enforce: the Sabbath *was made for man*;—  
and, in its Jewish form, for man in a mere  
state of legal discipline (which truth could  
not yet be brought out to them, but is  
implied in this verse, because His people  
are even as He is—in the liberty wherewith He hath made them free) ; whereas  
He, the only-begotten of the Father, doing  
the works of God in the world, *stands on  
higher ground*, and hallows, instead of  
breaking the Sabbath, by thus working on  
it. “He is no more a breaker of the  
Sabbath than God is, when He upholds  
with an energy that knows no pause the  
work of His creation from hour to hour,  
and from moment to moment; ‘My Father  
worketh hitherto, and I work;’ My work  
is but the reflex of His work. Abstinence  
from outward work belongs not to the  
idea of a Sabbath, it is only more or less  
the necessary condition of it for beings so  
framed as ever to be in danger of losing  
the true collection and rest of the spirit in  
the multiplicity of earthly toil and business.  
Man indeed must cease from *his* work, if a  
higher work is to find place in him. He  
scatters himself in his work, and therefore  
he must collect himself anew, and have  
seasons for so doing. But with Him who  
is one with the Father, it is otherwise. In  
Him the deepest rest is not excluded by  
the highest activity.” (Trench on the  
Miracles.)

**18.]** The ground of the  
charge is now shifted ; and by these last  
words (ver. 17), occasion is given for one  
of our Lord’s most weighty discourses.

The Jews understood His words to  
mean nothing short of *peculiar personal  
Sonship*, and thus equality of nature wit!  
God. And that this their understanding  
*was the right one*, the discourse testifies.  
*All might in one sense, aud the Jews did  
in a closer sense*, call God *their, or our,  
Father*; but they at once said that the  
individual use of ‘MY FATHER’ by Jesus  
had a totally distinct, and in their view a  
blasphemous, meaning: this latter especially, because He thus made God a participator in His crime of breaking the sabbath. Thus we obtain from the adversaries of the faith a most important  
statement of one of its highest and holiest  
doctrines.

**19.]** The discourse is a  
wonderful setting forth of the Person and  
Office of the Son of God in His Ministrations as the Word of the Father. It still  
has reference to the charge of working on  
the Sabbath, and the context takes in our  
Lord’s answer both to this, ver. 17, and to  
the Jews’ accusation, ver. 18. In this  
verse, He states that He cannot work any  
but the works of God: *cannot*, by his  
very relationship to the Father, by the  
very nature and necessity of the case ;—  
the working **of himself** being an impossible  
supposition, and purposely set here to  
express one:—the Son *cannot* work of  
Himself, because *He is* the Son: His very  
Person presupposes the Father’s will and  
counsel as His will and counsel,—and His.  
perfect *knowledge* of that will and counsel.  
And this, because every *creature* may abuse  
its freedom, and will contrary to God:  
but THE SON, standing in essential unity  
with God, cannot, even when become Man,  
commit sin,—break the Sabbath; for His  
whole Being and Working is in and of  
God.

**for what things soever . . . ]**This clause *converts* the former proposition,  
and asserts its truth when thus converted.  
‘*For* it is the very nature of the Son to do  
whatever the Father doeth.’ Also, to do  
these works **in like manner;** after the same  
plan and proceeding, so that there can be  
no discord, but unity.

**20.] For** (this  
last is ensured by the fact, that) **the Father  
loveth the Son, and sheweth him** (in this  
the Lord sets forth to us the unfolding of  
the will and purposes of the Father to  
[Mark xiii. 32: Acts i. 7] and by Him,  
in His Mediatorial office) **all things that  
himself doeth** (all the purposes of His