1—6. ST. MATTHEW. 18   
   
 in the wilderness of Judea, ® and saying, ! Repent ye:!'Qcnur?   
 for the kingdom of heaven is at hand. - For this is he seterres   
 that was spoken of by the prophet Esaias, saying, ‘or substan-   
 voice of one erying in the wilderness, Prepare ye the x way \* tive used   
 The wrarias.   
 of the Lord, make his paths straight. \* And the same Tea.   
 John had his raiment of camel’s hair, and a 'Jleathern !3 Kinss:.s.   
 girdle about his loins; and his meat was locusts and wild   
 honey. 5 Then went out to him Jerusalem, and all Judea,   
 and all the region round about   
 Jordan, 6 and were bap-   
   
 identity of the two rites, also against then came forward, as described ver. 1,   
 the idea derived from Acts xix. 4, that 2, viz. because had been thus predicted.   
 John used the formula “I baptize thee in —The primary and literal application   
 the name of Him who ts to come.” His this prophecy to the from captivity   
 whole mission was calculated, accord- is very doubtful. If it ever had such an   
 ance with the office the law, gives application, we may safely that its pre-   
 the knowledge of sin (Rom. iii. to dictions were so imperfectly sparing):   
 bring men’s minds into that in which fulfilled that return, any thing whic   
 the leemer invites them (ch. xi. followed it, we are necessarily   
 as weary and heavy laden, come to Him. onward to its greater fulfilment—the   
 in the wil |] Where also he nouncement of the kingdom of Christ.   
 had been brought up, Luke i. 80. This Euthymius remarks, that the ways and   
 tract was not strictly desert, thinly paths of the Lord ate men’s souls, which   
 led, and abounding in pastures for must be cleared of the thorns of passion   
 Roe This wilderness answers to “all and the stones of sin, and thus made   
 the country round about in Luke straight and level His approach.   
 iii. See note on iv. 1. 2. Repent] 4, And the same John] rather, now John   
 Used by the Baptist in the sense of himself, recalling reader from the pro-   
 turning to God as His people, from the phetic testimony, to the person of Jobn.   
 spiritual idolatry typical adultery in As John was the Elias of prophecy, we   
 which the faithless among the Jews were find in outward attire a striking   
 involved. This, course, personal larity to Elias, was “an hairy man,   
 amendment in individuals. See Luke iii: and girt with a of leather about his   
 10—14. Josephus describes as “‘com- loins.” 2 Kings i. 8. The garment of   
 manding the Jews to practise virtue, camel’s hair not the camel’s skin   
 justice totheir and piety towards the hair on, which would be too heavy to   
 God, and thus to receive his baptism.” wear, but raiment woven of camel’s hair.   
 the kingdom of heaven] An expres- From Zech. xiii. it seems that such a   
 sion peculiar the N. T. to St. dress was known as the prophetic garb:   
 The more usual one is “the Kingdom of ‘neither shall (the prophets) wear a   
 God :” but “the Kingdom of heaven” is rough garment to deceive.’ locusts]   
 common in the Rabbinical writers, do There is no difficulty The locust,   
 not however, except in one or two places, permitted to be eaten, Levit. 22, was   
 mean by it the reign the Messiah, but ‘used as food the lower orders Judea,   
 the Jewish religion—the theocracy. Still, and mentioned by Strabo and Pliny as   
 from the use of it by St. Matthew here, eaten by the Xthiopians, and by many   
 and in ch. iv. 17, x. we may conclude other authors, as of food. Jerome   
 that it was used by the Jews, and under- mentions it as the in the East and   
 stood, to mean the advent the Christ, Libya: and Shaw found locusts eaten by   
 probably from the prophecy in ii. 44; the Moors in Barbary. (Travels, p.   
 vii. 13, 14, 27. 8. For this is he] wild honey] See 1 Sam. xiv. 25,   
 Not the words of the Baptist, meaning Here again there is no need to suppose   
 “for I am he,” as in i. 23, but the any thing else meant but honey made by   
 Evangelist ;-and “is” is not for “was,” wild bees. Schulz found such honey in   
 but is the prophetic present, wilderness in own time. See   
 to us the place which the Baptist fills Psalm xi, 16: Judg. xiv. 8: Deut.   
 the divine pu Of for, Bengel says xxxii.13. \_5.] the region about   
 well, that it gives tho cause why John Jordan means all the neighbourhood of