

to the people from that Divine fullness which is peculiarly his own, as "The Wisdom of God." He was himself the treasury from which he drew, and he communicated from the storehouse of his own unsearchable riches. Throughout the web of his discourses the double thread of his humanity and divinity is to be traced. He at once spake as a man, and yet no man ever spake as this man. All who heard him noticed that his teaching differed from that of all others; they had never heard anything like it before. But how did he teach? Or in what way did his instructions differ from other teachers, marking him out distinctively as "THE TEACHER sent from God"?

I.—NEGATIVELY.—"*He taught them. . . . not as the Scribes.*"

The Scribes occupied a prominent place in those days, and were the authorized expounders of Scripture, especially the *Law of Moses*. Originally they were a noble race of men, who became a distinct order about the return from the captivity. They furnish an illustration of what has often happened in the Church, when vital godliness is at a low ebb. Every spiritual purpose is then forgotten, while the rite continues for its own sake. The technical remains, long after the real has vanished. So these Scribes dwelt on the letter, and ignored the spirit of the law; they pursued the shadow, and despised the substance; they clung to the ritual, and ignored the real; they worshipped the dead carcass, and trampled on the living soul. Such teaching had neither freshness nor force in it; it moved along the cold narrow lines of precedent; what it lacked in originality and fire, it made up by dogmatic iteration. Not a fringe of their phylacteries must be ruffled; not one unholy finger must be put on their tradi-

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