

of Christ. When they originated, we know not. Josephus speaks of them as living B. C. 144. It does not appear that they were perfectly sound in their creed; especially as they held the traditions of the elders to be of equal authority with revelation.

For full particulars as to the righteousness of the Scribes and Pharisee, consult Matt. xv. 1-14; xxiii. 2-7; Luke vii. 30; xii. 1; xvi. 13-15; xviii. 9-14.

The righteousness therein described has its counterpart among professed Christians in modern times.

III. We shall specify some of the points of deficiency in the righteousness of the Scribes and Pharisees.

1. *In Humility.*

Pride characterized them invariably. Not such was the example of Christ; nor did he thus instruct his followers to act. The Prophets also taught different from the Scribes. Isaiah lvii. 45; lxvi. 2; Prov. xv. 33. So likewise 1 Peter v. 5, 6.

2. *In Repentance.*

This means such a sorrow for sin as leads men to turn away from it. Through this door all must enter who receive salvation. "God commandeth all men to repent." The Pharisaic righteousness was a stranger to repentance.

3. *In respect to genuine Faith.*

They had *belief* in the Scriptures; their minds yielded assent to the law and the prophets; but the *faith* which distinguished Abel, Noah, Abraham, Isaac, Jacob, and all whom God received in every age, they possessed not, see Heb. xi. All sacrificial offerings, &c., were intended to remind the worshipper of Christ, who is "the end of the law for righteousness to every one that believeth," see Rom. iv. Habakkuk declared, "the just shall live by faith," and Paul endorses the sentiment. No piety without faith. Mere forms utterly valueless.

4. *The Scribes and Pharisees were wanting in the great principle of regeneration.*

"If any man be in Christ, he is a new creature," &c. How clearly is this doctrine taught in the Psalms, and by the Prophets, especially Isaiah. The Scribes must have admitted it in theory, well informed as they were intellectually; but like some modern teachers, they may have deemed it attainable only through the medium of certain external rites and ceremonies, unaccompanied by any evidence to the recipient.