30 ST. MATTHEW. Vv.   
   
 dom of heaven. \*! Ye have heard that it was said by them   
 \*Daoz iz of old time, \* Thou shalt not kill; and whosoever shall kill   
 shall be in danger of the judgment: 2° but I say unto you,   
   
   
 The whole of the rest our Lord’s sermon and the expositions the Scribes.   
 is a comment on, and illustration the by them of old time) In this case,   
 assertion this verse. scribes] Per- and his traditional are classed   
 sons devoted to the work of reading and together ; but the may also be ren- ©   
 expounding the law, whose office seems dered, ‘to the last inter-   
 first to have become frequent after the pretation seems to me to be certainly   
 return from Babylon. 2) ly a ight one. Meyer has well observed that   
 in the N. t in coneslon with the “it was said to them of old time” corre-   
 rf : but it rs from Acts xxiii. sponds to “but I say to you,” and the   
 that there were Scribes to the “I” to the understood subject of “was   
 other sects also. In Matt. xxi. 16, said.” He has not, however, apprehended   
 appear with the chief but it is in the deeper truth which underlies omis-   
 the temple, where (see also Luke xx. 1) sion of the of was said, that was   
 they acted as sort of police. In the de- the same person who said both. \_It will   
 scription of assembling of the great be noticed that our Lord does not here   
 Sanhedrim (Matt. xxvi. 3: xiv. 58; speak against the abuse of the law by   
 xv. 1) we find composed of chéef priests, tradition, that every instance here   
 wer), and Sorides : and in Luke xxii. given is either the law itself, such   
 of chief priests Scribes. The Scribes traditional teaching was in accordance   
 uniformly opposed to our Lord ; with it (e. the latter of this verse   
 watchi im to find matter of accusa- only s formal expansion of the former).   
 tion, Luke vi. 7; xi. 54; perverting The contrasts here are not between   
 His sayings, Matt. ix. and His actions, law misunderstood and the law rightly   
 Luke v. 30; xv. 2; ing to entangle derstood, but between the law and ite   
 Him by questions, xxii. 85 (see ancient exposition, in their letter,   
 there); Luke x. 26; xx. 21; and to em- and as given, were empty,—and the same   
 barrass Him, Matt. xii. Their autho- a brief answer to above remarks comprise   
 Tity as ders of the is i tween two lawgivers, and Christ, but   
 by our Lord Himself, Matt. xxiii. 2; between they of time and you ; between   
 ir adherence to the oral traditionary or idea its inadequate thechildren the   
 exposition proved, Matt. 1 ff. the re- same Jewish teachers? There is and of   
 pectin which they were held by sistency in the above view with the as-   
 wn, Luke xx. 46; their existence in- sertion in ver. the just and holy and   
 dicated not in Jerusalem, but also in true law was necessarily restricted   
 Galilee, Luke v. 17,—and in Rome, Jo- meaning and degraded in position, until   
 sephus, Antt. 3.5. kept schools He came, whose office was to fulfil   
 and auditories for teaching the youth, glorify it. the judgment] viz. the   
 Luke ii. 46; Acts v. 34, com; with courts in every ordered Deut. 18,   
 xxii. are called Josephus expounders and explained by Josephus Antt. iv.   
 of our patriarchal laws, Antt. xvii. 2; to consist of seven men, and to have the   
 sophists, J. i. 83. 2. The literal ren- power of life death. But “the judg-   
 dering is “shall abound more than the ment” in the next verse (see is the   
 Seribes and Pharisees,” i.e. than court of judgment in the Messiah’s king-   
 that of the 9. and P. Notice, that not dom. 23.) The sense is: ‘There   
 only the hypocrites among the Scribes were among the Jews three well-known   
 and Pharisees are here meant; but the degrees of guilt, respectively under   
 declaration is, Your righteousness must the cognizance of local and su e   
 be of a order than any yet attained, courts; and after is set Gehenna   
 the conceived, the law in the synagogues, of fire, end of the malefactor, whose   
 ye shall in no case enter, &.] A very corpee, thrown out into the of Hin-   
 usual formula (see ch. vii. xviii. nom, was devoured by the worm or the   
 xix. 17, 24: John iii. 5 it plying flame. Similarly, in the spiritual   
 exclusion the the Chri dom of Christ, shall the sins even of   
 tian state, and from the inheritance of   
 eternal 21—48.] Six examples   
 of the true FULFILMENT Of the law by