

name of the Father, & of the Son, & of the H. S. This means that all three participate equally in what is signified by the name. The divine implication is apparent from the fact that it is the name of the Father. But the equality of the Son & of the Spirit is indicated by the fact that they are conceived of as standing in the same identical relationship to the Name. B. B. Warfield "It asserts the unity of the three by including them all within the bounds of the one name." As witness on our Lord's part, this means that in his esteem he recognized the three persons as the common participants in the one great name; that all three were the conjoint source of divine blessing; & all three had equal claim on the discipleship & devotion of those baptized. This ordinance of baptism is the distinct seal of the believer's identity. Father, Son & H. S. are all equally the objects of devotion & worship.

c. In 5<sup>17-30</sup> "My Father worketh hitherto, & I."

i. Jesus does not deny the Jewish interpretation of his claim. He doesn't repudiate it as false.

ii. In the succeeding discourse he proceeds in the most emphatic way to assert the Father-Son relationship.

iii. Not only does Jesus reaffirm the Father-Son relationship, but also he reaffirms the close coordination of the Father's working with his own work.

iv. He claims the highest prerogative of honor v. 23.

From these we conclude that Jesus doesn't retract at all that which gave offense to the Jews. Neither does he challenge at all the interpretation the Jews put upon his claim. The succeeding discourse is for the purpose of vindicating his claim, & the very interpretation which the Jews put upon the Father-Son relationship, that he made