12 ST. MATTHEW. TI.   
 IIT. 1 In those days came John the Baptist, preaching   
   
   
   
 Egypt. 28. that it might be fulfilled) three Evangelists) its exteut being   
 These words refer the divine purpose in the same as that specified Peter in Acts   
 the event, to that of Joseph in bring- i. 22, ‘from the of John unto that   
 ing it which was spoken by same day that He was taken up from us.’   
 the prophets] These words are nowhere For a comparison of the narratives in   
 verbatim to be found, is this asserted various sections, see on St. Mark.   
 by the Evangelist ; that the sense of In this Gospel, I have generally   
 the prophets is such. In searching for myself to the subject-matter. 1, In   
 such sense, following hypotheses have those days] The last mentioned was   
 been made—none of them satisfactory the dwelling at Nazareth ; though we   
 (1) Euthymius says, “ Do enquire what must not take the connexion strictly as   
 prophets said this: for will not find implying that Joseph dwelt there all the   
 out: because many of the prophetic intermediate thirty years, days”   
 have perished, in the captivities, must be understood to mean that we take   
 by neglect of the Jews, also by foul up the persons of the narrative we   
 iy.” So also Chrysostom and others. left them ; dwelling at Nazareth.   
 Bar the expression “by the prophets” camo] literally, forward—‘ makes   
 seems to have a wider bearing is thus his appearance.’ asks the ques-   
 implied. (2) Others say, general sense tion, whence? and answers it, from the   
 of the prophets is, Christ should be recesses of the wilderness. But this   
 a despised person, as the inhabitants of hardly be, owing to the “in the wilder-   
 Nazareth were (John i. 47). But surely ness” following. The verb is used abso-   
 this part of the Messiah’s prophetic lutely. The title the Baptist” shews   
 racter is general or prominent enough, that St. Matthew was writing for those   
 in the absence of any direct verbal con- who well knew Jobn the Baptist as an   
 nexion with the word in our text, found historical Josephus, in men-   
 such an interpretation on: nor, on the tioning him, calls “ John who is called   
 other hand, does it appear that an inha- the Baptist.” John was strictly   
 bitant of Nazareth, such, was despised a prophet; belonging to legal   
 only that the obscurity of the town was, tion ; a rebuker of sin, preacher of   
 both by Nathanael and the Jews, cou- repentance. The expression in St.   
 trasted with our Lord’s claims. (3) The “the word of God came to John,” is the   
 Nazarites of old were men holy and con- usual formula the divine commission   
 secrated to God ; Samson (Judg. the Prophets (Jer. 1: Ezek. vi.1; vii.   
 5), Samuel (1 Sam. i. and to this the &c.). And the effect the Holy Spirit   
 words are referred by Tertullian, John was more in accordance with O.T.   
 and others. But (a) our did not (like than the N. T. inspiration; more of a   
 John the Baptist) lead life accordance sudden overpowering influence, as the   
 with the Nazarite vow, but drank wine, Prophets, than a gentle mani-   
 &c,, and set himself in marked contrast fested through the individual character,   
 with John in this very (ch. xi. asin the Apostles and Evangelists.—The   
 18, 19); and (5) the word here is not baptism of John was of a per signi-   
 Nazarite, but. Nazarene, denoting an in- ficance than that usual among the Jews   
 habitant of Nazareth. (4) There may be in the case of proselytes, formed an   
 an allusion to the Hebrew “ Netser,” a integral part of his divinely appointed   
 branch, by which name our Lord is called office. It was emphatically baptism of   
 in Isa. xi. and frem which word it ap- repentance (Luke iii. bat not that of   
 that the name Nazareth is probably regeneration (Titus iii. We find in   
 derived. So “learned Hebrews” men- Acts xviii. ; xix. 1—7, accounts of eet   
 tioned by Jerome on Isa. 1, and others. persons who had received the baptism of   
 But this word is only used in the place John, who believed, (in Apollos’s   
 cited; and in by far more precise pro- taught accurately the things (i.e.   
 phecies of Branch, Zech. iii. vi. concerning the 3 but required in-   
 Jer. xxiii. xxxiii. and Isa. iv. the straction (in doctrine), rebaptizing in   
 word “ Tsemach” is used.—I leave there- the name of the Lord Jesus. Whether the   
 fore, as unsolved difficulty. baptism practised by the disciples   
 Cuapr. III], 1—13.] Preacnine anp the Resurrection was of same kind, and   
 BAPTISM oF JonN. Mark i. 1—8: Luke iii. aired this renewal, is The