

August 6 – “Resist the devil, and he will flee from you.” James 4:7

IF we are positive in our rejection of temptation it increases our strength of character, not only for that time, but also for subsequent temptations; and it disconcerts to some extent our adversary, who, noting our positiveness, knows well that it is useless to discuss the matter with persons of strong convictions and positive characters; whereas if the question were parleyed over, the result would surely be an advancing of

further reasons and arguments on the adversary's part, and a danger on our part that we would be over-matched in argument, for, as the apostle declares, the Devil is a wily adversary, and "we are not ignorant of his devices." Prompt and positive obedience to the Word and Spirit of the Lord is the only safe course for any of the "brethren".

#### CONSECRATION FOLLOWED BY TEMPTATIONS.

– Matthew 3:13-4:11. –

"This is my beloved Son, in whom I am well pleased."

AFTER JOHN had been preaching and baptizing for about six months, about September, A.D. 29, Jesus, who had been residing in Galilee and was nearing his thirtieth birthday, set out to find John and to be baptized of him and to begin his public ministry at the earliest possible moment. He was to be a Priest as well as a King for his people, "a Priest forever after the order of Melchisedec," and the Law required of a priest that he be at least thirty years of age. Hence Jesus' ministry was hindered from beginning until this age was attained, but he was free to begin it at the earliest possible moment after that time.

He was of course acquainted with his second-cousin, John the Baptizer, who evidently well knew of his upright life and unimpeachable character, and who was astounded to have him apply for baptism, whereas the class John was seeking was the renegade and sinful. According to the original reading, John "would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?" Realizing that Jesus had no sins to wash away, it seemed to John inappropriate that this ceremony should be performed upon Jesus, for we are to remember that John's baptism was merely a baptism unto repentance–reformation–and not Christian baptism.–See Acts 19:4,5.

Our Lord did not attempt to explain to John that he was introducing a new baptism, not for sinners but exclusively for holy ones, and not, therefore, in any sense of the word symbolic of the cleansing from sin, but symbolic of a sacrificial death for the sins of others. It was not then due time to explain Christian baptism, and to have done so would merely have confused John and those who might have heard, without profiting him any, because the new baptism belonged to the new dispensation which did not begin until Pentecost, except in the person of our Lord Jesus himself. And in any case the force and meaning of the symbol is merely what is understood by the baptized one. It is perhaps well that we call special attention to this point, in view of the fact that a large and influential body of Christian people\* are even today practicing John's baptism, "for the remission of sins," wholly failing to realize the import of the new baptism–Christian baptism–first symbolized by our Lord Jesus himself. (\*The Christian denomination, otherwise termed "Disciples.")

Our "Disciple" friends will not dispute the Scriptural statement that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and hence that he had

no sins to wash away, and consequently that for him John's baptism of reformation would have been worse than meaningless; it would have been a contradiction of fact and contrary to faith; and "whatsoever is not of faith is sin." Hence it would have been wrong for our Lord Jesus to have been baptized for the remission of sins–John's only understanding of baptism. We may be sure, therefore, that since "in him was no sin," his act of baptism was the first of a new order of baptism–practiced by his followers after Pentecost. (Acts 19:4,5.) We here note the fact that Christian baptism is only for believers in Christ–not for unbelievers, not for sinners. Faith in Christ is the justifying power; we are justified through faith in his blood. When justified we are ready for Christian baptism, and not before, but when justified we have no sins to wash away, being "justified freely from all things." To the Christian believer, baptism symbolizes precisely the same thing that it did to his Lord, viz., consecration–the full surrender of his will, his life, his all, to the Heavenly Father's will. By such a surrender of his will he becomes dead to the world, to earthly hopes and aims, and becomes alive toward God, to walk in newness of life, and by and by to have that newness of life actually, as a sharer with Jesus, his Lord, his Redeemer, in the "first Resurrection." All this is symbolized in the proper Christian baptism.

