excommunication only, but of all kinds of expulsion  
from society.

**your name** :—either  
your collective name as *Christians,*—to  
which St. Peter seems to refer, 1 Pet. iv.  
14—16 ;—or, your individual name.

**23.**] **in that day,** not in the most solemn  
sense of the words (eee Matt. vii. 22), but  
**in the day when men shall do thus to  
you.**

**24.**] Of course I cannot assent  
to any such view as that taken by Meyer  
and others, that these ‘woes’ are inserted.  
from later tradition ; in other words, *were  
never spoken by our Lord at all* :—either  
we must suppose that they ought to follow  
Matt. v. 12, which is from the context  
most improbable,—or that they and perhaps the four preceding beatitudes with them, were on some occasion spoken by  
our Lord in this exact form, and so have  
been here placed in that form.

**26.**] Not said to the *rich,* but to the *disciples.* The very warning conveyed **false prophets** shews this, and should have  
prevented the blunder from being made.  
The mention of *“prophets”* and *“false  
prophets”* has reference to the disciples’  
office as the salt of the earth. The address  
in ver. 27 is not (Meyer) a turning of the  
discourse to His own disciples, but **I say  
unto you which hear** is equivalent to  
*“But I say unto you,”* which introduces  
the same command Matt. iv. 44,—and **that  
hear** serves the purpose of the **I—to you  
who now hear me.** The discourse being in  
an abridged form, the strong antithesis could  
not be brought out.

**28.**] See Matt. v.39 ff.

**31.**) Matt. vii- 12; but here  
it seems somewhat out of connexion,  
for the sense of vv. 29, 30, has been **resist not evil,** whereas this precept refers to the duty of man to man, injury being  
out of the question.

**32.**] This verse again belongs to ver. 28, not to ver. 31; see  
Matt. v. 46 ff. 33 ff.) **thank** corresponds