18 ST, MATTHEW. Iv.   
   
 th 13. IV. 1 Then was Jesus "led up of the spirit into the wil-   
 z""\* derness to be tempted of the devil. 2 And when he had   
 ‘fasted forty days and forty nights, he was afterward an   
 ‘vsce 3 And when the tempter came to him, he said,   
 hungred.   
 If thou be the Son of God, command that these stones be   
 made bread. 4 But he answered and said, It is written,   
   
 wDavr. vitit.” shall not live by bread alone, but by every word   
   
 Cuar. IV. 1—11.] Tzmpration oF hed) to him,” ver. 9, and “leaveth   
 Jeaus. Mark i. 12,13: Luke iv. 1—13. Tin” ver.11. Nor do the two members   
 1, led up of (by) spirit The of ver. 11 correspond one another this   
 Spirit carried away, (see Acta 39,) case, for the angels have been visible   
 “ driveth Mark i. 12. Had St.-Luke’s and corporeal, as in the parallel at   
 “was led in (thus literally) Spirit” Gethsemane, Luke xxii. 43.   
 been our only account, we might sap- he had fasted] Not in the wider ecclesi-   
 what took place to have been done astical sense the word, Uapeel strict   
 in @ vision: but the in the meaning, of abstaining all, what-   
 two other Evangelists entirely preclude over ; Luke, ver.2. Similarly Exod.   
 this. The desert here of may either xxxiv. 28; and Elijah, Kings xix. 8.   
 be the traditional of the Temptation he was afterward an hungred] Then pro-   
 near Jericho (thence called : bably sot during time itself. The   
 it is in “The Land and the Book,” of the fast, the case of Moses, was   
 p- 617, as a and ‘ipitous Seett in a spiritualecstasy, which the   
 with tattite Bane aoe perpendicu- wants of the natural body suspended.   
 fay, and apperently high as the rock of 3. when the tempter came) From   
 Gibraltar, and with caverns midway be- the words of both St. aud St. Luke,   
 low, hewn in the rock), or ss scripture that our Lord was tem) also   
 between Moses, Elias, our during the forty days. the words   
 leads one to think, wy Arabian of St. Mark, “he was with wild beasts,”   
 desert of Sinai. be tempted The allude to one kind temptation, is   
 ress ii up. tain: see note on Mark 1, 13.—The words   
 iets evident that our Lord this ime wes “came to him” need not be understood of   
 not ‘led up’ of his will and design the first but the bepaonnhr   
 bab ovizently considering nature the ‘at a certain the tempter approaching,   
 Power of Darkness, He was brought to bat Him vith bie Setters” Lng to be   
 (1) That the whole is an ob- ile with hi ie Or,   
 jective historical narrative, an as Euthymius, “thinking that He would   
 actual conflict our Redeemer and be irritated this address, bei   
 the Power of Evil. (2) That it is proached with not being the Bon of God.”   
 termined by the letter of sacred text, At all events, there no doubé expressed,   
 whether the Tempter appeared in a bose, as some think. Son of Ged] Our Lord   
 shape, or, as a spirit, was permitted to does not give way to the temptation, as-   
 exert a certain power, as in ver. and to meet him with an open declaration, ‘I   
 ver. 8, over person of our Lord, even am the Son of God:’ thus indeed He might   
 as the Holy Spirit did in ver.1. If the Lag eins asa) aa ed him, buat   
 latter were the case, words spoken at not have is Conqueror us. The   
 the various of the temptation, were first word which He uses against   
 by this Power to the soul reaches far deeper: ‘ not live,’   
 of our Redeemer. But (8) such an inter- os ers like the other text, is   
 pretation, it cannot justly accused the history of Israel’s in   
 of unreality by any who bo not reject be- the wilderness: for Israel in a   
 lief in the spiritual hardly meets foreshadowing type, the Son of Man, the   
 the expressions of the text, (ap- servant of God Righteousness, the one   
 that was fo come, in whom alone that na-   
 ture which in all men has into   
 sin, ‘fulfils all Adam   
 stood not,—Ierael according to the flesh   
 stood not,—when the Lord their God   
 tempted them: but rather, after Satan’s