in their rejection of the Lord.

**it is  
not lawful]** The bearing of burdens on the  
Sabbath was forbidden not only by the  
glosses of the Pharisees, but *by the law  
itself*. See Neh. xiii. 15—19: Exod. xxxi.  
13—17: Jer. xvii. 21, 22. And our Lord  
does not, as in another case (Luke xiii. 15,  
16), appeal here to the reasonableness of  
the deed being done on the Sabbath, *saving  
the sanctity of the Sabbath*, but takes altogether loftier ground, as being One greater  
than the Sabbath. The whole kernel of  
this incident and discourse is *not, that it  
is lawful to do works of mercy on the Sabbath: but that the Son of God (here) is  
Lord of the Sabbath.*

**11.]** The man’s excuse is simple and sufficient; and  
for us, important, inasmuch as it goes  
into the depth of the matter, and is by  
the Jews themselves accepted. He who  
had power to make him whole, had power  
to suspend that law which was, like the  
healing, God’s work. The authority which  
had overruled one appointment of Providence, could overrule another. I do  
not mean that this reasoning was *present to the man’s mind*;—he very likely  
spoke only from intense feeling of obligation to One who had done so much for  
him;—but it lay *beneath the words*, and  
the Jews recognized it, by transferring  
their blame, *from the man, to Him who  
healed him*.

**12.]** Not, ‘who is he  
that *healed thee*?’ but they carefully bring  
out the unfavourable side of what had  
taken place, as malicious persons always  
do.

**13.]** Difficulty has been found  
here from the supposed improbability  
that some should not have told him,  
seeing that Jesus was by this time well  
known in Jerusalem. But this is wholly  
unnecessary. His fame had not been so  
spread yet, but that He might during the  
crowd of strangers at the feast pass unnoticed.

Jesus **passed on unobserved** by  
him: just spoke the healing words, and  
then went on among the crowd; so that  
no particular attention was attracted to  
Himself, either by the sick man or others.  
*The context requires this interpretation*:  
being violated by the ordinary one, that  
Jesus *‘conveyed himself away*, because a  
multitude was in the place:’ for that  
would imply that attention had been attracted towards Him which He wished to  
avoid; and in that case He could hardly  
fail to have been known to the man and  
to others.

**14.]** The knowledge of  
our Lord extended even to the sin committed thirty-eight years ago, from which  
this long sickness had resulted, for so it is  
implied here. The **some worse thing**, as  
Trench observes, ‘gives us an awful  
glimpse of the severity of God’s judgments ;’—see Matt. xii. 45.

**15.]** The  
man appears to have done this partly in  
obedience to the authorities; partly perhaps to complete his apology for himself.  
We can hardly imagine ingratitude in him  
to have been the cause ; especially as the  
words “*which had made him whole*” speak  
so plainly of the benefit received ; compare  
ver. 11 and note.

**17.]** The *true  
keeping* of the rest of the Sabbath was not  
that idle and unprofitable cessation from  
even good deeds, which they would