VII. 1—5. ST. MATTHEW. 45   
 thought for [\* the things of] itself. Sufficient unto the day   
   
 is the evil thereof.   
 VII. 1° Judge not, that ye be not judged. 2 Rom. il.   
 with what judgment ye judge, ye shall be judged: and Perth.   
 ‘with what measure ye mete, it shall be measured aMarkiv.   
 James iv.   
 to you again. 8 And why beholdest thou the mote that   
 is in thy brother’s eye, but considerest not the beam that   
 is in thine own eye? 4 Or how wilt thou say to thy   
   
 brother, Let me pull out the mote out of thine eye;   
 and, behold, a beam is in thine own eye? 5 Thou hypo-   
 crite, first cast out the beam out of thine own eye; and   
 then shalt thou see clearly to cast out the mote out of thy   
   
 5 5 omit.   
   
 to-morrow itself: do not then increase sense then is, ‘that you have not to an-   
 those of to-day introducing them before swer before God for your rash judgment   
 their time.’ A hint, as is the following and its consequences.’ The same remarks   
 evil thereof, that this state of sin apply to ver. 2. 38—5.] Light-   
 infirmity the of ver. will never foot produces instances this proverbial   
 be com, ly observed. saying among the Jews. With them,   
 Cuap. VII. 1—12.] Of our conpucr however, it seems only to be used of a   
 TOWARDS: OTHER MEN: parenthetically person retaliating rebuke; whereas our   
 illustrated, vv. 7—11, by the benignity rd gives us a further application of   
 and wisdom of God in his dealings with it, viz. the incapability of one   
 ws. The connexion with the last chapter in personal iniquity form a right judg-   
 is immediately, the word evil, in which ment on othere, and the clearness given   
 a glance is given by the Saviour at the to the spiritual vision conflict with   
 misery and sinfulness of human life its and victory over evil. ere is also no   
 best ;—and now precepts follow, doubt here a lesson given us of true   
 us how we are to live such a world, and relative magnitude which our own faults,   
 among others sinful like :—me- and those of our brother, to hold in   
 diately, and more generally it the con- our estimation. What is a mote to one   
 tinuing caution against hypocrisy, our- looking on another, to that other himself   
 selves and in others. 1] This a beam: just the reverse of ordinary   
 not prohibit all judgment (see ver. 20, estimate. 8.] beholdest, with-   
 and 1 Cor. v.12); but, as Augustine, en- out, a voluntary act: considerest not,   
 joins us to interpret others in apprehendest not, from within, which   
 all cases where doubt may exist as to the is already and ought to have excited   
 motives of their judge has attention before. The same distinction is   
 been taken for “ condemn” here; and this observed in Luke. 4.] how wilt thou   
 seems necessary, at least so far that it say, is “how canst thou say” in Luke:   
 should be taken as implying an tll Luther renders it “how darest thou say?”   
 ment. For if the command were merely 5. Thou hypocrite] “ He calls this   
 “not to form authoritative jadgments of man a hypocrite, as usurping the of   
 others,’ the second member, “that ye be a physician, he really the place   
 not judged,” would not, in its in- asick man: or as in pretence him-   
 terpretation, applying to God’s judg- self about man’s fault, in reality   
 ment of us, correspond. And the ‘con- doing it with a view condemning him.”   
 demn not,” which follows in Luke vi. 87, Euthymias. shalt thou see clearly,   
 is perhaps to be taken rather as an ad- with purified eye. close is   
 ditional explanation judge, than as a Before, to behold the mote was all—to   
 climax after it. judged] i.e. ‘by stare at thy brother's and as people   
 God,’ for so doing ;—a parallel do who stand and gaze at an attract   
 to ch. v. vi. 15; not ‘by others.’ The others to gaze also:—but now, the object   
 bare passive, the agent expressed, is a very different one—to cast ont the   
 is solemn and emphatic. See note on mote—to help thy brother be rid of his   
 Luke vi. 88; xvi.9; and xii. 20. The fault, by doing him the best and most