Our Lord, being free from sin, required no justification by another, and when he had reached manhood's estate presented himself wholly, unreservedly, to do the Father's will. At the moment of consecration his earthly life was yielded up as a sacrifice for the sins of the whole world,–and this was symbolized by his immersion in water. The remaining three and a half years of his life were already on the altar, and he merely waited for his sacrifice to be consumed, crying with his last breath, "It is finished!" Likewise he has invited all of his faithful, elect Church to become joint-sacrificers with him, and ultimately to become also his joint-heirs in the Kingdom to be given to the Royal Priesthood. As Jesus' baptism, therefore, signified his death sacrificially for sins, so the baptism of Christians symbolizes their participation with the Lord in his sacrifice (after they have first been justified by faith freely from all things by the merit of his blood). In our Lord's case the consecration was quickly followed by the symbol, and with his followers the consecration should be followed by the symbol as quickly as they recognize the mean-

ing of the symbol,—which for centuries has been beclouded and obscured.

Quickly following our Lord's consecration and its symbolization came the evidence that his sacrifice was accepted of God: the heavens were opened unto him. This probably signifies that he was granted a vision of heaven, confirming to him his relationship to the Father, and connecting up the interim of his experience as a man with his prehuman experiences: and there came a voice declaring him to be God's well-beloved Son, and he as well as John (John 1:34) witnessed a manifestation of the divine blessing descending upon him like a dove. We are not informed that the people saw the heavens opened, heard the voice and saw the dove; on the contrary, the records seem to indicate that only Jesus and John saw and heard, and that the latter was granted the privilege to the intent that he might bear witness to the fact.

A dove was a favorite figure with the Jews as an emblem of peace and salvation. Indeed, Noah's dove, with its olive branch, seems to have become a symbol to all civilized peoples. It was most appropriate, therefore, that since some figure was to be used as an outward evidence of divine blessing, the dove should be that figure. Yet we are not to suppose that the holy spirit is a dove, nor that it has bodily shape like a dove, but as instructed in all the Scriptures, that it is a divine power or influence. The dove represented fittingly the meek and quiet spirit which is one of the striking ornaments of all those who possess the spirit of holiness unto the Lord. Such experiences as these which our Lord enjoyed are not granted to his followers nor to be expected today,—neither the voice nor the opened heavens, nor the dove. The coming of the holy spirit to the Church at Pentecost was signaled by an outward demonstration, which serves the entire Church throughout the age. Such outward demonstrations were essential at the beginning, as assurances to us that we are not following some vain imaginations of our own or other men's minds in respect to the holy spirit, and now we merely have the realities, which at first were symbolized or represented in tangible form. All who, after believing unto repentance, are justified from their sins, and subsequently present themselves to the Lord to be baptized into his death (Romans 6:3), receive an opening of the heavens before them in the sense of an opening of their minds to see heavenly things, to appreciate spiritual matters; as the Apostle declares, "God reveals them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God,"—things which "eye hath not seen, nor ear heard, neither hath entered into the heart of [the natural] man." (1 Corinthians 2:10.) They also by faith hear the voice of the Father, speaking unto them, saying that, having thus come unto him through Jesus, and having thus consecrated their lives to him, they are now beloved sons, accepted in the well-beloved One. They also receive the blessing of the holy spirit, in the shedding abroad in their hearts of the peace-giving, meek and gentle spirit of holiness, and this becomes more

and more a reality with them as they become more and more "filled with the spirit."

