Man: our Lord had now been employed in  
this His work. But not as in the natural  
year, so was it to be in the world’s lifetime.  
One-third of the year may elapse, or more,  
before the sown seed springs up; but the  
*sowing by the Son of Man* comes late in  
time, and the harvest should immediately  
follow. The fields were whitening for it;  
these Samaritans (not that I believe He  
*pointed to them approaching*, as Chrysostom and most expositors, but had them in his view in what He said), and the multitudes in Galilee, were all nearly ready. In the discourse as far as ver. 38, He is  
*the sower*, the disciples (see Acts viii.) were  
the *reapers*:—He was the *one who had  
laboured*, they were the *persons who had  
entered into his labours*. The *past* is used,  
as descriptive of the office which each held,  
not of the actual thing done. I cannot  
also but see an allusion to the words spoken  
by Joshua (xxiv. 18), *on this very spot*;—  
«I have given you a land for which ye did  
not labour.’

Taking this view, *I do  
not believe there was any allusion to the  
actual state of the fields at that time.*The words **Lift up your eyes**, &c., are of  
course to be understood *literally*;—they  
were to lift up their eyes and look on the  
lands around them ;—and then came the  
assurance; ‘they are whitening already  
towards the harvest.’ And it seems to me  
that on *this view*—of the Lord speaking of  
spiritual things to them, and announcing  
to them the approach of the spiritual  
harvest,—*and none else,—the right understanding of the following verses depends.*

It is of course *possible* that *it may  
have been seed-time*;—possible also, that  
the fields may have been *actually whitening  
Sor the harvest*;—but to lay down either  
of these as certain, and build chronological  
inferences on it, is quite unwarranted.

**36.]** The **wages** of the **reaper** is in  
the “*joy*” here implied, in having gathered  
many into eternal life, just as the *meat* of  
the *sower* was His joy already begun in  
His heavenly work. See Matt. xx. 1—16  
and notes.

**38.]** Here, as often, our  
Lords speaks of the office and its work as  
*accomplished*, which is but beginning (seo  
Isa. xlvi. 10).

By **other men** here  
our Lord cannot mean the O. T. prophets  
as some say, for then His own place would  
be altogether left out;—and besides, all  
Scripture analogy is against the idea of the  
O.T. being the *seed* of which the N.T. is  
the *fruit*;—nor can it be right, as Olshausen maintains, to leave Him out, as  
being the *Lord of the Harvest*:—for Ho  
is certainly *elsewhere*, and was by the very  
nature of the case *here, the Sower*. The  
plural is I believe merely inserted as the  
correspondent word to **ye** in the explanation, as it was one *soweth and another  
reapeth* in the proverb.

**39—42.] {39}** The truth of the saying of ver. 35 begins  
to be manifested. {40} These Samaritans were  
the foundation of the church afterwards  
built up there. {42} It does not seem that any  
miracle was wrought there: the feeling  
expressed in the words “*we have heard*