498 ST. JOIN. Iv.   
   
 unto him. 3! In the mean while his disciples prayed him,   
 saying, Master, eat. %? But he said unto them, I have   
 meat to eat that ye know not of. %8 Therefore said the   
 diseiples one to another, Hath any man brought him   
 ought to eat? 34 Jesus saith unto them, \* My meat is to   
 udo the will of him that sent me, and to finish his work.   
 35 Say not ye, There are yet four months, and then cometh   
 harvest ? behold, I say unto you, Lift up your eyes, and   
   
   
   
 x Matt. ix. look on the fields, \* Vfor they are white already to harvest.   
 Luke x.   
 ¥ getter, to be doing. V render, that.   
   
 pened. 31, 32.] The bodily thirst Say not ye... . surely cannot be the   
 (and hunger probably, from the time of introduction to an observation of what   
 day) which our Lord had felt before, had was matter of fact at the time. Had the   
 been and was forgotten in the carrying on words been spoken at @ time when it   
 of His divine work in the soul of this wanted four months to the harvest, and   
 Samaritan women. Although I and you had our Lord intended to express this,—is   
 are emphatic, the words are not spoken in it eonccivable that Heshonld have thus in-   
 blame, for none was deserved: but in ful- trodueed the remark? Would not, must   
 ness and earnestness of spirit; in a feel- not, the question have been a direct one in   
 ing analogous to that which comes upon that case—‘are there not four months ??   
 us when called from high and holy em- &e. I know not how to account for this   
 ployment to the supply of the body or to Say not ye that... . execpt that it intro-   
 the business of this world, 33.) It is duces some common saying which the   
 very characteristic of the first part of this Jews, or perhaps the people of Galileo   
 Gospel to bring forward instances of un- only, were in the habit of using. Are   
 receptivity of spiritual meaning; compare not ye accustomed to say, that... .?   
 ver. 11; ch. ii. 20; iii. vi. 42, 52. The That we hear of nosuch proverb clsewhere,   
 disciples probably have the woman in their is not to the point ;—for such unrecorded   
 thoughts. 34.] Christ alone could sayings are among every people. That we   
 properly say these words. In the believer do not know whence to date the four   
 on Him, they are partially true,—true months, is again no objection:—there may   
 as far as he has reeeived the Spirit, and have becn, in the part where the saying was   
 entered into the spiritual life;—but in usual (possibly in the land west of the lake   
 Him they were absolutely and fully true. of Tiberias, for those addressed were from   
 His whole life was the doing of the thenee, and the emphatic “ye” seems to   
 Father’s will. We ean ‘eat and drink, point to some particular locality), some   
 &e. to the glory of God,—but in Hin fixed period in the year,—the end of the   
 the hallowing of the Father’s name, sowing, or some religious anniversary,—   
 doing His will, bringing about His King- when it was @ common saying, that it   
 dom, was His daily bread, and super- wanted four months to harvest. And this   
 seded the thoughts and desires for the might have been the first date in the year   
 other, needful as it was for His humanity. whieh had regard to the harvest, and so   
 My meat is to be (better, that I the best known in connexion with it.   
 may be) doing, &c.] That is, it was our If this be so, all that has been built on   
 Lord’s continucd sustenance, to be ever this saying, as giving a chronological date,   
 carrying onward to completion that per- must fall to the ground. (Lightfoot,   
 formanee of Ilis Father’s will for which Wieseler, and others, maintain, that since   
 He came into the world. In the words the harvest began on the 16th of Nisan,   
 finish his work, the way is prepared for we must reckon four months back from   
 the idea introduced in the next verse. that time for this journey through Sa-   
 These words give au answer to the ques- maria, which would bring it to the middle   
 tioning in the minds of the disciples, and of Chisleu, i.e. beginning of December.)   
 shew that He had been employed in the To get the meaning of the latter   
 Father’s work during their absence. part of the verse, we must endeavour to   
 35.] The sense of these much-controverted follow, as fur as may be, the train of   
 words will be best ascertained by narrowly thought which pervades the discourse. He   
 observing the form of the sentence. that soweth the good seed is the Son of