Jesus was led of the spirit—his own spirit, illuminated by the spirit-baptism which he had just received—to go apart from John and the concourse of people into quiet solitude, and for this purpose he chose a wilderness place. Mark says he was impelled or "driven" of the spirit into the wilderness. The thought we get is that there was a great pressure upon our Lord's mind at this time. In a previous lesson we noted his study at Jerusalem at an early age respecting the "Father's business," and how he should go about it. We found the Law instructing him that it would not be proper for him to engage in the Father's business until he was thirty years of age, and that in consideration of this fact he desisted and served his parents. The momentous time for which he had been waiting for eighteen years had come. He hastened to present himself at the earliest moment, that his service should not be delayed; but now, under the enlightenment of the holy spirit, instead of beginning his ministry precipitately, he felt that he must know definitely the proper course to pursue: he must not make a mistake at the very out-start of his service; he must know the Father's will, that he might render his service in harmony therewith. Such motives impelled him to seek solitude for thought and prayer, and for reviewing the various Scriptures which hitherto he had studied and but imperfectly comprehended, but which now began to be luminous under the influence of the holy spirit which he had received.

How proper it would be that all of the Lord's people, when they have made a consecration of themselves to the divine service, should be impelled by the new mind, the new spirit, to go apart first and to commune with the Father, and to study his Word respecting how they should render their lives most acceptable in his service! Were this course pursued how many lives would be totally different from what they are; how many failures and changes and turnings, hither and thither, would be avoided! Our Lord expressed the matter in one of his parables, when he said that anyone taking up his cross to follow him should sit down first and count the cost—learn what the Father's will would be, as well as the results to be sought. And if any of God's dear children have neglected thus to seek the right path at the beginning of their consecration, we refer them to the example of our dear Master, who was wise in this as in all things, having not only the spirit of a sound mind, but a sound mind itself, through which that spirit operated perfectly. However, our study of the divine will need not be so completely alone as was our Master's—we have "brethren," he had none, being himself the forerunner. We may profitably take counsel of such as give evidence of faith in and consecration to God, that we may learn the more quickly and the more thoroughly the Father's will concerning us: especially may we have the aid of the words and example of our elder Brother, Jesus. We must never forget, however, that our consecration is to the Father's business, and that brethren can only be

really helpful to us as they assist us in understanding the Father's plan and our part therein: otherwise they might become hindrances by substituting their own or sectarian plans and seeking our consecration thereto.

Our Lord's temptations may be said to have begun at this point—those temptations in which "he was tempted like as we are, yet without sin." It was not the boy Jesus, nor the youth Jesus, that was tempted "as we are." And our Lord's temptations after his consecration were not like the temptations which beset the world, but like the Church's temptations. In other words, our Lord was reckoned a new creature from the time of his consecration at Jordan, as we are counted new creatures in him from the time of our consecration; and it was the consecrated Jesus who was tempted and tried like as his consecrated followers are tempted and tried. We shall see further evidences of this as we proceed to notice the character of our Lord's temptations, and to compare them with the temptations which come to his consecrated "brethren." Many have wondered why their temptations seemed to commence after their consecration to the Lord, rather than before: seemingly they expected that after consecration the Adversary would flee from them, and they should have little or no temptation—totally misunderstanding the divine arrangement. Such temptations or tests of character as come to the consecrated are not appropriate to the unconsecrated: the present is not the judgment day of the world, but the testing time for the Church.

It would appear that our Lord's temptations progressed throughout the entire forty days, but that the three temptations specifically described were the culmination of that period of testing. We may imagine our Lord in the wilderness solitude, intently thinking over the various prophetic references to himself, and linking these together, as an architect would first draw the outline of a building and subsequently fill out feature after feature of its internal arrangements. The outline before our Lord's mind from the Scriptures, beyond any peradventure, was the Kingdom. He was to be the King, the Seed of Abraham, under whose gracious government and wise instruction all the families of the earth were to be blessed. This, the profile, was already clearly delineated in his mind, but other features needed to be properly adjusted. How was he to fulfil the type of the Law which represented the priest as giving up his life for the sins of the people? Where would come in the type of the everlasting priesthood? Where would come in the class of Israelites represented by Rebecca, as he himself was represented by Isaac, and the Father by Abraham, in the type? And if Israel would receive him, and become the Rebecca, where would come in the sacrifice, and how? And then other prophecies no doubt pressed his mind for a place in the plan, viz., the declaration that altho Israel were as the sand of the sea only a remnant should be acceptable, and how then would the predestinated number of the "elect" be found, to complete the glorious royal priesthood; and by what process would the blessing come to all the families of the earth, if himself, as the High Priest, and his true followers, as the royal priests,

were all to suffer and to die for righteousness' sake, as sacrifices?

