31—42. ST. JOIIN. 499   
   
 36 And he that reapeth receiveth wages, and gathereth   
 fruit unto life eternal: that both he that soweth and he   
   
 that reapeth may rejoice together. 87 And herein W 7s that   
 saying true, One soweth, and another reapeth. 5 1 sent   
 you to reap that whereon ye \* Jestowed no labour: other   
 men \*J/abowred, and ye ave entered into their labours.   
 39 And many of the Samaritans of that eity believed on   
 him for the saying of the woman, which testified, He ¥¥\*   
 told me all that ever I did. 4° So when the Samaritans   
 were come unto him, they besought him that he would   
 tarry with them: and he abode there two days, 4! And   
 many more believed because of his own word; 4° and said   
 unto the woman, ¥ Now we believe, not because of thy saying :   
 for 7we have heard him ourselves, and know that this is =sb,2¥i,8.   
 indeed [¥¥ the Christ,] the Saviour of the world.   
 W render, is [fulfilled] that true saying.   
 render, have bestowed, and have laboured.   
 2 dobn iy.   
   
   
   
   
 Y render, No longer do we believe beeause of thy story. YY omit.   
   
 Man: our Lord had now been employed in standing of the following verses depends.   
 this His work. But not as in the natural It is of course possible that it   
 year, so was it to be in the world’s lifetime. have been seed-time ;—possible also, that   
 One-third of the year may elapse, or more, the fields may have been actually whitening   
 before the sown seed springs up; but the Sor the harvest ;—but to lay down cither   
 sowing by the Son of Man comes late in of these as certain, and build chronological   
 time, and the harvest should immediately inferences on it, is quite unwarranted.   
 follow. The fields were whitening for it ; The wages of the reaper is in   
 these Samaritans (not that I believe He the “joy” here implied, in gathered   
 pointed to them approaching, as Chrysos- many into eternal life, as the meat of   
 tom and most expositors, but had them in the sower was His joy already begun in   
 his view in what He said), and the mul- His heavenly work. See Matt. xx. 1—16   
 titudes in Galilee, were all nearly ready. and notes. 38.] Here, as often, our   
 In the discourse as far as ver. 38, He is Lords speaks of the office and its work as   
 the sower, the disciples (see viii.) accomplished, which is but beginning (seo   
 the reapers :—He was the one who had Isa. xlvi. 10). . By other men here   
 laboured, they were the persons who had our Lord cannot mean the O. T. prophets   
 entered into his labours. The past is used, as some say, for then His own place would   
 as descriptive of the office each held, be altogether left out;—and besides, all   
 not of the actual thing done. I cannot Scripture analogy is against the idea of   
 also but see an allusion the words spoken O. T. being the seed of which the N. T. is   
 by Joshua (xxiv. 18), on this very spot ;— the fruit ;—nor can it be right, as Ols-   
 «I have given you a land for which ye did hausen maintains, to leave Him out, as   
 not labour.’ Taking this view, I do being the Lord of the Harvest :—for Ho   
 not believe there was any allusion to the is certainly elsewhere, and was by the very   
 actual state of the fields at that time. nature of the case here, the Sower. The   
 The words Lift up your eyes, &c., are of plural is I believe merely inserted as the   
 course to be understood literally ;—they correspondent word to ye in the expla-   
 were to lift up their eyes and look on the nation, as it was one soweth and another   
 lands around them ;—and then came the reapeth in the proverb. 39—42.}   
 assurance; ‘they are whitening already The truth of the saying of ver. 35 hegins   
 towards the harvest.’ And it seems to me to be manifested. These Samaritans were   
 that on ¢his tiew—of the Lord speaking of the foundation of the church afterwards   
 spiritual things to them, and announcing built up there. It does not seem that any   
 to them the approach of the spiritual miracle was wrought there: the feeling   
 harvest,—and none else,—the right under- expressed in the words “we have heard