20 ST. MATTHEW. Iv.   
 10 Then saith Jesus unto him, Get thee hence, Satan: —   
   
 “re "" for it is written, \*Thou shalt worship the Lord thy God,   
   
 and him only shalt thou serve. 11 Then the devil leaveth   
 Luke xxil. him, and, behold, angels came and > ministered unto him.   
 13 Now when \* Jesus had heard that John was § cast into   
 ¢ oh. 8.   
 i+". prison, he departed into Galilee; 15 and leaving Nazareth,   
 T vead, he. © render, ° delivered up.   
   
 Lord at once repels him openly; not that iv. 14—~ix. 10. This omission is in re-   
 He did not know him before, it because markable consistency with St. Matthew's   
 he had thus tempted Him; but not account of his own calling in ‘ch. ix.   
 even this of His power or will; He Being employed in his business in the   
 adds, for it is written,—again, as Man, neighbourlood of Capernaum, he now first   
 appealing to the of God.—From this becomes personally acquainted with the   
 time, our Lord is known by the devils, words and actions ‘of our Lord. From   
 casts them out by word. Mark i. 24, what circumstance the former miracle in   
 iii. v. 7. 11, leaveth him] but Capernaum had not attracted his atten-   
 only for @ season, || Luke. The con- tion, we cannot, of course, say ;   
 flict, often renewed in secret (of we can, however, easily conceive. Our   
 which we cannot speak), was certainly Lord was not then is ; for the   
 again waged in Gethsemane: see Luke ruler sent to Him, and the cure was   
 xxii. 68, John xiv. 80. The ex- wronght by word at a distance. If Mat-   
 pression in x. 18, be otherwise thew’s attention had not been called to   
 understood : see there. minis- Jesus before, he might naturally omit   
 tered] viz. with food, as in the case of such a narrative, which John gives pro-   
 Elias, 1 Kings xix. 7. bably from personal knowledge. The syn-   
 12—22.] Jksus BEGINe HIS MrvisTRY. optic narrative generally omits whole   
 CaLiinc oF Peter, ANDEEW, JAMES, section of our Lord’s and ministry.   
 axpD JouN. Mark i. 14—20. Luke iv. Its sources of information, until last   
 14, 15. Between the last and this is visit to Jerusalem, seem to have been   
 ® considerable of time. After re- exclusively Galilean, and derived from   
 turning from the Temptation (see note persons who became attached to Him at   
 John i. 28, end) Lord was pointed out a later period than any of the events re-   
 by John the Baptist, vv. 29—84,) corded in that first of John’s   
 and again on the morrow to two of his Gospel. The objections to this are,   
 disciples, and (probably) John, the narrative, in three Gospels, of   
 who followed Him, and were (on the next baptism and temptation: but the former   
 day ? see note, i. 44) by Simon of these would be abundantly testified   
 Peter (85—48): then on the morrow Philip John’s disciples, of whom became   
 and Nathanael Mid recalled ; yin disciples Jesus; and the latter could   
 days after was marriage in ii. only have been derived from the mouth   
 11); then our Lord ‘ent down to of our Lord Himself. 12. delivered   
 Cay um and remained not many days up) This seems to have been the usual   
 (12); then followed. the Passover; the and well-known term for the imprison-   
 cleansing of the (13—22) ; the be- ment of John. The same word in the   
 lief of many on Jesus (23—25) ; the dis- original is also the usual one for   
 course with Nicodemus (iii. 1—21); the the betrayal and apprehension of our   
 baptizing by Jesns (i.e. his disciples) Lord Himself. departed] re-   
 (22—24); the question about purifying, withdrew ; see ch. 22, and note.   
 and testimony of the Baptist (25—36) ; No notice is whence this withdrawal   
 the journey through Samaria into Galilee, took place. The narrative is evidently   
 and discourse with the of Samaria’ taken up after an interval, and without   
 (iv. 1—42); the return to and heal- any intention that it follow closely   
 ing of the ruler’s son in Capernaum on ver. 11, Wieseler sees in this proof   
 (48—64) ; and the journey to Jerusalem that St. Matthew recognized a ministry in   
 related in John v.1. After that chapter Judea during the interval. cannot quite   
 St. John breake off the first his think this, but certainly he does not   
 narrative ; between his v. 47 and 1, exclude it. 18. leaving Nazareth]   
 comes in the synoptic narrative, Matt. Not on account of the behaviour of the