We may well suppose that adjustment and readjustment, fitting and refitting, with much reflection and prayer, occupied many of the forty days, and there may have been temptations intermingled with these all; as for instance, questionings respecting the necessity of those features represented in the types and specified in the prophecies of the sufferings of Christ which must take precedence to the glories that would follow. There may have been temptations, too, to deal dishonestly with the records, to "wrest the Scriptures," and thus self-deceived, to choose a way not in fullest conformity to the divine outline; but we may safely suppose that as soon as such suggestions, one after another, presented themselves, they were promptly rejected,—our Lord being fully determined that he would be absolutely obedient to the Father's will and accomplish the work which he had sent him to do in exactly the manner prescribed.

So intent had been his study, and so earnest his desire for quiet fellowship with the Father and his Law, that forty days were spent under such conditions, and apparently so deeply absorbed was our Lord that he did not even think of food. Nor does this appear so strange to us, when we remember that he was perfect, while we are imperfect, physically as well as otherwise. "He afterward hungered."

It was at the close of this period of Bible study and prayer, when our Lord was weak from fasting, that the Adversary assaulted him with three temptations particularized in our lesson.

The word here translated "devil" is *diabolos*, and is used with the definite article—the devil. The arch-deceiver is thus Scripturally distinguished from the fallen angels, who throughout the Scriptures are spoken of in the plural, designated by another word signifying demons. Here, then, is one place in the Scriptures where the personality of the prince of devils is definitely affirmed, and his person and power acknowledged by our Lord himself. It is not necessary for us, however, to assume that Satan appeared to our Lord in a human form; he may or may not thus have been personally manifest. If personally manifest, we may rest well assured that he presented himself in his very best appearance, as an angel of light. Indeed, we may well remember that our Lord, in his prehuman condition, had, as the Father's agent, been the Creator of Satan, and we remember that Satan was an angel of very high order, whose sin consisted in an attempt to usurp authority and to become the potentate of earth, by stealing the sympathy, affection and obedience of humanity, and that on this account he fell under divine reprobation. We can imagine that a visit from him to Jesus would not be at all inappropriate, as he undoubtedly knew the facts of our Lord's consecration, and to some extent knew of the work which the Father had given him to do in the redemption of the fallen race of men. We can imagine him even presenting himself in a friendly manner, and assuring our Lord Jesus that he felt a great interest in him and in his work; that he

himself had been painfully surprised to note the penalty of sin upon mankind, and the dreadful degradation which had resulted; and that now he would be glad indeed to have something done by which poor humanity might be delivered from its groaning, travailing, dying conditions. As a friend, thoroughly versed in the situation all around, and interested in its success, and thoroughly conversant with the mental moods and foibles of humanity, he was in a place where he felt qualified to offer some suggestions respecting the very work which our Lord Jesus wished to perform, the plan for which he was now considering.

#### TEMPTATION TO USE SPIRITUAL FAVORS FOR PERSONAL PROFIT.

First, he manifests his personal interest in our Savior by suggesting his weakness from lack of food and the necessity for taking proper care of his physical health if he would do the great and noble work he had undertaken. He reminded him also of his present power—that he had just been imbued with divine power, and that he had now full ability to supply his wants, and need only to speak the word and have the stones turned into food. Thus also, he suggested, he would be demonstrating to himself the verity of the new power which he witnessed coming upon him, and had subsequently felt. What more cunning temptation could be devised than this? Compliance with it evidently meant, not only the relief of his hunger and the strengthening of his physical frame, but additionally it apparently meant the conversion of Satan, who now seemingly was in a repentant attitude, and desirous of cooperating with him in the undoing of the evil work of the long ago. It was a strong temptation.

