new birth unto righteousness. The *former*  
of these only comes properly into the  
notion of John’s baptism, which did not  
confer the Holy Spirit, ver. 8.

**7.]** **to stoop down and unloose...** the  
sion is common to Mark, Luke, and John  
(i. 27). It amounts to the same as *bearing the shoes* - for he who did the last  
would necessarily be also employed in  
loosing and taking off the sandal. But  
the variety is itself indicative of the independence of Matthew and Mark of one  
another. St. John used the two expressions at different times, and our witnesses  
have reported both. Stoop down is added  
by St. Mark, who, as we shall find, is more  
minute in circumstantial detail than the  
other Evangelists.

**8.]** Matthew and Luke add “and fire.”

**9—11.]** JESUS IS BAPTIZED BY HIM.  
Matt. iii.13—17. Luke iii.21,22.

**9.]** **From Nasareth** is contained here only.  
The words with which this account is

introduced, express indefiniteness as to time.  
It was (Luke iii.21) *after all the people  
were baptized:* see note there.  
The commencement of this Gospel has no marks  
of an eye-witness: it is the *compendium*

*of generally current accounts.*

**10.] straightway** (immediately) is a favourite  
connecting word with Mark. St. Mark  
has here taken the oral account. verbatim,  
and applied it to Jesus, ‘He saw,’ &c.—  
and him must mean *himself:* otherwise  
es a understand *John* before saw, and  
take coming up as *pendent*, which is very  
improbable. The construction of the  
sentence is a remarkable testimony of the  
independence of Mark and Matthew even when parts of the narrative agree verbatim.  
See note on Matt. iii.16.

**cleft asunder]** Peculiar to Mark; and more descriptive than “opened,” Matthew, Luke.

**12, 13.]** TEMPTATION OF JESUS. Matt.  
iv.1—11. Luke iv.1—18.

**12, 13.] {12}** **drive** = *lead up* Matthew, = lead Luke.  
It is a more forcible word than either of  
these to express the mighty and cogent  
impulse of the Spirit. {13} **Satan**: *the devil*,  
Matthew, Luke: see note, Matt. iv.1.  
It seems to have been permitted to the evil  
one to tempt our Lord *during the whole  
of the 40 days*, and of this we have here,  
as in Luke an implied assertion. The additional intensity of temptation at the *end* of that period, is expressed in Matthew by the  
tempter *coming* to Him — becoming visible  
and audible. Perhaps the *being with the  
beasts* may point to one form of temptation,  
viz. that of *terror*, which was practised on  
Him: — but of the *inward trials*, who may  
speak? There is nothing here to *contradict* the fast spoken of in Matthew and  
Luke, as some have maintained. Our Evangelist, Perhaps implies it in the last words of ver. 13. remarkable that those  
Commentators who are fondest of maintaining that Mark constructed his narrative out of those of Matthew and Luke, are also  
most keen in pointing out what they call  
irreconcilable differences between him and  
them. No apportionment of these details  
to the various successive parts of the  
temptation is given by our Evangelist.  
They are simply stated to have happened,  
commpendiously.

**14, 15.]** JESUS BEGINS HIS MINISTRY.  
Matt. iv. 12—17. Luke iv. 14 15.