

of Jesus, it is so to be with the enemy: to be with God was His natural position.

The enemy tempts Him first by proposing to Him to satisfy His bodily need, and, instead of waiting on God, to employ according to His own will and on His own behalf the power with which He was endowed. But if Israel was fed in the wilderness with Manna from God, the Son of God, however great His power, would act in accordance with what Israel should have learnt by that means, namely, that "man doth not live by bread only, but by every word that proceedeth out of the mouth of God." The Man, the obedient Jew, the Son of God, waited for this word, and would do nothing without it. He was not come to dō His own will, but the will of Him who sent Him. This is the principle that characterizes the Spirit of Christ in the Psalms. No deliverance is accepted but the intervention of Jehovah at His own good time. His perfect patience, in order to be perfect and complete in all the will of God. There could be no sinful lust in Christ; but to be hungry was no sin, yet it was a human need, and what harm in eating when hungry? There was no will of God to do it, and that will, by the word, He came to do. Satan's suggestion was "if thou be the Son of God, command;" but He had taken the place of a servant, and this was not commanding: he sought to get the Lord out of the place of perfect service and obedience, out of the place of a servant.

And note here the place the written word has,