

## LESSON II.—January 9th, 1898.

### JESUS TEMPTED. MATT. 4: 1-11.

Committee. 17-20.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterwards hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: And on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence. Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

#### GOLDEN TEXT.

"For in that He himself hath suffered being tempted, He is able to succor them that are tempted."—Heb. 2: 18.

#### PROVE THAT

Jesus was human. Heb. 2: 14.

#### DAILY READINGS.

M. Jesus tempted, Matt. 4: 1-11.

T. "Not by bread alone," Deut. 8: 1-6.

W. The tempter, 1 Pet. 5: 6-11.

T. Safety of the Godly, Ps. 91: 1-12.

F. Enduring temptation, Jas. 1: 12-17.

S. Tempted but without sin, Heb. 4: 11-16.

S. Able to help, Heb. 2: 9-18.

#### CATECHISM.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy Him?

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him.

#### LESSON HYMNS.

Nos. 538, 166, 258, 256.

#### HELPS FOR LESSON II. BY E. SCOTT.

INTRODUCTORY. The Key to the right understanding of the Temptation of Christ is Hebrews 4: 15. He "*was in all points tempted like as we are,*" apart from the sin which with us so often follows temptation. He was tempted not as God but as man; for "God cannot be tempted with evil" James 1: 13. As man, the temptation came to Him "*in all points,*" as it does to us, and tried Him as it does us. Speaking with reverence, the only way, the right way, to understand the temptation of Christ is to "put yourself in His place," and try to realize the thoughts which would naturally come to one's mind in similar circumstances.

##### 1. The place of the Temptation.

It was in that rocky, rugged, barren, hilly, region that begins at the Western edge of the Jordan valley. It was the nearest lonely place for Him to reach on this side of the river, when He wished to be alone after His baptism. Here the vexing thoughts began and followed Him to Jerusalem and the mountain top.

##### 2. The length of time of the Temptation.

This we do not know. It falls naturally into two periods. The first of these extended over forty days, "and in those days He did eat nothing," and when they were ended, He

afterward hungered." Matt. 1: 13, Luke 4: 2 We are not told what the temptation was during these forty days, though we may readily conjecture.

The second period extended over we know not how long, and consisted of three distinct attempts to lead Him to do what He saw not to be God's will, viz., to turn stones into bread for Himself; to leap from the temple roof; and on the mountain top to take another than God's plan in establishing a Kingdom.

##### 3. The manner of the Temptation.

Many and varied have been the fancies, ranging all the way from the mythical, representing the whole as a vision or dream, to the most realistic, with Satan in full uniform of horn and hoof and barbed tail; and dragging his unwilling victim through the air from place to place, the better to gain his ends.

But Scripture is very plain. He was "*in all points*" tempted like as we are. When we are tempted the thought simply arises in the mind, as of itself. He see no hand putting it there. The thought comes to a young man on a fine summer day to go pleasuring rather than to Sabbath School or church. When provoked, one "feels like" retaliating. How simply steals in, almost without thought, the sugges-