Such temptations come also to all the consecrated; not in exactly the same form, nor in the same language, but somewhat similarly—suggestions that the new relationship with God, and the strength which it brings, may be used to some extent at least in creature comforts—may be utilized for our temporal advancement; may be made to make us shine before men as very honorable and favored of God; may be used to command large salaries, or at least as a means for seeking them, even if never found. We may then all note carefully how our Lord resisted his would-be friend and his worldly-wise suggestions. He flatly refused the suggestion of using his spiritual power to serve his temporal wants. The spiritual gift could no more be used to procure temporal comforts than it could be sold for money to Simon (Acts 8:18-24); but without going into details, and without boasting that he was too holy to think of such a sacrilegious use of the power entrusted to him, Jesus simply answered the Adversary in Scriptural language, that a man's life was not wholly dependent upon what he should eat, but that obedience to the Word of God would be a surer guarantee of life. And after this manner each of the Lord's followers should answer every question which in any manner proposes the acquirement of earthly blessings and comforts at the sacrifice of the spiritual. To quite a number of the Lord's "brethren" the Adversary has presented this same temptation in this form: If you

follow too closely to the truth, and permit the holy spirit of the truth to make you very zealous in its service, you will soon have no bread, no food, for the world's people with whom you must deal do not appreciate such things. They will discharge you from their employ, or they will cease to deal at your store, or they will dismiss you from being their pastor, or they will withdraw from you their fellowship, their society, etc., and you will starve for all the good things of this present life. The proper answer is that God is able to take care of all those who respect his spiritual blessings too much to sell them for a mess of pottage, as did Esau in the type; and that we are convinced that whoever lives according to the Word of God, tho he may lose some of the comforts of the present time, will eventually gain the far better, the life eternal with exceeding glory.

Our Lord's positiveness of reply shut off the temptation quickly, and discouraged the Adversary from further proceeding along that line; and so it is with us, his followers: if we are positive in our rejection of temptation it increases our strength of character, not only for that time, but also for subsequent temptations; and it disconcerts to some extent our Adversary, who, noting our positiveness, knows well that it is useless to discuss the matter with persons of strong convictions and positive characters; whereas, if the question were parleyed over, the result would surely be the advancing of further reasons and arguments on the Adversary's part, and a danger on our part that we would be overmatched in argument, for, as the Apostle declares, the Devil is a wily adversary, and "we are not ignorant of his devices." Prompt and positive obedience to the word and spirit of the Lord is the only safe course for any of the "brethren."

#### TEMPTING GOD BY UNAUTHORIZED EFFORTS.

Disappointed in his first effort, the Adversary quickly turned the subject, not even dissenting from our Lord's judgment in the matter. The second temptation he presented is like all others that came to our Lord and that come to his consecrated followers, viz., not a temptation to gross wickedness—to steal, to kill, etc.—but a temptation to do the Lord's work in another way than that which the Lord had planned—the misuse of the divine powers given him by endeavoring to accomplish good results in an improper manner.

Satan took our Lord Jesus to Jerusalem and up to the flat roof of one of the wings of the Temple—not physically, but mentally, just as mentally we can go to various places and do certain things without change of physical location. The suggestion now made was this: I (Satan) can give you a good suggestion respecting a way to bring yourself quickly into prominence before the people of Israel, and you will be pleased with it, because it is a Scriptural way; indeed I have found that it is foretold in the prophecy that Messiah at his coming will do this: and the people will readily recognize it as a fulfilment of the words of the Prophet David, and thus they will embrace your cause quickly, you will become the leader of the people, and your work will go on most grandly: and as I said before, I

will rejoice in seeing the prosperity of the work, for I am heartily sick of the degradation which I have witnessed for now four thousand years. My suggestion is that you go to the roof of the southern wing of the Temple which on its rear part overlooks the Valley of Hinnom, towering above it six hundred feet, and which also overlooks the court of the Temple, in which there are hundreds of devout Jews: then leap from this eminence, and arise unhurt by the fall. This will demonstrate more quickly than anything else you could do or say that the power of the Highest is upon you, and that you are the Messiah. This, I say, is referred to in the Scripture which says,—“He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”—Matthew 4:6.

