*not come for that*:—**as yet, now,** *are we  
is another relation* (viz. our Lord as the  
*fulfiller* of the law, John as a *minister* of  
it), *therefore suffer it*.’ “This ‘*now*’ is  
spoken from the Lord’s foreknowledge,  
that this relation of subjection to John  
was only temporary, that hereafter  
their relative situations would be inverted.” Meyer. Stier remarks that now  
was fulfilled the prophetic announcement  
of Ps. xl. 7, 8.

**us**] not for me, but for me and thee. I cannot help thinking  
that this word glances at the relationship  
and previous acknowledged destinations of  
the speakers. It has however a wider  
sense, as spoken by Him who is now first  
coming forth officially as the *Son of Man*,  
extending over *all those whose baptism  
plants them in his likeness*, Rom. vi.

**righteousness**] **requirements of the law**.  
See ch. vi. 1, where the sense is general,  
as here.

**16. baptised**] On this account I would make the following remarks.  
(1) The appearance and voice seem to have  
been manifested to *our Lord and the Baptist only*. They may have been *alone* at the time: or, if not, we have an instance in Acts

ix. 7, of such an appearance being confined to one person, while the others present were  
unconscious of it. We can hardly however,  
with some of the Fathers, say, that it  
was “*a spiritual beholding,*” — or that  
“*the appearance was a vision, not reality.*”  
(2) The Holy Spirit descended not only in  
the *manner* of a dove, but *in bodily shape*  
(|| Luke): which I cannot understand in  
any but the literal sense, as THE BODILY  
SHAPE OF A DOVE, seen by the Baptist.  
There can be no objection to this, the  
straightforward interpretation of the narrative, which does not equally apply to  
the Holy Spirit being *visible at all*, which  
John himself asserts Him to have been  
(John i. 32—34), even more expressly  
than is asserted here. Why the Creator  
Spirit may not have assumed an organized  
body bearing symbolical meaning, as well  
as any other material form, does not seem  
clear. This was the ancient, and is the  
*only honest* interpretation. All the modern explanations of the “*like a dove,*” as importing the *manner* of coming down  
belong to the vain rationalistic attempt to  
reduce down that which is miraculous. The  
express assertion of St. Luke, and the fact  
that all four Evangelists have used the  
same expression, which they would not  
have done if it were a mere medium of comparison, are surely a sufficient refutation of  
this rationalizing (and, I may add, blundering) interpretation. (3) Two  
circumstances may be noticed respecting the manner of the descent of the Spirit:it was, *as a dove* :—the Spirit as manifested in our  
Lord was *gentle* and *benign*. This was not  
a sudden and temporary descent of the  
Spirit, but a *permanent* though special  
anointing of the Saviour for his holy office.  
It ‘*abode upon Him,*’ John i. 32. And  
from this moment His ministry and mediatorial work (in the active official sense)  
begins. Immediately, the Spirit carries  
Him away to the wilderness: the day of  
His return thence (possibly; but see notes  
on John i. 29) John points Him out as the  
Lamb of God: then follows the calling of  
Andrew, Peter, Philip, and Nathanael, and  
the third day after is the first miracle at  
the marriage in Cana. But we must not  
imagine any *change* in the nature or person  
of our Lord to have taken place at his baptism. The anointing and crowning are but  
*signs* of the official assumption of the power  
which the king has by a right independent  
of, and higher than these. (4) The whole  
narrative is in remarkable parallelism with  
that of the Transfiguration. There we have  
our Lord supernaturally glorified in the  
presence of two great prophetic personages,  
Moses and Elias, who speak of His decease,  
—on the journey to which He forthwith  
sets out (ch. xvii. 22, compared with xix.  
1); and accompanied by the same testimony of the voice from heaven, uttering  
the same words, with an addition accordant  
with the truth then symbolized. (5) In  
connexion with apocryphal additions, the  
following are not without interest: *When  
Jesus had gone down to the water, a flame  
was lit up in the Jordan: and when He  
had come up from the water, lo, the  
heavens*, &c. See also, my Greek Test.  
on this passage.