alternative: but I own I think the former  
more probable. See on the whole question of the appearance of this second  
Cainam(n) among the ancestors of our  
Lord, Lord A. Hervey’s work above cited,  
ch. viii., in which, with much research and  
acuteness, he has endeavoured to shew that  
the name was probably interpolated here,  
and got from hence into the LXX. Certainly it appears not to have existed in the earliest copies of that version.

**CHAP. IV. 1—13.**] TEMPTATION OF  
JESUS. Matt. iv. 1—11. Mark i. 12, 13.  
Ver. 1 is peculiar to Luke, and very important. Our Lord was now full of the Holy Ghost, and in that fulness He is led  
up to combat with the enemy. He has  
arrived at the fulness of the stature of perfect man, outwardly and spiritually. And as when His Church was inaugurated by  
the descent of the Spirit in His falness, so  
now, the first and fittest weapon for the  
combat is “the sword of the Spirit, which is  
the word of God.” The discourse of Peter  
in Acts ii., like our Lord’s here, is  
grounded in the testimony of the Scripture.

The accounts of St. Matthew and St.  
Luke (St. Mark’s is principally a compendium) are distinct; see notes on Matthew and Mark.

**2.**] The literal rendering of the present text will be: **Jesus ..  
was led by** (*in, in the power of*) **the Spirit  
in the wilderness, being tempted** (i. e. because he was tempted) **during forty days the devil.** So that St. Luke, as also  
St. Mark, implies that the temptation  
continued *the whole forty days.*  
he did eat nothing testifies to the strictness in which the term ‘fasted’ must be taken.

**3.**] **this stone,** pointing to  
Some particular stone—**command that it  
become a loaf** (so literally)

**4.**] The citation is given in full by St. Matthew.

**5.**] There can be little doubt  
that the order in **Matthew,** in which this  
temptation is placed *last,* is to be adhered  
to in our expositions of the Temptation.  
No definite notes of succession are given in  
our text, but they *are* by Matthew: see  
notes there. Some suppose that the inversion has been made as suiting better the requirements of probability: it seeming;  
more natural that our Lord should be first  
taken to the mountain and then to Jerusalem, than the converse.

**6.**] Satan  
is set forth to us in Scripture *as the prince,*  
or *god of this world*,—by our Lord Himself, John xii. 31; xiv. 30; xvi. 11:—by St. Paul, 2 Cor. iv. 4 (Eph. vi. 12). On  
**the *signification* of this temptation, see**