Similar are the temptations which Satan presents to the consecrated followers of Jesus:—Make a great show before the world and the nominal church; attract their attention by any means, and not simply by the preaching of the cross of Christ; use the spiritual powers and blessings that you have received for doing some great and striking work, which will appeal to the natural man, and thus secure quick and great success; do this instead of doing the quiet and less conspicuous work of presenting spiritual things to the spiritual class, which work the vast majority can in no wise appreciate, but will only shun you, consider you peculiar, and which not only will lose you the sympathy of the mass, but will bring you specially the hatred of some of the principal professors of Christendom.

Again our Lord answered promptly and correctly: “It is written again, Thou shalt not tempt the Lord thy God.” Satan would like to have us walk by sight, not by faith; he would like to have us continually tempting God, and demanding some ocular demonstrations of his favor and protection, instead of accepting the testimony of his Word, and relying thereon implicitly in faith. In the light of the unfolding of the Scriptures we see that Satan, probably unwittingly, quoted a passage of Scripture wholly out of its proper meaning and interpretation, a passage which referred, not to the literal feet of Jesus, and to literal stones, and to literal angels, but to the symbolic feet—members of the body of Christ today, and to the stones of stumbling, doctrinal and otherwise, which are now permitted in the pathway of the faithful, and to the angels or ministers of divine truth who in the present harvest-time would be commissioned to bear up the feet members with such counsels, admonitions and expositions of Scripture as would be necessary for them.—Psalm 91:11,12.

#### TEMPTATION TO OBTAIN DESIRED GOOD RESULTS BY COMPROMISE.

Satan's third temptation we may presume was presented likewise in a friendly and sympathetic manner, indicative of a desire for cooperation in our Lord's great work. He took him to a high mountain—not literally, but mentally. Indeed, there is no literal high mountain near Jerusalem, nor anywhere in the world, from which all the kingdoms of the world and their glory could be seen. Satan took our Lord mentally to a

very high symbolic mountain (kingdom). He pictured before him the immensity of his (Satan's) own power throughout the world, his control of all the nations and peoples to a large extent, and this our Lord subsequently acknowledged when he referred to Satan as “the prince [ruler] of this world.” This panoramic presentation of Satan's power and influence throughout the world was designed to impress upon the mind of our Redeemer the thought that Satan's friendship and assistance would be most valuable—nay, almost of vital importance to the success of his mission, and hence that it was very fortunate indeed that at this juncture Satan had called upon him in so friendly a mood, and that he apparently so sincerely welcomed his efforts and was ready to cooperate therewith.

Satan possibly pointed out to our Lord that Messiah was specially referred to as the King of Israel, and to bless Israel, and he may have admitted that a light of influence would extend to all nations through him, but the center of his argument would seem to be that he proposed to Jesus a still larger kingdom than Israel. He proposed to him a kingdom embracing all the nations of the earth, and that he should have the control of all these, and be able to bring in the blessed reforms which were designed of God, only one condition being insisted upon, viz., that whatever kingdom or rule or authority might be established must recognize Satan. The Adversary thus seemed to see what he thought a favorable opportunity for consummating his original plans, for we cannot suppose that his original intention was to gain control of a dying and depraved race, but that he much rather would be the lord or ruler of a highly enlightened and well-endowed people. He was willing, therefore, to see carried into effect all the gracious work which God had designed, and willing to reform himself and to become the leader of reform, provided only that he should be recognized as having the chief place of influence in connection with mankind. It was after this manner that he wished our Lord to do worship or reverence to him—to recognize his influence and cooperation in the work, and not for a moment can we suppose that he expected him to kneel before him and to worship him as God.

