11—22. ST. LUKE. 829   
   
 Lin the plain, and the company of his disciples, Matt. 35.   
 great © multitude of people out of all Judea and Jerusalem, ariel?   
 and from the sea coast of Tyre and Sidon, which came   
 to hear him, and to be healed of their diseases; 18 and   
 likey that were vexed with unclean spirits: and they were .   
   
 healed. 19 And the whole multitude "sought to touch » Matt.   
 him: for' there went ™ virtue out of him, and healed them !¥sty%.   
   
 all. 20 And he lifted up his eyes on his disciples, and said,   
 \* Blessed %e ye poor: for your's is the kingdom of God. \*Jsme1.6.   
 21! Blessed are ye that hunger now: for ye shall be filled. "Wi"   
 ™ Blessed are ye that weep now: for ye shall laugh. eae   
 22" Blessed are ye, when men shall hate you, and when “itie W1s   
 they °shall separate you from their company, and shall °°™"\*"\*   
   
   
 h render, upon a level place. i render, a multitude.   
 X render, number of the people.   
 l read and render, and they that were vexed were cured of unclean   
 spirits. ™ render, power. 2 render, are.   
   
 Slat ledge or shelf the side the moun- because sayings known to have been ut-   
 tain; but more naturally below the tered together at one time, might be   
 tain: seeon Matt. nether St. thrown together with sayings en at   
 could thus have written the Gospel of another, with some one common link per-   
 St. Matthew before him, I the reader haps connecting the two groups.   
 to judge: premising, that is, identity 20. on his disciples] The discourse was   
 of the two discourses, 19.] St. Luke spoken to the disciples generally,—to the   
 uses the same expression, of going elve particularly,—to the le pro-   
 forth from our Lord, in viii. 46. spectively ; its subject, here and   
 20—49.] SzEMon on THE Mount (?). in Matthew, is, the and duties of a   
 Peculiar (in form) to Luke, answering disciple of Christ. ye poor] To sup-   
 to Matt. v.—vii. On the whole question pose that St. report of this   
 of the identity diversity of the two dis- refers only this world’s poverty,   
 courses, see Matt. v. 1. In Matthew I and the blessings to anticipated   
 cannot doubt that we have the whole dis- ‘ity in the Messiah’s Kingdom, is   
 course much as it was spoken; the con- surely quite a misapprehension. Com-   
 nexion is intimate throughout; the ar- paring these expressions other pas-   
 rangement wonderfully consistent and ad- sages in St. Luke himself, must have   
 mirable. Here, on the other hand, the concluded, even without Matthew's re-   
 discourse is only reported fragments— port, that they bore a spiritual sense;   
 there is wide gap between vv. 26 and 27, see ch. xvi. where he speaks of ‘the   
 and there are omissions in parts; true riches,’ ch. xii. 21, where we   
 besides which, sayings of our |, have rich towards God. And who would   
 longing apparently to other occasions, apply such an interpretation to our ver.   
 inserted ; vv. 89, 40, At the same 21P See on each of these   
 time we must remember, that such central the corresponding in Matthew.   
 sayings would probably be frequently ut- the kingdom of God] heaven, kingdom ite   
 tered by Him, and might very likely form polity is Matthew, but it does not thence   
 part of this discourse originally. His follow that the by Him, the same as   
 teaching was not studious of novelty like not be understood ate and cast out must   
 that of men, but speaking with authority designating the same kingdom—the one   
 as He did, He would doubtless utter   
 again and again the same weighty sen-   
 tences when occasion occurred. ‘Hence   
 may have arisen much of the difference   
 arrangement observable in the reporte—