16—20. ST. MATTHEW. 29   
 all be fulfilled. 19 Whosoever therefore shall break one of   
   
 these least: commandments, and shall teach men so, he shall   
 be called the least in the kingdom of heaven: but whosoever   
 shall do and teach them, the same shall be called great in   
 the kingdom of heaven. ° For I say unto you, That except   
 your righteousness shall exceed the righteousness of the   
 scribes and Pharisees, ye shall in no case enter into the king-   
   
   
 and infancy, as theocratic myths—ad- 20 and after, must be taken the higher   
 vancing to the denial of His miracles— sense, as referring the spirit not   
 then attacking the trathfulness His own the letter: whosoever break (have   
 sayings which are grounded on the O. T. broken), in the sense presently be laid   
 as a revelation God—and so finally down. (2) That these least command-   
 leaving us nothing in the Scriptures but, ments refers one jot or tittle above,   
 as a German writer of this school has ex- and means one of these minute commands   
 pressed it, ‘a mythology not so which seem as insignificant, comparison   
 be that of Greece.’ That this decriers of with the greater, as the jot and writing.   
 which OT among rus in Germany, should (8) That shall bo least does not   
 maxim for itor and every stu- mean ‘shall be is not of keeping or not   
 dent, that Scripture a whole, stands keeping the commandments of ina   
 or falls That this is begin- legal sense, of appreciating, caus-   
 ning to be deeply felt Germany, we have ing others to appreciate, the import and   
 cheering testimonies in the later weight of even the most insignificant   
 of their best Commentators, and in the of God’s revelation Himself to man; and   
 valuable work of Stier on discourses of rather therefore applies teachers than   
 our Lord. [Since however these words to Christians in general, to them   
 were first written, have had lamentable also through the “break” and “do.”   
 proof in England, that their warnings (4) That so deduction cam be drawn from   
 were not anneeded. The course of unbe- these words, binding the Jewish law, or   
 lief which has issued in publication of any part of it, such, upon Christiane.   
 the volume entitled “ and Reviews,” That this is s0, plainly shewn by what   
 has been in character and , exactly follows, where our to   
 that above described: and owing to the upon the letter of the the fuller   
 injudicious treatment which has of the spirit of the Gospel: thus lifting   
 tenfold the circulation of that otherwise and expanding (not destroying) every   
 contemptible work, its fallacies now and tittle that precursory dispensation   
 in the hands and mouths of thousands, into its meaning in the life prac-   
 who, from the low standard of intelligent tice of the Christian; who, by the in-   
 Scriptural among us, will never dwelling of the Teacher, ’s Holy   
 have the means of ‘ing them. 1862. Spirit, is led into all and purity.   
 To this it may now be added, that even a () That these words of our Lord are   
 Bishop of the of England has come isive against such persons, whether   
 before the world as a champion of un- ancient or modern, as would set aside   
 belief, its first as described above. Old Testament as without significance,   
 We may hope that his work, judging inconsistent with the New. See the pre-   
 the blunders already in the ren- ceding note, and the Book of Common   
 derings of Hebrew words on which his ar- Prayer, Article vii. On shall be   
 guments are founded, will be added called, see note on ver. 9. 90.) An   
 to the catalogue of attacks by which the expansion of the idea contained ’in 5   
 enemies of our holy faith have damaged ver. 17, and of the difference between   
 nothing save their own Tepatation and break, which La Lstled pod Sener   
 influence. 1868.] 9.] There is did by enforcing the letter the neglect   
 little in” this verse, we con- of the irit—and do and teach, in which   
 sider it connexion with the verse pre- partion rs Christians to exceed the   
 ing, to which it is bound by the risees, the punctilious and   
 and the these, and with the fol- the Scribes, traditional expounders of   
 lowing, to the for (ver. unites it. the law. righteousness, purity of   
 Bearing this in mind, we see (1) that heart and life, as set by example in   
 break, on account of what follows in ver. the doing, and by precept the teaching.