disciples, ch. v. 34; and by the very same  
reasoning —because every oath is really and  
eventually an oath by God—shews these  
Pharisees the validity and solemnity of  
every oath. This subterfuge became notorious  
at Rome. See citation in my Gr. Test.

{21} The reading **dwelt** in ver. 21 is  
remarkable; God did sot then dwell in  
the Temple, nor had He done so since the  
Captivity.

23, 24.] {23} It was doubtful,  
whether Levit. xxvii. 30 applied to every  
smallest garden herb: but the **Pharisees**,  
in their over-rigidity in externals, stretched  
it to this, letting go the heavier, more difficult  
and more important (see ver. 4)  
matters of the Law. In the threefold  
enumeration, our Lord refers to Micah vi.  
8 (see also Hosea xii. 6)—where *to do  
justly, to love mercy, and to walk humbly  
with God,* are described as being better  
than all offerings.

**these**—these last,  
are the great points on which your exertions  
should have been spent—and then, if  
for the sake of these they be observed, the  
others should not be neglected. The gold  
here is probably not the ornamental gold,  
but the Corban—the sacred treasure. They  
were fools and blind, not to know and see,  
that no *inanimate thing can witness an oath*, but they all these things are called  
in to do so because of *sanctity* belonging to  
them, of which God *is the primary source*:  
—the *order* likewise of the *things hallowed*being, in their foolish estimate of  
them, *reversed* : for the *gold* must be les  
than the *temple which hallows it,* and the  
*gift* than the *altar*—not as if this were of  
any real consequence, except to shew their  
folly —for vv. 20—22, *every oath* is really  
an *oath by God*. But these men were  
servants only of the temple (“*your house*,  
ver. 38) and the altar, and had forgotten  
God. “*The straining the gnat* is not a  
mere proverbial saying. The jews (as do  
now the Buddists in Ceylon and Hindustan)  
strained their wine, &c., carefully that they  
might not violate Levit. xi. 20, 23, 41,  
42 (and, it might be added, Levit, xvii.  
10—14). The *“strain af a gnat*” in our  
present auth. vers. for “strain out a gnat  
of the earlier English vers. seems not to  
have been a mistake, as sometimes supposed  
but a deliberate alteration,  
meaning, “ strain [out the wine] at [the occurrence  
of] a gnat.” The camel is not only  
*opposed*, as of immense size, but is also  
joined with the other as being equally  
clean.   
  
  
25—28.] {25} This woe is founded