

from the same root as *latic*. It was originally a plaited string. **Shoes**—The sandals of the ancients was a sole of leather, or other strong material, fastened around the ankle and between the toes by a string or thong. To put on, or take off the shoes, and to carry them was the duty of the humblest slaves. (Matt. 3: 11.) John preached Christ not himself.

**8. With water**—R. V. marg. "in." But there is no necessity for this alternative reading, and when it is applied to baptism by the Holy Spirit ("in" the Holy Ghost) it becomes ridiculous. The baptism of the Holy Ghost referred to occurred on the day of Pentecost, and on that occasion the Spirit was "poured out" (Acts 2: 17) "shed forth" (Acts 2: 33) and "falls upon" (Acts 11: 15) those who received his baptism. They were not immersed in the Holy Ghost! "Even baptists will acknowledge that anointing was not by immersion, but by pouring. Well, the Greek form of expression here used by John to denote his mode of baptism is precisely the same as is used in Old Testament Greek to express anointing. John says *en hudati* (with water,) and to express the mode of anointing we have no less than five times the expression *en elaiō* (with oil.) The passages are 2 Sam. 1: 21; Ps. 89: 20; Ps. 23: 5; Ps. 92: 10; Ezek. 16: 9. Anoint (*en*) with oil, and like expressions, where oil was poured, occur over forty times in the books of Moses in Greek. According to Baptist reasoning the anointed must have been immersed in oil!" (McKay.) John contrasts his baptism unto repentance, negative in its character, with that of Christ conferring salvation and inspiring with new life. His baptism is not even the emblem of Christ's. See Isa. 44: 3; Joel 2: 28. Matthew adds "and with fire" (3: 11, 12.) Mark does not dwell upon the severe tone of John's preaching and so omits this. His notice of John is merely introductory to the narrative of the baptism of Christ.

**III. THE SPIRIT DESCENDING. 9. In those days**—January A. D. 27. Another calculation, largely accepted as more correct, but which has not yet got into our commentaries, has been made by Mr. J. W. Bosanquet, According to him, Jesus was born in autumn B. C. 3 and was baptized in May or June A. D. 29, and was crucified in April A. D. 33, when between 34 and 35 years of age. (Lindsay) **Jesus came from Nazareth**—He emerges from obscurity, from the period of quiet preparation of thirty years. **Was baptized**—Matt. 3: 13-15. "He that was formerly circumcised would now be baptised. What is baptism but an evangelical circumcision? What was circumcision but a legal baptism? One both supplied and needed the other; yet the author of both will undergo both. He would be circumcised to satisfy his church that was, and baptised to sanctify his church that should be, that in both Testaments, he might open a way to

heaven." (Hall) As man he thus confessed the sins of his brethren whom he came to redeem; he set the seal of approval upon John's ministry; and received John's witness to his Messiahship; he furnished the occasion for his Father's testimony; and was solemnly consecrated to his work of salvation. Why did John hesitate to baptise Jesus? He knew his holy and blameless character, although he did not know him to be the Messiah. (John 1: 3.) There may have been given to him some dim prophetic anticipation of the coming sign from heaven. Luther says 'He scents the Spirit.'" (Meyer.) **In Jordan**—Here again locality merely and not immersion in the river is signified. The Greek preposition here used (*eis*) does not necessarily mean "into" as will be seen by the following passages in which it would be absurd to translate it thus. 2 Kings 2: 6 "into Jordan," 1 Kings 1: 33, 38 "into Gihon," (Gihon was a spring or pool, 2 Chr. 32: 38; 33: 14.) 2 Kings 6: 4 "into Jordan," Matt. 17: 27 "into the sea," John 11: 38 "into the grave," John 20: 4, 5 "into the sepulchre," "yet went he not in." *Eis* is translated "to" 530 times in the New Testament. It occurs 11 times in this chapter but is not once rendered "into."

**10. Straightway**—immediately. A favorite word with Mark. **Coming out of the water**—i. e. "coming up from the water." Compare Matt. 3: 16 where the R. V. reads correctly "went up straightway from the water." Here the Greek preposition is *ek*. In the N. T. it is translated 186 times by "from." In the Acts alone it is used 64 times and is translated "out of" only five times. The language of the evangelist describes our Saviour as coming to the edge of the river and it may be wading a little into the stream, but it does not imply that he was submerged by John beneath the water. There is not a single word in the narrative that suggests this. Only preconceived opinions would find this in the story. **He saw**—Jesus saw. John also saw. (John 1: 32, 33.) John tells us that he was praying (3: 21.) **The heavens opened**—R. V. "the heavens rent asunder." **Like a dove**—"in a bodily shape like a dove" (Luke 3: 22.) Symbolic of peace, purity and love. Some new relation is now established between Jesus and the Holy Spirit but the mystery of it is beyond us. This is his baptism by the Spirit but it is not immersion.

**11. A voice**—Apparently heard by John and Jesus only. This voice came three times in the earthly life of our Lord. (Mark 9: 7; John 12: 28.) Note the presence of all three persons of the Trinity. **From heaven**—R. V. "out of." But is not this an awkward rendering? The Greek preposition *ek* is here used. Why not translate it naturally, "from," as in 185 other places in the N. T.? **Thou art my beloved Son**—Ps. 2: 7. **I am well pleased**—"I have been and still am well pleased." His pre-existence is implied.