second Adam is come, the true Israel, by whose obedience the *way of life* is again made known and opened —“that man truly  
liveth on and in the eternal word of God.’  
Stier’s “Words of the Lord Jesus.” Observe also how our Lord resists Satan *in  
His humanity*; 3 at once here numbering  
Himself with *men*, by adducing “*man*” as  
including His own case; and not only so,  
but thus speaking out the mystery of his  
humiliation, in which He had foregone his  
divine Power, of his own will.—By ‘*every  
word* (or ‘*thing,*’ for the noun is not expressed in the original) *that proceedeth out  
of the mouth of God,*’ we must understand,  
*every arrangement of the divine will*; God,  
who ordinarily sustains *by bread*, can, if it  
please Him, sustain by *any other means*, as  
in the case alluded to. Compare John iv.  
32, 34.

**5. taketh him up**] power being  
most probably given to the tempter over  
the person of our Lord. In St. Luke, this  
temptation stands *third*. The real order  
is evidently that in the text; for otherwise our Lord’s final answer, ver. 10, would  
not be in its place. It may be observed,  
that St. Luke makes no assertion as to  
succession, only introducing each temptation with *and*: whereas “*then*” and  
“*again*” here seem to mark succession. For  
“the holy city” see reff.

**setteth him** —by the same power by which he brought Him.

**pinnacle**] The general opinion, that our Lord was placed on *Herod’s royal portico*, is probably right. That portico overhung the ravine of Kedron from a dizzy height, so as to make one giddy with looking down, as described by Josephus, Antt. xv. 11. 5. The argument that it was probably *on the other side, next the court*, is grounded on the perfectly gratuitous assumption, that an *exhibition to the people* was intended. There is no authority for  
this in the text; the temptation being one  
not of ambition, but of *presumption*. The  
inference from Eusebius, who, quoting  
Hegesippus, (Hist. ii. 23) describes James  
the Just as set on and thrown from the  
pinnacle of the temple, among the people,  
is not decisive: for this term might embrace either side, as ‘the cornice,’ or ‘the parapet’ would.

**6. It is written**]  
cited (nearly verbatim from the LXX, as  
almost all the texts in this narrative) as  
applying to all servants of God in general,  
and à fortiori to the Son of God: not as a  
of the Messiah.

**7. again**]  
not ‘on the contrary,’ which the original  
word never simply means, not even in Gal.  
v. 3: 1 John ii. 8. The addition of a second  
Scripture *qualifies* and *interprets* the first;  
but *does not refute* it.

**8.**] The enquiry  
where and what this mountain was, is entirely nugatory, no data being furnished by the text.

**sheweth him all the k. of the world**] The additional words in  
Luke, “*in a moment of time,*” are valuable as pointing out to us clearly the  
supernatural character of the vision. If it  
be objected, that in that case there was no  
need for the ascent of the mountain,—I  
answer, that such natural accessories are  
made use of frequently in supernatural  
revelations: see especially Rev. xxi. 10.  
The attempts to restrict “the world” to  
*Palestine*, (which was, besides, God’s peculiar portion and vineyard, *as distinguished from* the Gentile world,) or *the Roman*  
empire, are mere subterfuges: as is also the  
giving to “sheweth” the sense of “points  
out the direction of.”

In this last  
temptation the enemy reveals himself openly,  
as the Prince of this world, and as the  
father of lies: for though power is given  
him over this world and its sons, his assertion here is most untrue.

**10.**] Our