2—14, . ST. LUKE. 308   
   
 and wrapped him in swaddling clothes, and laid him in a   
 manger ; because there was no room for them in the inn.   
 8 And there were in the same country shepherds abiding   
 in the field, keeping watch over their flock by night.   
 9 And [\*/o] \* the angel of the Lord came upon them, and   
   
   
 the glory of the Lord shone round about them: and they £%   
 were sore afraid. 10f the angel said unto them, Fear 18   
 not: for, behold, I bring you good tidings of great Joys,   
 ®which shall be to \* al/ people. 114 For unto you is born fx   
 kati. 16   
 this day in the And this David be a sign unto which is Christ Me 36.   
 the Lord. babe wrapped in swaddling clothes, YV lying in a1. x   
 18 And suddenly there was with the angel a ie   
   
 manger. v. v.13,   
 multitude of the heavenly host praising God, and saying, mm Isa, 19,   
 141Glory to God in the highest, and on earth ™peace, £,'4J7-   
   
 5 or, keeping the watches of the night over their flock.   
 88 omit. t render, aN. ™ render, all the people.   
 V render, a babe. VV read, and lying.   
 no longer have place when the whole logy of the divine dealings, to suppose   
 course of events is before writer and thes these shepherds, like Symcon, were   
 no others have followed. The combina- waiting for the consolation of Israel.   
 tion of this consideration the fact, 0, 11] to all tHE people,—i.e.   
 that brethren of our Lord are brought the Jewish people. To them was the first   
 forward in this Gospel in close message of j be the bursting in of   
 with His mother, makes it as certain as the Gentiles— as here the one angel   
 an implied fact be, that those gives the wrebtery announcement, before   
 the children Mary herself. the multitude of the heavenly host burst   
 Ancient tradition states birthplace of in with their proclamation of ‘peace on   
 our Lord to have been a cave: and this earth” the Lord] This the   
 tradition" nowise inconsistent with our only place where these words come to-   
 text—for caves are used in most rocky gether. In ch. xxiii. we have “ Christ   
 countries as ~- the inn] i.e.a King,” and in Acts ii. 836 “Lord and   
 public place of reception for travellers; King.” (In Col. iii. we have, in a   
 not ‘a room in a private Of what somewhat different meaning [said to ser-   
 sort this inn was, does not appear. It vants], “ye serve the Lord Christ.”)   
 probably differs from that mentioned in And I see no way of understanding this   
 ch. x. 84, not being kept by an host: Lord, but as corresponding to the   
 see note there. 8.) Mr. JEHOVAH. 12.) Olshausen hazards   
 has made it highly probable our Lord a jecture, the stable or cave   
 was born on the evening of (i.e. possibly have belonged to these   
 began) the 5th of April, the 10th of the But I think the words even unto, or as   
 ish Nisan: on which same day of far as to Bethlehem, ver. 15, not look   
 April, and the 14th of Nisan, He suffered if Bethlehem were their home. It   
 thirty-three years Before this time seems clear that the spot was somehow   
 there would be abundance of in the known to them by the angel’s description.   
 pasturee—the spring rains being Not. “the babe,” as A. V.;—the   
 but much after it, and till aher the angel, in giving sign, generalizes   
 autumnal equinox again, the pastures term: they were to know the truth of his   
 would be comparatively bare : see on words, by finding a child wrapped in   
 John vi.10.: 9.} the glory of Lord swaddling clothes, lying in a manger.   
 —the brightness of God’s presence—the a) It has been disputed   
 Shechinah (see reff.) also accom- Glory to means There is, or Let there   
 panied His angels when they appeared to be, glory to God. But there can be no   
 men. It is at least to ana- doubt that the sense of both these is