ST. JOHN. Wo   
 506 worketh hitherto, and I work.   
   
 18 Therefore the Jews   
 gch.vii3%. sought the more to kill him, beeanse he not only   
 1 had broken the sabbath, but said also that God was ™ his   
   
 b ch. 30, Father, »making himself equal with God. 19 Then an-   
 swered Jesus and said unto them, Verily, verily, I say   
 unto you, 'The Son ean do nothing of himself, but what   
 \*he secth the Father do: for what things soever he doeth,   
 w. these also doeth the Son ° dikewise.   
 loveth the Son, and sheweth him all things that himself   
   
   
 1 +ender, broke. © vender, his own.   
 2 render, doing. © render, in like manner.   
   
 force: the Sabbath was made for man ;— blasphemous, meaning: this latter espe-   
 and, in its Jewish form, for man in a mere ciully, because He thus made God a parti-   
 state of legal discipline truth could cipator in His crime of breaking the sab-   
 not yet be brought ont to them, but is bath. Thus we obtain from the adver-   
 implied in this verse, because His people saries of the faith a most important   
 are even as He is—in the liberty where- statement of one of its highest and holiest   
 with He hath made them free) ; whereas doctrines. 19.] The discourse is a   
 He, the only-begotten of the Father, doing wonderful setting forth of the Person and   
 the works of God in the world, stands on Office of the Son of God in His Ministra-   
 higher ground, and hallows, instead of tions as the Word of the Father. It still   
 breaking the Sabbath, by thus working on has reference to the charge of working on   
 it. “He is no more a breaker of the the Sabbath, and the context takes in our   
 Sabbath than God is, when He upholds Lord’s answer both to this, ver. 17, to   
 with an energy that knows no pause the the Jews’ accusation, ver. 18. In this   
 work of His creation from hour to hour, verse, He states that He cannot work any   
 and from moment tomoment; ‘My Father but the works of God: cannot, by his   
 worketh hitherto, and I work My work very relationship to the Father, by the   
 is but the reflex His work. Abstinence very nature and necessity of the case ;—   
 from outward work belongs not to the the working of himself being an impossible   
 idea of a Sabbath, it is only more or less supposition, and pnrposely set here to   
 the necessary condition of it for beings so express one:—the Son cannot work of   
 framed as ever to be in danger of losing Himself, becanse He ts the Son: His very   
 the true collection and rest of the spirit Person presupposes the Father’s will and   
 the multiplicity of toil and business. counsel as His will and counsel,—and His.   
 Man indeed must cease from his work, if a perfect knowledge of that will and counsel.   
 higher work is to find place in him. He And this, because every creature may abuse   
 scatters himself in his work, and therefore its freedom, and will contrary to God:   
 he must collect himself anew, and have but tHE Soy, standing in essential unity   
 seasons for so doing. But with Him who with God, cannot, even when become Man,   
 is one with the Father, it is In commit sin,—break the Sabbath; for His   
 Him the deepest rest is not excluded by whole Being and Working is in and of   
 the highest activity.” (Trench on the God. for what things soever . . . ]   
 Miracles.) 18.] The ground of the This clause converts the former proposition,   
 charge is now shifted ; and by these last and asserts its truth when thus converted.   
 words (ver. 17), occasion is given for one ‘ For it is very nature of the Son to do   
 of our Lord’s most weighty discourses. whatever the Father docth.’ Also, to do   
 The Jews understood His words to these works in like manner} aftcr the same   
 mean nothing short of peculiar personal plan and proceeding, so that there can be   
 Sonship, and thus equality of nature wit! no discord, but unity. 20.) For (this   
 God. And that this their understanding last is by the fact, the Father   
 was the right one, the discourse testifies. loveth the Son, and sheweth him (in this   
 All might in one sense, aud the Jews did the Lord sets forth to us the unfolding of   
 in a closer. sense, God their, or our, the will and purposes of the Father to   
 Father ; but they at once said that the [Mark xiii. 82: Acts i. 7] and by Him,   
 judividual use of ‘My Farner’ by Jesus in His Mediatorial office) all things that   
 had a totally distinct, in their view a himself doeth (all the purposes of His