (2 John 3)

“**That which was from the beginning,** that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning **the Word of life;** (and the life has been manifested, and we have seen, and bear witness, and report to you **the eternal life [the eternal Son], which was with the Father, and has been manifested to us).** . . . And we know that **the Son of God** has come, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life.** Children, **keep yourselves from idols.**” (1 John 1:1-2, 5:20-21)

“**God [God as such, the (now fully revealed) Triune God]** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in the person of the Son [the Son become flesh, the Son in manhood],** whom he [the personal God as such] has established heir of all things, **by whom [by the Creator-Son] also he made the worlds [Gr. *aiones*, lit. “ages,” meaning the Son made ‘the whole created universe of time and space’; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; who being [inherently being in His Divine Person in manhood; the God-Man being] the effulgence of his glory [the radiance of God's intrinsic splendor and perfections, the outshining of Divine excellence in display] and the expression of his substance [the exact expression and representation of the essential nature or being of God], and upholding all things by the word of his power [i.e., upholding ‘ALL things’ by the Son's own word of power, and thus**

His own Omnipotent, Almighty utterance of power!], having made by himself the purification of sins, set himself down on the right hand of the greatness on high.” (Heb. 1:1-3)

“But as to **the Son** [*the Father says in Ps. 45:6*], **Thy throne, O God, is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And [*as to the Son, the Father says in Ps. 102:25-27*], **Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the ‘beginning’ of all things to begin]**, hast founded the earth, and works of **thy hands** are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same** [*another Divine title of the only true God, Jehovah, meaning ‘the self-existent one who does not change,’ in contrast to all creatures who are such as are indeed changeable*], and thy years shall not fail.” (Heb. 1:8, 10-12)

“Though he were Son [*i.e., ‘notwithstanding the fact that he was the Son,’ and thus not in a place of obedience or subjection, but co-equal in every way in the eternal relations of the Triune Godhead*], he learned obedience from the things which he suffered [*on earth as the God-Man*].” (Heb. 5:8)

“For this Melchisedec, King of Salem, priest of the most high God [*recorded in Genesis 14*], who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first [*‘Melchisedec’*] being interpreted is King of righteousness, and then also King of Salem, which is King of peace; [*who is further ‘interpreted’ as being*] **without father, without mother, without genealogy; having neither beginning of days nor end of life**, but [*that is, the Holy Spirit designed the inspired historical record of Gen.14 to omit any such references, so that Melchisedec’s person and priesthood would serve as a type and thus be*] **assimilated to the Son of God**, abides a priest continually [*our Lord, in regard to His Manhood, did have ‘mother,’ ‘genealogy,’ ‘beginning of days’ and ‘end of life,’ but absolutely not so in regard to His deity as the eternal Son of God, who as such has neither beginning nor end, being Himself the Eternal Life in His Person, who in this sense was thus ‘without father’ too, i.e., in the sense of being without any derivation or source of origin/life/existence, but is Eternal, Timeless and Self-Existent*].” (Heb. 7:1-3)

“Herein as to us has been manifested the love of God, that **God has sent his only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son into the world**, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.” (1 John 4:9-10)

“No one has seen God at any time; the only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son, who is in the bosom of the Father, he hath declared him.” (John 1:18)

The eternal Sonship of Christ is not dependent on the notion of the “eternal generation” of the Son, which latter I reject. But the truth of His eternal Sonship itself is absolutely vital!

“While I hold to eternal relationships in the Godhead, I reject the metaphysical speculations about ‘the eternal generation of the Son,’ ‘begotten before all worlds,’ eternal procession’ of either the Son or the Spirit, or *any thought of subordination within the Godhead*. The notion that when one rejects ‘eternal generation of the Son,’ therefore he must also reject the eternal Sonship, is absurd. The eternal Sonship is not dependent on metaphysical speculations based on misunderstanding of certain scriptures and confusion about ‘only begotten Son.’” (R.A. Huebner)

Note on “only-begotten” (Gr. monogenes): *Monogenes* occurs a total of nine times in the NT, five of which are used in reference to Christ (and only in the writings of John: John 1:14, 18; 3:16, 18; 1 John 4:9). It means *only, unique, one-of-a-kind and most-deeply-loved*, and as such speaks of God the Son’s *underived, unacquired, unique, eternal relationship* with the Father. **Monogenes carries no inherent notions of being “generated” or “begotten” (which are entirely different words in the original Hebrew and Greek, and never used of Christ as to His eternal Sonship in the Godhead, but only in relation to the manhood taken into His Person as, e.g., in Psalm 2:7 and Luke 1:35).** This is evident from the fact that our Saviour is and always remains the *Monogenes* Son even with the *myriad* of believers who have indeed been “begotten” as children of God through the new birth and given the place of sonship as “sons of God.” Moreover, compare the use and meaning of *monogenes* in **Heb. 11:17—along with the Hebrew equivalent in Gen. 22:2** (on which Heb.

11:17 is based)—in regard to Isaac in relationship to Abraham: “By faith Abraham, when tried, offered up Isaac, and he who had received to himself the promises offered up his **only-begotten {monogenes}**” (Heb. 11:17). “And he [God] said [to Abraham], **Take now thy son, thine only son, whom thou lovest, Isaac,** and get thee into the land of Moriah, and there offer him up for a burnt-offering on one of the mountains which I will tell thee of” (Gen. 22:2). But Abraham clearly had *more than one* son; in fact, Ishmael was his *first* son, born 13 years earlier! Isaac was thus Abraham’s “only-begotten” in the sense of being the *unique, one-of-a-kind and most-deeply-loved son in relationship* with his father Abraham!

Christ is “the Son in the highest possible character, the only-begotten Son, distinguishing Him thus from any other who might, in a subordinate sense, be son of God. ‘The only-begotten Son, *which is* in the bosom of the Father.’ Observe: not *which was* [nor ‘*which came to be*’], but ‘*which is*’ [‘*the one being*’]. He is viewed as retaining the same perfect intimacy with the Father, entirely unimpaired by local or any other circumstances He had entered. Nothing in the slightest degree detracted from His own personal glory, and from the infinitely near relationship which He had had with the Father from all eternity.... Under all changes, outwardly, he abode as from eternity the only-begotten Son in the bosom of the Father.” (WK)