

was. The district used to be known by the appellation *Quarantania*—a corruption, we suppose, of the word *quadragenaria*, “relating to forty,” i. e. the forty days’ fast.

—*to be tempted.*] “To be tried—put to the test;” so the word “tempt” often means in Holy Scripture.

—*of the devil.*] Our Lord was he who was to bruise the serpent’s head. He, as the Son of Man, the Representative of the whole human race, was to obtain a victory over Satan, the author of evil in the world. As a symbol of this great fact, doubtless, this trial, with its result, was ordered to take place. Even as He conquered then, so every human being that putteth his trust in Him, and joineth in the appointed way His Body, shall conquer too.—The members of the Church founded by our Lord are often led now of the Spirit into circumstances of trial, for the purpose of testing their fidelity and strengthening their fidelity by the repeated experience of victory. Satan, as an angel of light, often comes to the members of the Church founded by the Saviour, with the promise of better things, greater holiness, higher privileges, in quarters external to the Church, if they will but make experiment of them. We should not be ignorant of his devices.

Ver. 2. *had fasted forty days and forty nights.*] “The Lord thy God will raise up unto thee a prophet from the midst of thy brethren, like unto me,”—Moses, the great legislator, had declared fourteen centuries before the advent of the prophet referred to. (Deut. viii. 15). It is observable that Moses, prior to his giving publicity to the revelations received from God, fasted forty days and forty nights. “The Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.” (Ex. xxxiv. 27, 28.) Our Lord, as the prophet like unto Moses, when about to introduce the enlarged, spiritualized law, of which the Jewish religion was a foreshadowing, does the same thing. We

may learn that prior to great undertakings, the setting apart a solemn period for prayer and especial meditation is a wholesome practice. Previous to his appointment of the twelve Apostles, St. Luke assures us that our Lord went out into a mountain to pray, and continued all night in prayer to God.” (Luke vi. 12.) And in the Acts of the Apostles (xiii. 3.) we learn that when Paul and Barnabas were set apart for the apostolate, it was after fasting and prayer on the part of the prophets and teachers at Antioch, who had been commissioned of the Holy Ghost to lay their hands upon them.

Ver. 4. *It is written, Man shall not live by bread alone.*] “Thou shalt remember the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, (which thou knewest not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee.” (Deut. 2-5.)—The temptation of our Lord is a mystery which we cannot fully fathom. We can see that he passed through it as the Son of man, even although he was the Son of God. To accomplish the salvation of our race, he suffered hunger, and experienced the temptations to distrustful thoughts which even Christians feel. He was in all points tempted like as we are, in order that he might “be touched with the feeling of our infirmities.” (Heb. iv. 15.) His victory in the temptation won for us the power to be victorious under similar circumstances.

Ver. 5. *The holy city.*] Holy, because chosen as the scene of the visible liturgical worship of the One True God.—It is in this sense that the members of the Church founded by our Lord have always deemed their places of worship, and all things connected with them, holy.—Jerusalem was