*motives*.

Some difficulty has been  
found in the parallelism of **the outside of  
the cup and platter** and **your inward part**.  
But the fact is, that the parable and its  
interpretation are intermixed throughout  
the whole, the mind of the hearer being  
left to find its own way in allotting each  
its part.

**40.**] seems clearly to me to  
be a *question*, and to mean, as A. V., **Did  
not He, who made the outside, make the  
inside also?**—i.e. if His works have become

unclean and polluted through sin,  
what is the use of *only partially* purging  
them,—not *accomplishing* the purgation?  
—must not the cleansing, to be good for  
any thing, *extend to the whole?* See, on  
a proposal otherwise to understand it, the  
note in my Greek Test.

**41.**] Many  
Commentators, from whom I am compelled  
entirely to differ, understand this as *ironical*—‘*but*

*ye give alms of their contents,  
and, behold, all things are clean* (in your  
estimation) *to you.’* But this would be  
altogether irrelevant to the matter in  
hand, which was reproof to the Pharisees  
for their care *about outward cleanliness,  
when the inside was left unclean*. It  
would also be altogether contrary to our  
Lord’s usual habit of speaking about  
giving alms, to make Him cast a slur on  
it, as this would do: see Mark x. 21; ch.  
xii. 33, where the expression is very similar

to this.

The command is *a rebuke  
for their covetousness* (see ch. xvi. 14),  
which follows in close connexion with  
*ravening* (*plunder*) *and wickedness*, ver.  
39.

**such things as ye have** (literally,  
**the things inside**) are the *contents of the  
vessel*, which vessel (ver. 39: see note  
above) is *the men themselves* : and is therefore

equivalent in its meaning to that **ye  
have** of ch. xii. 33,—and the **all things  
are clean answers** to the **treasure in  
heaven** of that verse, the *result* of which  
is the “*heart in heaven* :” and such persons

being **pure** *in heart*,—to them, as *to*  
*the pure*, **all things are pure** (Titus i. 15).

**42.**] **But woe unto you**, for ye  
do not this,—but make the most trifling  
payments, &c. The connexion, which is  
thus so close, is quite destroyed by the  
*ironical* interpretation of ver. 41. See  
note on Matt. xxiii. 23.

**43.**] Matt.  
xxiii. 6, 7. There doubtless was ample  
illustration of this at the time and place  
when it was spoken.

**44.**] See Matthew,  
ver. 27 ;—but here the point of comparison  
is different. *There* (see note) *the sepulchres*

*are whited, that men may not pass  
over them unawares* : and the comparison  
is to the outside fairness, and inside  
abomination. *Here*, the graves *are not  
seen*, and men thinking they are walking  
on clean ground *are defiled* by passing  
over them. Perhaps the difference of expression

may have been occasioned by the

greater wealth and splendour and display  
of the Pharisees *in the metropolis*, where  
Matt. xxiii. was spoken.

**45.**] This  
man appears to have been not a common  
Pharisee merely, but besides, a **lawyer**,  
whose duty it especially was to interpret  
the law. Perhaps he found himself involved

in the censure of ver. 42; or generally