316 ST. LUKE. IV.   
   
 4Jebaxi.st: thee, and the glory of them: for ¢ that is delivered unto   
 xiil. me: and to whomeoever I will I give it. TIf thou there-   
 fore wilt worship \* me, = ali shall be thine. 8 And Jesus   
   
 answered and said unto him, [¥ Get thee behind me, Satan :   
 ¢Dags.vi.18: \*it is written, Thou shalt worship the Lord thy God,   
 and him only shalt thou serve. 9 And he brought him to   
 Jerusalem, and set him on a pinnacle of the temple, and   
 said unto him, If thou be the Son of God, cast thyself   
 fPe.zc.u. down from hence: !0 for ‘it is written, He shall give his   
 angels charge over thee, to keep thee: 1 and in their   
 hands they shall bear thee up, lest at any time thou dash   
   
   
 thy foot against a stone. 12 And Jesus answering said   
 eDsvr. v.16. him, £ It is said, Thou shalt not tempt the Lord thy   
 God. 18 And when the devil had ended all the temptation,   
   
 h John . he departed from him " for a season.   
 14 And Jesus returned in the power of the Spirit into   
 render, before me. XX read, it shall all. Y omit. 5 render, the.   
   
 notes on Matthew. 8.] If the words sidering the testimony of the Evangelists   
 “ @et thee behind me, Satan” had been to be ereakened by such inaccuracies, I   
 here, as in A. V., St. Luke could hardly am convinced that it becomes only so   
 have left the record as it stands: this much the stronger (see Introduction to   
 being the first direct recognition our the Gospels).   
 Lord of His foe, after which, and in These remarks have been occasioned by   
 obedience to which command, he departs the relation of this vv. 14—30,   
 from Him. 10.] to keep thee is to the Gospels of Matthew and Jobn.   
 wanting in Matthew. The LXX, follow- Our verses 14 and 15 embrace the nar-   
 ing the Hebrew, adds “is all thy ways.” rative of Matthew in ch. iv. But   
 18.] for a : see on Matthew, after that comes an event which belongs   
 ver. 11, and note ch. xxii. to a later period of our Lord’s ministry.   
 14—82.] Crecurr or Garimex. Tacx. A fair comparison of our vv. 16—24 with   
 ING, AND REJECTION, aT NazaRETH. Pe- Matt. xiii. 68 Mark vi. 1—6, entered   
 culiar to Luke in this : but see on without bias, and conducted solely   
 iv, 12—25; xiii. 683—58, and the ] from the narratives themselves, can   
 place in Mark, and note 4.) in hardly fail convince us of identity.   
 the power of that full anointing of the (1) That two such visits have hap-   
 Spirit for His holy office, He had pened, is of itself impossible ; bh   
 received at His baptism: and also imply- (with the sole exception of Jerusalem for   
 ing that this power was used by Him in obvious reasons) our Lord did not ordi-   
 doing mighty works. Here the chrono- narily revisit the where He had   
 logical order St. Luke’s history to been Gi par CRRA prc ad (2)   
 be conten and the first evident marks That He should have been thus   
 occur indefiniteneas in it, at His first visit, then marvelled at   
 which I believe this Gospel, their unbelief on His second, is utterly   
 And in observing this, I would once for impossible. (8) That the same question   
 all premise, (1) that I have no bias for should have been asked on both occasions,   
 finding such chronological and and answered by our Lord with the same   
 have only done so where no and honest expression, is in the highest   
 means will solve difficulty; that degree improbable. (4) Besides, this   
 where internal evidence appears to me to rative it bears infernal marks of be-   
 decide this to be the case, I have taken longing to a later i The what-   
 the only way open to a Commentator soever we have hi done in Capernaum   
 who would act uprightly by the Scrip- must refer to more than one miracle done   
 tures, and fairly acknowledged and met there: indeed the whole form of the sen-   
 the difficulty; that so far from con- tence points to plain fact, oar Lord