to-morrow itself: do not then increase  
those of to-day by introducing them before  
their time.’ A hint, as is the following  
**evil thereof**, that in this state of sin and  
infirmity the command of ver. 31 will never  
be com, ly observed.

**CHAP. VII. 1—12.**] Of *our* CONDUCT  
TOWARDS: OTHER MEN: *parenthetically  
illustrated*, vv. 7—11, *by the benignity  
and wisdom of God in his dealings with  
us*. The connexion with the last chapter  
is *immediately*, the word evil, in which  
a glance is given by the Saviour at the  
misery and sinfulness of human life at its  
best ;—and now precepts follow, teaching  
us how we are to live in such a world, and  
among others sinful like ourselves :—*mediately*, and more generally it is, the continuing caution against hypocrisy, in our-  
selves and in others.

**1**] This does  
not prohibit *all* judgment (see ver. 20,  
and 1 Cor. v.12); but, as Augustine, en-  
joins us to interpret others charitably in  
all cases where doubt may exist as to the  
motives of their actions.

**judge** has been taken for “ condemn” here; and this  
seems necessary, at least in so far that it  
should be taken as implying an *ill judgment*. For if the command were merely  
“not to form authoritative judgments of  
others,’ the second member, “*that ye be  
not judged,*” would not, in its right interpretation, as applying to *God’s* judgment of *us*, correspond. And the ‘*condemn not*,” which follows in Luke vi. 87,  
is perhaps to be taken rather as an additional explanation of *judge*, than as a  
climax after it.

**judged**] i.e. ‘*by  
God,*’ for so doing ;—a parallel expression  
to ch. v. 7; vi. 15; not ‘*by others.*’ The  
bare passive, without the agent expressed,  
is solemn and emphatic. See note on  
Luke vi. 88; xvi.9; and xii. 20. The sense then is, ‘that you have not to answer before God for your rash judgment  
and its consequences.’ The same remarks  
apply to ver. 2.

**3—5.**] Lightfoot produces instances of this proverbial  
saying among the Jews. With them,  
however, it seems only to be used of a  
person retaliating rebuke; whereas our  
rd gives us a further application of  
it, viz. to the incapability of one involved  
in personal iniquity to form a right judgment on others, and the clearness given  
to the spiritual vision by conflict with  
and victory over evil. ere is also no  
doubt here a lesson given us of the true  
relative magnitude which our own faults,  
and those of our brother, ought to hold in  
our estimation. What is a *mote* to one  
looking on another, is to that other himself  
a *beam*: just the reverse of the ordinary  
estimate.

**3.**] **beholdest**, from with-  
out, a voluntary act: **considerest** **not,**  
**apprehendest not,** from within, that which  
is already there, and ought to have excited  
attention before. The same distinction is  
observed in Luke.

**4.] how wilt thou  
say**, is “*how canst thou say*” in Luke:  
Luther renders it “*how darest thou say?*”

**5. Thou hypocrite**] “ He calls this  
man a *hypocrite*, as usurping the office of  
a physician, when he really fills the place of  
a sick man: or as in pretence busying him-  
self about another man’s fault, but in reality  
doing it with a view to condemning him.”  
Euthymius.

**shalt thou see clearly**,  
with purified eye. The close is remarkable.  
*Before, to behold* the mote was all—to  
stare at thy brother's faults, and as people  
do who stand and gaze at an object, attract  
others to gaze also:—but *now*, the object  
is a very different one—to *cast out* the  
mote—to help thy brother to be rid of his  
fault, by doing him the best and most