

ways in which the enemy has power : first, by allurements ; and secondly, by terror. In the one, he works upon us through our lusts, presenting what is calculated to attract, and so he rules over us naturally. In the other, he has the power of death. Thus, Judas being a covetous man and without the faith that purifies the heart, Satan suggested the occasion and gets him. He has no right to rule over men, but he acquires dominion through the lusts of the flesh. Another way is through the terror of death. In both he assailed the Lord, but found nothing in Him.

Here, then, we have the devil meeting *man* in the power of the Spirit of God—man tempted, not in paradise, but in the wilderness. Jesus does not say, “I am God, and you are Satan ; go away.” That would not have glorified God, nor have helped us. But as the Lord was led into the wilderness, not by lust (God forbid the thought !), but by the Holy Ghost, so in His blessed grace He puts Himself in the place where man was. He has help from none. There was all that might have stumbled rather, had it been possible : through all He goes *as man*. He must be tempted, and must overcome where man not only had failed, but was lying under the power of wickedness.

*Vs. 2, 3.* There was no harm in hunger ; it was no sin. He could have commanded stones to be made bread ; but to do so, save at His Father’s word, would have been doing His own will, and