14 ST. MATTHEW. III.   
   
 tized of him in Jordan, confessing their sins. 7 But when   
 he saw many of the Pharisees and Sadducees come to his   
 mehr“: baptism, he said unto them, ™ O ® generation of vipers, who   
 hath warned you to flee from the wrath to come? §& Bring   
   
 2 render, offspring.   
   
 Jordan not included in “Jerusalem and pecele, and are numbered by Josephus, as   
 Judsa” before mentioned. Parts Perma, ing, the time of death Herod   
 Samaria, Galilee, Gaulonitis under the Great, above 6000. We find in the   
 this denomination.—There need be no sur- Gospels the Pharisees the most constant   
 prise at such multitudes going out to opponents of our Lord, and His discourses   
 John. The nature of his announcement, frequently directed against them. The   
 coupled with the prevalent expectation character of the sect a whole was hypo-   
 the time, was enough to produce this crisy; the outside acknowledgment and   
 effect. See, as consistent with honouring of God and his law, inward   
 account, chap. xi. 7—16. 6. were and practical of Him; which ren-   
 baptised] When men were admitted as dered them the enemies of the simplicity   
 proselytes, rites were performed— and genuineness which characterized our   
 circumcision, and oblation ; Lord’s teaching. Still, them were   
 women, two—baptism and oblation. The undoubtedly pious and worthy honour-   
 baptism was administered in day-time, ably distinguished from the mass of the   
 by immersion of the whole person; and sect; John iii.1: Actsv.34, The various   
 while standing in the water the points of their religious moral belief   
 was instructed in certain portions the will be treated as they occur the text   
 law. The whole families proselytes, of the Gospels. e SADDUCEES are   
 cluding infants, baptized. It is said to have derived their from one   
 of John: that John’s baptism in outward Sadok, about the time of Alexander the   
 rally resembled and maintained. Indeed Great (B.c. 328): but they were named   
 the baptism or lustration a that pro- from the Hebrew Teaddik, righteousness,   
 admission would follow, as a matter of more probably. They rejected all tradi-   
 course, by analogy the constant legal tion, but did not, some have supposed,   
 practice of lustration after unclean- confine their canon of Scripture to the   
 nesses: and it is difficult imagine a Pentateuch. The denial of a state   
 time when it would not be in use. Be- does not ay to have been an original   
 sides, it is highly improbable that the tenet of Sadduceism, but to have sprung   
 Jews should have borrowed the rite from from its abuse. The particular side of   
 the Christians, or the Jewish hierarchy religionism represented by the Sadducees   
 from John. confessing their sins] was bare literal conformity, without   
 From but a form and expression, does . any higher views or hopes. They thus   
 not seem not, however, made privately a escaped the dangers of tradition, fell   
 contrite spirit,’ tho people: his sin- into deadness and worldliness, a denial   
 hortation to various classes Luke iii. of spiritual While our Lord was   
 10—15: nor in every case, but in those on earth, this of mind was very pre-   
 which required it. 7. Pharisees and valent among the educated classes   
 Sadducees] These two sects, according to out the Roman empire; and most of the   
 Josephus, Antt. xiii. 9, at the Jews of rank and station were Sadducees.   
 same period, under Jonathan the High —The two sects, mutually hostile, are   
 Priest (3.c. The PuanisEes, found frequently in the Gospels united   
 deriving their name probably from “ Pa- in opposition to our Lord (see ch. 1,   
 rash,” ‘he separated,’ for their 6, 11; xxii. 28, also Acts iv. 1); the   
 tinctive practice strict observance of Pharisees representing hypocritical   
 the law and all its requirements, stition; the Sadducees, carnal unbelief.   
 and oral. They had great power over the come] It would appear here as   
 if these Pharisees and Sadducees camo   
 with others, and because did, with-   
 out any worthy motive, and they were   
 probably deterred by his rebuke from   
 undergoing baptism at his hands. We   
 know, from Luke vii. that the Phari-