

might be trusted in. This would have been a want of confidence in God, not obedience; or pride, presuming on its privileges, instead of counting on God in obedience.

We need confidence, to have courage to obey; but true confidence is found in the path of obedience. Satan could use the word in guile, but not turn Christ the Lord from it. He still uses it as the adequate divine weapon, and Satan still has no reply. To have forbidden obedience would have been to show himself Satan. As regards the place in which the Lord was dispensationally, we may remark the Lord always quotes from Deuteronomy. Taking His place with Israel in the condition they were in when without a king in the land, and, quoting the directions given to them in that book to guide them in the godly path there taught, He uses for His guidance that part of the word which contains the divine injunction on this subject, "Thou shalt not tempt the Lord thy God;" a passage often quoted as if it forbade excess in trusting God, whereas it means to distrust, and try if He is faithful. They tempted God, saying, "Is God indeed among us?" And this Satan would have had the Lord do.

The enemy, failing to deceive that obedient heart, even by hiding himself under the use of the word of God, shews himself in his true character, tempting the Lord (thirdly), to spare Himself all the sufferings that awaited Him, by shewing Him the inheritance of the Son of Man on earth, that which would be His when He had reached it through all