to this, that those parts of the discourses  
in which Luke and Matthew agree, occur  
in both in almost the same order, and that  
the beginning and conclusion of both are  
the same. (IV) St. Matthew *gives a  
general compendium of the sayings of our  
Lord during this part of His ministry*, of  
which St. Luke’s discourse formed a *portion*, or perhaps was *another shorter compendium*. But the last stated objection  
applies with still greater force to this  
hypothesis, and renders it indeed quite  
untenable. Besides, it labours under the  
chronological difficulty in all its bearings.  
And to one who has observed throughout  
the close contextual connexion of the  
parts in this discourse, it will be quite  
incredible that they should be a mere  
collection of sayings, set down at hazard.  
See notes throughout. (V) The apparent  
discrepancies are sometimes reconciled by  
remembering, that *there is no fixed time  
mentioned in any Evangelist for the special  
ordination of the Apostles*, and that it is  
very doubtful whether they were at any  
set moment so ordained all together.  
Thus Matthew may have been a usual  
hearer of our Lord, and present with the  
whole of the Apostles, as related in Luke,  
though not yet formally summoned as  
related in Matt. ix. 9 ff. The introduction  
of the discourse in Luke by the words  
“*And it came to pass in those days*”  
(which I maintain to be, on Luke vi. 12,  
not only *possibly*, but *expressly* indefinite,  
and to indicate that the event so introduced  
may have happened at any time  
during the current great period of our  
Lord’s ministry, before, during, or after,  
those last narrated,) allows us great  
latitude in assigning Luke’s discourse to  
any precise time. This, however, leaves  
the difficulties (above stated under I) in  
supposing the discourses identical, in force,  
except the chronological one.—With regard to the many sayings of this sermon  
which occur, dispersed up and down, in  
Luke, see notes in their respective places,  
which will explain my view as to their  
connexion and original times of utterance, in each several instance. See also  
notes on Luke vi. 20—49.

**1. the mountain**] Either *some hill* near Capernaum well known by this name, and called  
by it in the reff. to Mark and Luke, (tradition, not earlier probably than the Crusades, which points out a hill between  
Capernaum and Tiberias as the Mount of

Beatitudes, near the present Saphet, is in  
such a matter worthless as an authority.  
But the situation seems to modern travellers [see Stanley, Sinai and Palestine, p.  
368] “so strikingly to coincide with the  
intimations of the narrative, as  
almost to force the inference that in this  
instance the eye of those who selected the  
was for once rightly guided. It is  
the only height seen in this direction from  
the shores of the lake of Gennesareth. The  
plain on which it stands is easily accessible  
from the lake, and from that plain to the  
summit is but a few minutes’ walk. The  
platform at the top is evidently suitable  
for the collection of a multitude, and corresponds precisely to the ‘level place’ to  
which He would ‘come down’ as from one  
of its higher horns to address the people.  
Its situation is central both to the peasants of the Galilean hills, and the fishermen of the Galilean lake, between which  
it stands, and would therefore be a natural resort both to Jesus and His disciples when they retired for solitude  
from the shores of the sea, and also to the  
crowds who assembled ‘from Galilee, from  
Decapolis, from Jerusalem, from Judæa,  
and from beyond Jordan.’ None of the  
other mountains in the neighbourhood  
could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the  
lake: whereas this stands separate — ‘the  
mountain,’ which alone could lay claim  
to a distinct name, with the exception of  
the one height of Tabor, which is too distant to answer the requirements,”) or *the  
mountain district*, certainly imported by  
the word in ch. xiv. 23.—See a full description of the locality in Tholuck, Bergpredigt, ed. 3, pp. 63 ff.

**his disciples**] in the  
wider sense: including those of the Apostles already called, and all who had, either  
for a long or a short time, attached themselves to him as hearers. See John vi. 66.

**2. opened his mouth**] as in reff., a  
solemn introduction to some discourse or  
advice of importance.

**them**] i.e. his  
disciples. The discourse (see vv. 13, 14,  
20, 48; ch. vi. 9; vii. 6) was spoken  
directly to the disciples, but (see vii. 28,  
29) also generally to the multitudes. It  
is a divine commentary on the words with  
which His own and the Baptist’s preaching opened: “*Repent: for the kingdom  
of heaven is at hand.*” It divides itself  
into various great sections, which see below.