158 ST. MATTHEW. XXIL   
 the gold of the temple, he is a debtor. 17 Ye fools, and   
   
   
 mzxot. cx. blind: for » whether is greater, the gold, ™or the temple   
 that ° sanctiieth the gold? 18 And, Whosoever shall swear   
 by the altar, it is nothing; but whosoever 4 sweareth by   
   
 the gift that is upon it, he is guilty. 19 Ye [¢ fools and]   
 n Exod. blind : for > whether is greater, the gift, or the "altar that   
 sanctifieth the gift? °% Whoso therefore ! shall swear by   
 the altar, sweareth by it, and by all things thereon. \*! And   
 whoso ! shall swear by the temple, sweareth by it, and by   
   
 1 Xings vill. that & ° dwelleth therein. 22 And he that shall swear   
 by heaven, sweareth by ? the throne of God, and by him   
 that sitteth thereon. % Woe unto you, scribes and Pha-   
 ’ risees, hypocrites! for ye » pay tithe of mint and anise and   
 fam.z1.%. cummin, and ‘have omitted the weightier matters of the   
 law, judgment; mercy, and faith: these ought ye to have   
 ‘Micah 8. done, and not to leave the other undone. \*% Ye blind   
 ch, ae   
 E   
 guides, iwhich strain at a gnat, and ¥ swallow a camel.   
 ruark v4 25 Woe unto you, scribes and Pharisees, hypocrites! for   
 » ¢.e. which of the two. ° read, hath sanctified.   
 a render, shall swear. © omitted in many ancient onthorities.   
 f render, hath sworn. & many ancient authorities read,   
 } render, tithe (the verb). i render, straining out the.   
 K render, swallowing the..   
   
 disciples, v. 84; and by the very same oath, but thet all these are called   
 reasoning —because every is ly and in to do because of sasctity belonging   
 eventually an oath by God—shews these them, of which God is the source:   
 Pharisees the validity and solemnity of —the order likewise of the things   
 every oath. This subterfuge became noto- lowed, being, in their estimate of   
 rious at See citation in Gr. Test. them, reversed : the gold must be   
 The reading dwelt in ver. 21 is than the ¢emple which hallows and the   
 remarkable; God did sot then dwell in gift than the as if ee   
 the Temple, nor had He done so since the any real consequence, to shew   
 Captivity. 28, 24.) It was doubtful, folly vv. 20—22, pee oath is really   
 whether Levit. xxvii. applied to every an oath by God. But Hicgour kore”   
 smallest garden herb: but the Pharisees, servants only the temple (“your   
 in their in externals, ver. 88) the altar, had forgotten   
 it to letting go the heavier, dif- God. “The straining the gaat is #   
 ficult, more important (see ver. 4) mere proverbial   
 matters of the Law. In the threefold now the Buddists in and Hindostan)   
 enumeration, our Lord refers to vi. strained their &c., carefully they   
 8 (see also Hosea xii. to do might not violate Levit. 20, 28, 41,   
 justly, to love and to walk humbly 42 (and, it might be added, Levit,   
 with God, are described as being better 10—14). The strain af a guat” in oof   
 than all these —these last, present suth. for “strain 8 gaat   
 are the t points on which your exer- of the earlier ves, seems not 0   
 tions should been epent—and then, if have been a mistake, as sometimes oup-   
 for the of these they be the posed, but a deliberate met”   
 others should not be neglected. The gold ing, “ strain the wine] at [the occ   
 here is probably the ornamental gold, rence of] a gnat.” The camel is not   
 but the Corban—the treasure. They opposed, as of immense sice, bat \*\*   
 were fools and blind, not know and see, joined with the other as equally   
 that 20 inanimate thing can witness an clean. 256—28.] This woe is