

spoken of as a casual part of the transaction—no stress laid upon it—it seemed natural to the writer that when Jesus was led up of the Spirit, He should fast; yea, though His life was miraculously sustained during that long season; still, no notice is taken of the miracle, for, if He were forty days led of the Spirit, it was no cause of wonder that He fasted; and it was not until the claims of nature made themselves felt, until, in fact, the Spirit became subservient to the flesh, and the body asserted its claims, which up to this time had been overwhelmed by the things of the Spirit, that the tempter came. Here we have, I venture to think, the example of Christ as to fasting. (Matt. vi. 16.) Our Lord *teaches* very plainly what, in His opinion, fasting is, viz.: appearing as if one was not doing anything extraordinary, not to make a show of denying ourselves, and by making a long face, draw attention to our act. In fact, to *act* as if we were not fasting, as if we did not feel our hunger! Again, (Mark ii. 18–21) our Lord is asked why His disciples did not fast, as John's disciples did. His answer is, They do not fast now because the Bridegroom is with them, and they are joyful. "The days will come when the Bridegroom shall be taken away from them, and then shall they fast in those days." Why? Because He has commanded them? No! But because they will be overcome with sorrow, and will not therefore care to eat. The same is repeated in Luke v. 33. In fact, our Lord *taught* that in fasting, as He described it, men do not eat,