4—17. ST. JOHN. 505   
   
 cured, ¢It is the sabbath day: it is not lawful for thee to ¢£x00.x5.19.   
 earry thy bed. 1 He answered them, He that made me uae   
 whole, the same said unto me, Take up thy bed, and walk. Mark   
 2Then asked they him, What man is that which said   
 unto thee, Take up thy bed, and walk ? Luke   
 18 And he that xiii. 1.   
   
 was healed wist not who it was: for Jesus » ad conveyed   
 himself away, a multitude being in that place. Wi Afler-   
 ward Jesus findeth him in the temple, and said unto him,   
 Behold, thou art made whole: \*sin no more, lest ¥ a worse Oe   
   
 thing come unto thee. 15 The man departed, and told the   
 Jews that it was Jesus, which had made him whole.   
 16 And therefore did the Jews persecute Jesus [¥¥, and   
 sought to slay him], because he had done these things on   
 the sabbath day. 17 But Jesus answered them, f My Father feh.s,4   
   
   
 h render, passed away from him. i sender, After these things.   
 k render, some,   
 omit.   
 in their rejection of the Lord. it is that some should not have told him,   
 not lawful] The bearing of burdens on the seeing that Jesus was by this time well   
 Sabbath was forbidden not only by the known in Jerusalem. But this is wholly   
 glosses of the Pharisecs, but by the law unnecessary. His fame had not been so   
 itself. See Neh. xiii. 15—19: Exod. xxxi. spread yet, but that He might during the   
 13—17: Jer. xvii. 21, And our Lord crowd of strangers at the feast pass un-   
 does not, as in another case (Luke xiii. noticed. Jesus passed on unobserved by   
 16), appeal here to the reasonableness of him: just spoke the healing words, and   
 the deed being done on the Sabbath, saving then went on among the crowd; so that   
 the sanctity of the Sabbath, but takes alto- no particular attention was attracted to   
 gether loftier ground, as being One greater Himself, either by the sick man or others.   
 than the Sabbath. The whole kernel of The context requires this interpretation :   
 this incident and discourse is not, that it being violated by the ordinary one, that   
 ts lawful to do works of mercy on the Sab- Jesus ‘conveyed himself away, because a   
 bath: but that the Son of G'od (here) is multitude was in the place:’ for that   
 Lord of the Sabbath. 11.] The would imply that attention had been at-   
 man’s excuse is simple and sufficient; and tracted towards Him which He wished to   
 for us, important, inasmuch as it goes avoid; and in that case He could hardly   
 into the depth of the matter, and is by fail to have been known to the man and   
 the Jews themselves accepted. He who to others. 14.] The knowledge of   
 had power to make him whole, had power our Lord extended even to the sin com-   
 to suspend that law which was, like the mitted thirty-eight years ago, from which   
 healing, God’s work. The authority which this long sickness had resulted, for it is   
 had overruled one appointment of Pro- implied here. The some worse thing, as   
 vidence, could overrule another. I do Trench observes, ‘gives us an awful   
 not mean that this reasoning was pre- glimpse of the severity of God’s judg-   
 sent to the man’s mind ;—he very likely ments ;’—see Matt. xii. 45. 15.] The   
 spoke only from intense feeling of obliga- man appears to have done this partly in   
 tion to One who had done so much for obedience to the authorities; partly per-   
 him ;—but it lay beneath the words, and haps to complete his apology for himself.   
 the Jews recognized it, by transferring We can hardly imagine ingratitude in him   
 their blame, from the man, to Him who to have been the cause ; especially as the   
 healed him. 12.] Not, ‘who is he words “which had made him whole” speak   
 that healed thee?’ but they earefully bring so plainly of the benefit ; compare   
 out the unfavourable side of what had ver. 11 and note. 17.) The true   
 taken place, as malicious persons always keeping of the rest of the Sabbath was not   
 do. 13.] Difficulty has been found that idle and unprofitable cessation from   
 here from the supposed improbability even good deeds, which they would en-