not on a literally, but a typically denoted  
practice of the Pharisees. Our Lord, in  
the ever-deepening denunciation of His  
discourse, has now arrived at the delineation  
of their *whole* character and practices  
by a parabolic similitude.

are fall of]  
the straining out of the gnat is a cleansing  
pertaining to the *outside*, as compared with  
the *inner composition of the wine itself,*  
of which the cup is fall: see Rev. xviii.3.  
The exterior is not in reality pure when  
the interior is foul: it is not ‘a clean cup,’  
unless both exterior and interior be clean.  
Observe, the emphasis is on be: “that its  
exterior also may not appear to be, but  
really *become*, pure.”

**27**.] The Jews  
used once a year (on the fifteenth of the  
month Adar) *to whitewash the spots where  
graves were*, that persons might not be  
liable to uncleanness by passing over them  
(see Num. xix. 16). This goes to the root  
of the mischief at once: “your heart is not  
a temple of the living God, but a grave of  
pestilent corruption: not a heaven, but a  
hell. And your religion is but the whitewash—hardly skin-deep.’

29-33.]  
The guilt resting on these present Pharisees  
from being the last in a progressive  
series of generations of such hypocrites and   
persecutors, forms the matter of the last  
‘Woe. The burden of this hypocrisy is, that  
they, being one with their fathers, treading  
in their steps, but vainly disavowing their  
deeds, were, by the very act of building:  
the sepulchres of the prophets, joined with  
their prophet-persecuting acts, convicting  
themselves of continuity with their fathers’  
wickedness. See, as clearly setting forth  
this view, Luke xi. ‘Instead of the penitent  
confession, “ We have sinned, we and  
our fathers,” this last and worst generation  
in vain protests against their participation  
in their fathers’ guilt, which they are meanwhile developing to the utmost, and filling  
up its measure Cheta vii. 52). Stier. Again  
notice the emphasis, which is now markedly  
on **sons**; thus bringing out that relation in  
all its fulness and consequences.

32.]  
**Fill ye up also** (as well as they) **the measure**  
(of iniquity) **of your fathers**.

Ver. 33 repeats almost verbatim the first  
denunciation of the Baptist—in this, the last  
discourse of the Lord: thus denoting the  
unchanged state of these men, on whom the  
whole preaching of: repentance had now been  
expended. One weighty difference however  
there is: then it was, “*who hath warned  
you to flee*?” the wonder was, *how they believed*