21—25. ST. MATTHEW. 81   
   
 That \*whosoever is angry with his brother [¥ without 9 \*t¥00u™   
 cause] shall be in danger of the judgment: and whosoever .   
 shall say to his brother, » Raca, shall be in danger of the 43,7",   
 council: but whosoever shall say, \* Zhou fool, shall bein \*“™"™   
 danger of hell fire. % Therefore if thou bring ‘thy gift to «sb,yit«   
 the altar, and there rememberest that thy brother hath   
 ought against thee; % leave there thy gift before the altar,   
 and go thy way; first be reconciled to thy brother, and   
 then come and offer thy gift. %¢Agree with thine ad- ‘i715   
 ‘W omitted by some of the MSS. Jerome pronounces the words spurious: but   
   
   
   
 the ancient authorities much divided. X sender, Moreh.   
 thought and word be brought into judg- rendered ‘‘Gehenna,” Josh xviii. LXX.   
 ment and punished, each according to ite In this valley called Tophet, xxx.   
 of guilt, but even least of them 88: Jer. vil. did the Distress Jews   
 re no less a tribunal than the judg burn their children Moloch, and Josiah   
 ment-scat of Christ.’ The most important (2 Kings xxiii. 10) therefore it;   
 thing to Keep in mind is, that is no and thenceforward it was the place the   
 distinction of between these punish- casting out and burning all and the   
 ments, only of degree. In the thing com- corpses of criminals; and therefore its   
 pared, the “j » inflicted by Sgn the poe cf ororiating   
 the sword, the “council” death stoning, siguify the jing t.   
 and the disgrace of the Gekensa of fre’ 28 f. Therefore] An inference from   
 followed as an intensification the the the and danger of all bitterness   
 of death; but the punishment is one and kind Tift mind towards another 7   
 the same—death. So also in the subject hath onght against thee is remarkable,   
 of the similitude, the punishments are ing purposely substituted for the con-   
 epiritual ; allresult eternal death ; but verse. It is not what complaints we have   
 with vorions degrees nature of which against others that we are to consider   
 is as yet hidden us), as the degrees such a time, but what they have against   
 have been. So that the distinction wa; not what ground we have given for   
 rawn by the Romanists between venial complaint, but what complaints they, as   
 and mortal sins, finds not only coun- matter of fact, make against us.—See the   
 tenance, but direct from this other side dealt Mark xi. 25.   
 passage. The words here mentioned must 24.) be reconciled i.e. become reconciled   
 not be superstitiously to have any —thyself, without being influenced the   
 damning power in themselves (see status of the towards thee. Remove   
 but to tt states anger and hoe- the offence, make friendly overtures   
 tility, which an awful account to thy brother. first belongs to “go thy   
 must be given. Baca] i.e. empty; a way,” not to “be reconciled :” “   
 term denoting contempt, and answering to thy way” is 0 to “then come,”   
 ‘Two interprctations of this ire to return, not “be recon-   
 interpretations have been i system. to “offer.” lan, conclusion   
 word. Kither it is (1), ureally under- ever can only understood of Jewish rites.   
 stood, a Greek word, ‘ Thow, ” and used The command, the course, ies applied   
 by our Lord Himself of Scribes and tian the to reconciliation the the Chris-   
 Pharisees, ch. 17, 19,—and “foole” the Holy Communion ; but farther nothing   
 Citerall senscless””) the disciples, can be inferred. 25.) The whole of   
 xxiv. ly, or (2) Hebrew word signifying this verse is earthly example of a spi-   
 ‘rebel,’ Jerusalem word uttering which ritual which is understood, rans   
 valley, called were debarred from and parallel it. The sense may be given:   
 tering the land of promise: ... ‘Hear ‘As in worldly affairs, it is to   
 now, ye rebels,’ Num. xx.10. In pre-   
 sence of this doubt, it is best to léave   
 the word untranslated, as was done   
 with Raca before. hell fire) more