ST. LUKE. ‘ VI.   
 830   
 reproach you, and cast out your name as evil, for the Son   
 of man’s sake. %? Rejoice ye in that day, and leap for   
 P Acta   
 iswasi, joy: for, behold, your reward is great in heaven: for ?in   
 the like manner did their fathers unto the prophets.   
   
 ramesvit. 241 But woe unto you ' that are rich, for t ye ° have received   
 iMate, Your consolation. 5 \* Woe unto you that are P full, for ye   
 16. xvi. shall hunger. Woe unto you that laugh now, for ye shall   
 25. % ¥ Woe unto you, when all men shall   
 u Isa. iv. speak well of you: for so did their fathers to the false   
 "ifazis, Mourn and weep. But I say unto you which hear, Love your   
 wo xi prophets.   
 Hom-si.20, enemies, do good to them which hate you, ° bless them   
 1. that curse you, [4and] \* pray for them which despitefully   
 x ob. 8! ‘use you. 2 And unto him that smiteth thee on the one   
 Acta 60, cheek offer also the other ; and him that taketh away thy   
 1 Cor.   
 \*Deut.zy.7, cloke forbid not to take thy coat also. %0\*Give to every   
   
 xxi. man that asketh of thee; and of him that taketh away thy   
 goods ask them not again. 31 And as ye would that men   
 should do to you, do ye also to them likewise. 828 For if   
 for love them which even the same. thank have ye? for   
 Sheen. sinners also love those that love them. 58 And if ye do   
 ‘36. 30. good to them which do good to you, what thank have ye?   
 % And if ye lend to   
 them of whom ye hope to receive, what thank have ye?   
 for sinners also lend to sinners, to receive as much again.   
 85 But \*love ye your enemies, and do good, and lend,   
   
   
 © have received is the same word rendered have in Matt. vi. 2, 6, see   
   
 notes there, P read, full now. @ omit. ¥ vender, And.   
 tion only, but of all kinds of expulsion false prophets shews this, should have   
 from society. your name :—either prevented the blunder from being made.   
 your collective name as Christians,—to The mention of “prophets” and “false   
 which St. Peter seems to refer, Pet. iv. prophets” has reference to the disciples’   
 14—16 ;—or, your individual office as salt of the The address   
 23.) in that day, in the most solemn in ver. 27 is (Meyer) « turning of the   
 sense of the words (eee vii. but discourse to His own disciples, I say   
 in the day when men shall do thus to unto you which hear is equivalent to   
 you. 24.) Of course 1 cannot assent “ But I say unto you,” which introduces   
 to any such view as that taken by Meyer the same command Matt. iv. 44,—and that   
 and others, that ‘woes’ are inserted. hear serves the purpose of I—to you   
 from later ; in other words, who now hear me. The discourse being in   
 never spoken by our Lord at all :—either an abridged form, strong antithesis   
 we must suppose that they to follow not be brought out. 28.] See Matt. v.   
 Matt. v. 12, which is from the context 389 ff. 81.) Matt. vii- 12; but here   
 most improbable,—or that they and per- it seems somewhat out of connexion,   
 haps the four preceding beatitudes with for the sense of vv. 29, 30, has been re-   
 them, were on some occasion spoken by sist not evil, whereas this refers   
 -our Lord in this exact form, so have to the duty of man to man, injury being   
 been here placed ‘in form. out of the question. $2.) This verse   
 26.) Not said to the rich, to the dis- again belongs to ver. not to ver. see   
 oip! The very warning conveyed in att. v. ff. 38 ff.) thank corresponds