870 ST. LUKE. XI.   
   
 ¢ Titus 15. platter; but °your inward part is full of @ ravening and   
 wickedness. 4 Ye fools, did not he that made that which   
 is without make that which is within also? 41 4 But rather   
 @ Ton. 37. give alms of such things as ye have; and, behold, all   
 eb, it things are clean unto you. 42°But woe unto you, Pha   
 e Matt. risees, for ye tithe mint and rue and all manner of herbs,   
 2 and pass over judgment and the love of God: these ought   
 ye to have done, and not to leave the. other undone.   
   
   
 Tyatt atts. 43 {Woe unto you, Pharisees, for ye love the uppermost   
 Mark xii seats in the synagogues, and greetings in the markets.   
 30. 44® Woe unto you, [Bscribes and Pharisees, hypocrites !]   
 & Matt. for ye are as graves which appear not, and the men that   
 bPsv.9 walk over them are not aware of them. 4 Then answered   
 one of the lawyers, and said unto him, Master, thus saying   
 thou reproachest us also. “And he said, Woe unto you   
   
   
 imatt. «.also, ye lawyers, ‘for ye lade men with burdens grievous   
   
 8 i.e. plunder. hh omit.   
   
 motives. Some difficulty been the things inside) are the contents the   
 found in the parallelism the outside of vessel, which vessel (ver. 39: see note   
 the cup and platter your inward part. above) is the themselves : and is   
 But the fact is, that parable and its fore equivalent in meaning to that ye   
 interpretation intermixed throughout have of ch. xii. the all things   
 the whole, the mind of the hearer being are clean answers to the treasure in   
 left to find own way in allotting each heaven of that verse, result of   
 ite part. 40.) seems clearly to me to is the “heart in heaven :” and such pet   
 be a question, to mean, as A. V., Did sons being pure is Aeart,—to them, as fo   
 not He, who made the outside, make the the pure, all are pure (Titus 15).   
 inside also t—i.e. His works have be- 42.) But woe unto you, for   
 come unclean and polluted through sin, do not this,—but make the most trifing   
 what is the use only partially purging payments, &c. The connexion, which it   
 them,—not accomplishing the purgation? thus so close, is destroyed by the   
 —must not the cleansing, be good for ironical interpretation of ver. 41. Sec   
 any thing, extend to the See, on note on Matt. xxiii. 23. 48.) Matt.   
 a otherwise to understand it, xxiii. 6, 7. There doubtless was ample   
 note in my Greek Test. 41.) Many illustration of at the time and   
 Commentators, from whom I am compelled when it was 44.) See Matthew,   
 entirely to understand this as troni- ver. ;—but here the point of   
 cal—‘ but ye alms of their contents, is different. There (see note) the   
 and, behold, all are clean (in your chres are whited, that men may not pat?   
 estimation) to you.’ But this would be oter them unawares ; and the comparison   
 altogether irrelevant to the matter in is to the outside fairness, and inside   
 hand, which was reproof to the Pharisees abomination. Here, the graves are #   
 for their care about outward cleanliness, seen, and men thinking they are   
 when the inside was left unclean. It on clean ground are defiled by parsing   
 would also be altogether cont to our over them. Perhaps the difference re   
 Lord’s usual habit of speaking about pression may have been occasioned by   
 giving alms, to make Him cast a slur on greater wealth and splendour display   
 it, as would do: see Mark x. 21; ch. of the Pharisees ix the metropolis,   
 xii. 88, the expression is very Matt. xxiii. spoken. ot so) ree   
 lar to this. The command is a rebuke man appears to have Le   
 JSor their covetousness (see ch. xvi. ee merely, bat besides, Meret   
 which follows in close connexion with whose duty it ally rte   
 ravening (plunder) and wickedness, ver. the law. "Perhaps he found himself ia   
 89. such things as ye have volved in the censure of 42; oF