

no one would mistake our Saviour's meaning. Unless poor people are pious we have no reason to call them blessed. Poverty in itself is not a blessing. But whether rich or poor, those who are humble, contented and grateful have God's blessing. (Isa. 57: 15; 16: 2.) Yet the poor have special reason to be thankful for the gospel. (Matt. 11: 5; Jas. 2: 5.) It helps them to bear their privations, imparts a contented spirit, teaches industry and virtue, assures them of God's fatherly care (Rom. 8: 28), and makes them heirs of heaven at last. **The kingdom of God**—Heaven and all its glories. (Matt. 25: 34; 1 Cor. 1: 26-29.) This carries with it heaven's joy in the heart now.

21. Ye that hunger—"Hunger and thirst after righteousness" (Matt. 5: 6). Those who earnestly desire to have their sins pardoned and their hearts made pure. (Isa. 55: 1; John 7: 37.) **Ye shall be filled**—i. e. with the abiding peace of pardon and the growing sanctification of the heart. "Now our lips are but sprinkled with a few drops of that river of joy whereof, in the next life, we shall drink to the full." (Trench.) (John 6: 35, 50, 54, 56, 58; Rev. 7: 16.) **Ye that weep**—In keeping with the lofty spiritual tone of the discourse, we must understand this to mean those that are mourning for sin. (Isa. 61: 3; Luke 4: 18; Rev. 7: 17.) Yet sorrow may be a blessing. Read Rom. 5: 3-5; 2 Cor. 4: 17; Heb. 12: 11; Jas. 1: 12. **Ye shall laugh**—"be comforted" (Matt. 5: 4), expressing the joy of those whose sins are blotted out for Christ's sake. (Rev. 21: 4.)

22. Shall hate you—for being good and doing what is right (1 Pet. 2: 19; 3: 14; 4: 14. See John 3: 20; 7: 7; 15: 19; 2 Chron. 18: 7. **Separate you**—by excommunication and the social ostracism that accompanies it. (John 16: 2; 9: 22, 34.) **Reproach you**—"Re-vile you" (Matt. 6: 11.) Say bitter and unkind things about you. They said of Jesus that he was a Samaritan and had a devil, and was mad; that he cast out demons by Beelzebub; that he was a gluttonous man and a wine-bibber, a friend of publicans and sinners; an enemy of Caesar, and a destroyer of the temple and of the law. See for our duty in such a case, 1 Peter 2: 23; 1 Cor. 4: 12. **Cast out your name**—"say all manner of evil against you" (Matt. 5: 11). 1 Peter 3: 14-18. Make your name a by-word of shame and dishonor. **For the Son of Man's sake**.—There is no blessing promised to those who really merit the contempt and abhorrence of others. The charges must be false, and they must be incurred on account of loyalty to Christ (John 15: 18-20.) "We are not to do things to offend others; to treat them harshly or unkindly, and court revilings. We are not to say or do things, though they may be on the subject of religion, designed to disgust or offend. We are not to provoke opposition by strange sentiments or conduct, or by violating the laws of civil society, or by modes of speech that are unnecessarily offensive to others. But

if, in the honest effort to be Christians and to live the life of Christians, others persecute and revile us, we are to consider this as a blessing." (Barnes.)

23. Rejoice ye—Heaven will more than make up for all that Christians can be made to suffer on earth. Mr. Renwick, the last of the Scottish martyrs, speaking of his suffering for conscience's sake, says, "Enemies think themselves satisfied that we are put to wander in mosses and upon mountains; but even amid the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but the dark curtains of the night. Yea, in the silent watch my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swim. Each star led me to wonder what He must be, who is the Star of Jacob, of whom all stars borrow their shining." (Bib. Mus.) Read Isa. 51: 7, 11; Acts 5: 41; 16: 25; Col. 1: 24; Jas. 1: 2. **For in like manner**—Read Heb. 11. Persecution places you in a goodly fellowship; it is no mark of God's displeasure; your sufferings are the seed out of which the better future must grow; in due time even men will honor you, and in heaven you will share the blessedness of prophets, saints, martyrs and confessors.

24. You that are rich—(Luke 12: 21; Amos 6: 1; Jas. 5: 1.) It is no sin to be rich, but those who live for riches and find all their satisfaction in them, will have no comfort from them when death comes. (Luke 12: 16-21; Matt. 8: 19-21; Luke 18: 24, 25; 12: 33, 34; 1 Tim. 6: 17-19.) Notice some others who "have their reward" in this life. (Matt. 6: 2, 5, 16.) **24. Ye that are full**—are quite satisfied with the good things of this life and have no longing for spiritual blessings. (Isa. 65: 13; Luke 1: 53; 16: 19, 24, 25.) **Ye that laugh**—are happy and careless, living in frivolity and with no anxiety about your souls. (Prov. 14: 13; Ecc. 7: 6.)

26—Jas. 4: 4; John 15: 19; 1 John 4: 5. False prophets—Jer. 5: 31; Isa. 30: 9, 10. Wicked people do not like those who tell them of their sins. They would rather have preachers who would flatter them.

II. LOVE IN THE LIFE. 27. But! say—He speaks "with authority." Although these woes are denounced against their enemies they are not to hate them, but love them. **Unto you which hear**—In Matthew's fuller account our Saviour contrasts His teaching with that to which they had been accustomed to listen (5: 43-48). Christ here lays down a universal law, not for Christians alone, but for all mankind. **Love your enemies**—"There are two kinds of love, involving the same general feeling, or springing from the same fountain of good will to all mankind, but differing still so far as to admit of separation in idea. The one is that feeling by which we approve of the conduct of another, commonly called the love of complacency; the other, by which we wish well to the person of another, though we