which are brought out in ch. xxv.  
37–40, where see notes.

**8. pure in heart**] Seo Ps. xxiv. 4, 6. It  
is no Levitical cleanness, nor mere moral  
purity, that is here meant; but that *inner  
purity*, which (Acts xv. 9) is brought about  
by faith, has its fruit (1 Tim. i. 5) in *love*;  
which is opposed to all “*double mindedness*”’ (James i. 8), and all hypocrisy and  
outward colouring; so that pure in  
heart are those who have their “*hearts  
sprinkled from an evil conscience.*” There  
is an allusion to the nearer vision of God  
attained by progressive sanctification, of  
which St. Paul speaks, 2 Cor. iii. 18,—  
begun indeed in this life, but not perfected till the next, 1 Cor. xiii. 12.

**9. peacemakers**] More than ‘*the peaceful*’ (Vulg.). is doubtful whether the  
word ever has this meaning. Thus Euthymius, mostly after Chrysostom: They who  
not only are themselves not men of strife,  
but make peace between others when at  
strife. They shall be called sons of God,  
because they have imitated His only Son;  
whose office it is to bring together the  
separated and to reconcile those at variance. But even thus we do not seem to  
reach the full meaning, which probably is,  
“*they that work peace;*” not confining  
the reference to the reconciliation of persons at variance: see note on James iii. 18.

**shall be called**] *implies* the  
reality, as in ver. 19; **shall** (not only be,  
but also) **be called**, i.e. recognized, in the  
highest sense, both generally, and by the  
Highest Himself, as such. Let it ever be  
remembered, according to the order of  
these beatitudes, and the assertion of James  
iii. 17, that the wisdom from above is **first**  
*pure*, **then** *peaceable*, implying no compromise with evil. And it is in the working  
out of this purity that Luke xii. 51 is especially true. St. Augustine remarks, that  
martyrs are made not by the mere fact of  
suffering, but by the *cause* for which they  
suffer. And therefore it is added, ‘*for  
righteousness’ sake.*’

**10. persecuted**]  
See 1 Pet. iii. 14; iv. 14, which probably  
refers to this verse. The repitition of the  
promise in ver. 8 is a close of the string of  
promises as it began.

**11.**] With the  
preceding verse the beatitudes end, in their  
general reference, and in this our Lord addresses *His disciples* particularly. The  
actions described in this verse are the expansion of **persecuted** in the last.

**12. your reward**] A reward, not of debt,  
but of grace, as parable in ch. xx. 1 ff.  
clearly represents it. ‘An expression,’ as  
De Wette observes, ‘taken from our earthly  
commerce, and applied to spiritual things;”  
in which however we must remember, that  
the principal reference is to God as the  
giver, and not to us as the deservers: see  
the parable above cited, where the reward  
is not what was *earned*, but what was *covenanted*. These words, *in heaven*, must not  
be taken as having any bearing on the  
question as to the *future habitation* of the  
glorified saints. Their use in this end  
similar expressions is *not local*, but *spiritual*, indicating the blessed state when the  
kingdom of heaven shall have fully come.  
The local question is to be decided by  
wholly different testimonies of Scripture;—  
by the general tenor of prophecy, and the  
analogies of the divine dealings: and all of  
these seem to point rather to this earth,  
purified and renewed, than to *the heavens*  
in any ordinary sense of the term, as the  
eternal habitation of the blessed.

**so persecuted they**] For instance, Jeremiah was scourged, Jer. xx. 2; Zechariah son of Jehoiada was stoned, 2 Chron. xxiv.  
21; Isaiah, according to Jewish tradition,  
was sawn asunder by Manasseh.—The  
reasoning implied in ‘for’ may be thus  
filled up: ‘and great will be *their* reward  
in heaven.”

**13.**] The transition from  
the preceding verses is easy and natural,  
from the “*persecuted for righteousness’  
sake,*” of which vv. 11, 12 were a sort of  
application, and the allusion to the ancient  
Prophets, to “*ye are the salt of the earth.*”—Elisha *healed the unwholesome*