IX. 52—62.   
 354 ST. LUKE.   
   
 Jerusalem, 5% and sent messengers before his face: and   
 they went, and entered into a village of the Samaritans, to   
 ssohniv.4e. make ready for him. 58 And ‘they did not receive him,   
 because his face was Kas though he would go to Jeru-   
 salem. 5 And when his disciples James and John saw   
 this, they said, Lord, wilt thou that we command fire to   
 come down from heaven, and consume them[,!even as   
   
 55 But he turned, and rebuked them[, ™ and   
 \*4Kingsi.19, t did] ?   
 said, Ye know not what manner of spirit ye are of.   
 wyoautin 56 For "the Son of man is not come to destroy men’s lives,   
 but to save them]. And they went to another village.   
 ® literally, ] omitted by some ancient authorities.   
   
 m omitted by most of our oldest but contained in the ancient versions,   
 and quoted by some very ancient See note.   
 being accomplished : i.e. their or actual refusal to allow the Lord to   
 accomplishment. reosiving up enter their village. That a collision   
 can have but one meaning; see Mark xvi. this kind did take is plain from the   
 ae Acts i, ii. 1 Tim. iif. in all last verse, and implied the occasion   
 which places the verb belonging to this alluded to by the two Apostles, where   
 substantive is used in the crighnal his the fire was invoked in the of   
 assumption, i.e. ascension into heaven. the offending persons. J¢ ha also   
 He himself resumes the jeot, in Samaria. fire, re lightning, but   
 without some emphasis implying his own as in the passage alluded in   
 volun! action. set his face is a t% xviii. It is exceedingly   
 Hebrew way of speaking, implying deter- difficult margin) to determine the   
 minate fixed purpose; see Isa. ]. 7, the reading in this passage, which seems to   
 seme of which, as of the Messiah have been more than usually tampered   
 going to his sufferings, to be referred with, or wrongly written. In this great   
 to in expression. 52.) messengers, uncertainty, I have thought the candid   
 who have been assumed without reason to way is to let my edited text reflect   
 have been James and John. Sama- uncertainty, and I have therefore printed   
 ritans] On the enmity of the Jews and these latter debateable in the same   
 Samaritans, see note, John iv. 9. The type as the text, and have annotated on   
 publicity now courted by our Lord is in them. 85.] Yo know not what manner   
 remarkable contrast to His avoid- of spirit ye are of] Besides mistaken   
 ance of notice, is a feature the close ways of explaining these of our Lord   
 Of His ministry, giving rise the accu- (e.g. ‘Do not see what a [bad] spirit   
 sation of xxiii. 5. to make ready you are shewing?’) are two senses   
 for him must mean something more, surely, which they may bear. (1) as in   
 than to provide board and lodging; there A. V..—“Ye think ye influenced the   
 is a solemnity about the sentence which same spirit as infiuenced bat   
 forbids that supposition. It must have yeare in error. Ye have indeed a zeal for   
 been to announce the coming of Jesus as God, but not according to knowledge ;   
 the Messiah, which He did not conceal in the offspring of human partiality, of   
 Samaria as in Judswa and Galilee, see divine inspiration,” or (2) inter-   
 John iv. 26; and the refusal the Sama- Togative—‘ Know ye not what manner of   
 ritans must have been grounded on the spirit ye, Belong (are of)?’ the spirit   
 jealousy excited by the preference shewn meant being Holy Spirit. ‘The Spirit   
 for the rites and metropolis. They in Elias was a flery judicial spirit,   
 expected that the Messiah would have befitted the times and the character of   
 confirmed their anti-Jewish rites and God’s dealings then; but the Spirit Me   
 Gerizim temple, instead of going up s0- and mine is of different spirit of   
 lemnly to Jerusalem, and thereby con- love and forgiveness,’ The latter of   
 demning them. 54.) The disciples these is perbaps better suited the con-   
 whom He named ‘sons of thunder,’ Mark text; but the former is according to   
 iii. They saw some insult of the usage of the Ye know (not)