Throughout Mark, the parallel  
places in Matthew are to be consulted.  
Where the agreement is verbal, or nearly  
so, no notes are here appended.

**CHAP. I. 1—8.]** THE PREACHING AND  
BAPTISM OF JOHN. Matt. iii.1—12. Luke  
iii.1—17. The object of St. Mark being to  
relate *the official life and ministry* of our  
Lord, he begins with His *baptism*; and as a  
necessary introduction to it, with *the preaching of John the Baptist.*

His account of John’s baptism has many phrases in common with both Matthew and Luke; but from the additional prophecy quoted in ver. 2, is certainly *independent and distinct* (see Introduction to the Gospels).

**1. beginning]** This is probably a title to  
what follows as Matt. i.1, and not connected with ver. 4, nor with ver. 2. It is simpler, and gives more majesty to the  
opening, to put a period at the end of  
ver. 1, and make the citation from the  
prophet a new and confirmatory title.

**of Jesus Christ]** as its *Author*, of  
as its Subject, as the context may deter-  
mine. Here probably it is the latter: and  
so will mean, **the glad tidings concerning Jesus Christ.**

**2, 3.]** {2} The citation here is from *two prophets*, Isa. and Mal.; see reff. The fact will not fail to be observed by the careful and honest  
student of the Gospels. {3} Had the citation  
from Isaiah stood first, it would have been  
of no note, as Meyer observes. Consult  
notes on Matt. xi. 10; iii. 3.

**4.]** See on Matt. iii.1. the baptism of repentance, the baptism *symbolic of repentance* *and forgiveness* — of the death unto sin, and