26 ST. MATTHEW. Vv.   
   
 srexxiv.8 8 Blessed are the \*pure in heart: for they shall see God.   
 ® Blessed are the peacemakers: for they shall be called ¥ the   
   
 children of God. 10 Blessed are they which are persecuted   
 for righteousness’ sake : for their’s is the kingdom of   
 heaven. 11 Blessed are ye, when men shall revile you,   
   
 and persecute you, and shall say all manner of evil against   
 you falsely, for my sake. 12 Rejoice, and be exceeding   
 glad: for great is your reward in heaven: for so perse-   
 cuted they the prophets which were before you. 18 Ye   
   
 V render, SOD8.   
 which tre brought ont in ch. xxy. See 1 Pet. iii. iv. 14, which probably   
 87—40, where see notes. 8. refers to verse. The ition of   
 pure in heart] Seo Ps. xxiv. 4 6. It promise in ver. 8 a close of the of   
 is no Levitical cleanness, mere moral promises as it \. 11.] With the   
 purity, that here meant; but that inner preceding verse the end, in their   
 pony, which (Acts xv. 9) brought about eral reference, in this our Lord   
 faith, its frait Tim. 6) in love; resses His disciples particularly. The   
 which is opposed to all “double minded- actions described this verse are the   
 ness”’ (James i. and all b: and Pension of persecuted in the last.   
 outward colouring; so that pure in }. your reward] A reward, not of debt,   
 heart are those who have their “hearts bat of grace, as parable in ch. xx. 1   
 sprinkled from an evil There represents it. ‘An expression,’   
 is an allusion the nearer vision God De Wette observes, from our earthly   
 attained by ive sanctification, commerce, and applied to spiritual ;”   
 which St. Paul speaks, 2 Cor. iii. 18,— in which however we must remember, that   
 begun irideed in this life, not per- the principal reference is God as the   
 fected till next, 1 Cor. 12. giver, and not to us as deservers: see   
 9, peacemakers] More than ‘the peace- the parable above cited, the reward   
 Sel’ (Vulg.). is doubtfal whether the is not what was earned, what was cove-   
 word ever has this Thus Euthy- nanted. These words, én heaven, not   
 mius, mostly after They who be taken as having any bearing on the   
 not only are not men of strife, question to the Aabitation of the   
 but make peace between others when at glorified saints. Their use in this end   
 strife. They shall be called of God, similar expressions not local, but spiri-   
 because they have imitated His only tual, indicating blessed state when the   
 whose office it is to bring together the kingdom of heaven shall have fully   
 ited and to reconcile those at The local question is to be decided by   
 ance. But even thus we do not seem to wholly different of Scripture; —   
 reach the full which probably is, by the general tenor of prophecy, the   
 “they that work peace ;” not confining aualogies of divine dealings: all of   
 the reference the reconciliation per- these seem to point rather to this earth,   
 sons at variance: see note on James iii. purified and renewed, to the heavens   
 18. shall be called] implies the in any ordinary sense of the as the   
 reality, in ver. 19; shall (not be, eternal habitation of the blessed.   
 but also) be ealled, recognized, in the 80 persecuted they] For instance, Jere-   
 highest sense, both generally, by the miah was |, xx. 2; Zechariah   
 Highest Himeelf, as such. t it ever be son of Jehoiada was stoned, Chron. xxiv.   
 remembered, according to the order of 21; Isaiah, to Jewish tradition,   
 these beatitudes, the assertion James was sawn to “ye are the salt of the   
 iil, that the wisdom from above is first reasoning implied in ‘for’ may be thus   
 pure, then peaceable, implying compro- filled up: ‘and great will their reward   
 anise evil. And it is in working in henven.”” 18.) The transition   
 out of this that Luke xii. is espe- the preceding verses is easy and natural,   
 cially true. St. Augustine remarke, that from the “persecuted righteousness”   
 martyrs are made not by the mere fact of sake,” of which vv. 11, 12 were a sort   
 suffering, by the cause for they application, the allusion to ancient   
 suffer. And therefore it is added, ‘for   
 righteousness’ 10. perseouted]