Our Lord's reply to this last temptation shows that it fully awakened him to a realization of the fact that there was no real reformation at work in Satan's heart; that he was still ambitious, self-seeking, as at the beginning of his downward course; and he realized that to even discuss the matter further with one who had thus avowed his real sentiments would be disloyalty to the Father, and hence his words, “Get thee hence, Satan”—leave me; you cannot cooperate with me at all; my work is in full accord with the absolute standard of the divine will; I can be a party to no program contrary to this, however alluring some of its features might be in promising a speedy conquest of the world, and a speedy establishment of a reign of righteousness and blessing and an avoidance of personal suffering; I cannot serve two masters; I can only recognize the one supreme Jehovah, as Lord of heaven and of earth, and therefore could not recognize you in any position of

authority except as the great Jehovah would appoint you to it, which I know he would never do, so long as you are of the present ambitious spirit. I am operating along the line of the declaration, "Thou shalt worship [reverence] the Lord thy God, and him only shalt thou serve."

We may readily discern that this temptation of our Lord was but a sample illustration of such as beset his followers all along the narrow way, from the same source, directly or through agencies. Satan, through his various mouthpieces, is continually saying to the saints, Here is a more successful way of accomplishing your object than that which you are pursuing, a more successful way than the Lord's way. Bend a little; make compromise with the worldly spirit; do not hew too close to the line of the word of God and the example of the Lord Jesus and the apostles; you must be more like the world, in order to exert an influence—mix a little into politics, and a good deal into secret societies; keep in touch with the fads and foibles of the day, and above all things keep any light of present truth under a bushel,—thus alone can you have influence and accomplish your good desires toward men. But our dear Master assures us that we are to be faithful to the Lord and to his plan, and let things work out as best they may along that line; and that we may rest assured that in the end the Father's plan not only is the best but really the only plan for accomplishing his great designs, and that if we would be associated therein with him as co-laborers, it must be by recognizing him as our only Master, and with an eye single to his approval.

Our Lord's utter refusal of every other way of carrying out his mission than the one which the Father had marked out, the way of self-sacrifice, the narrow way, was indeed a great victory. The Adversary left him, finding nothing in him that he could take hold of or work upon, so thoroughly loyal was he to the very

word and the spirit of Jehovah. And then, the trial being ended, we read that holy angels came and ministered to our Lord—doubtless supplying him with refreshment such as he had refused to exercise the divine power to obtain for himself. And such we may recognize as being the experience of our Lord's followers: with victory comes a blessing from the Lord, fellowship of spirit, refreshment of heart, a realization of divine favor that makes stronger for the next trial.

Another lesson here is that temptation does not imply sin. As our Lord was tempted "without sin" so may his brethren be if they follow his example and with purity of heart, purity of intention, seek only the Father's will. Sin could only come through yielding to the temptation. But let us not forget that hesitancy after the wrong is seen increases the power of the temptation. And we may note here that while Satan is a tempter, endeavoring to ensnare us into wrong paths and wrong conduct, God is not so; "he tempteth no man" (James 1:13), and even tho he permit the Adversary and his agents to beset his people, it is not with the object of ensnaring them, but with the opposite object, that they may by such trials and testings be made the stronger, developing character through exercise in resisting evil. Let us remember too for our strengthening, the Scriptural assurance that God will not suffer us to be tempted above that we are able to resist and overcome but will with the temptation provide also a way of escape.

To avail ourselves of this provision requires merely faith, and the more we exercise our faith in such matters the more of it we will have, becoming stronger in the Lord and in the power of his might; and thus by divine grace and under the Master's assistance we may come off overcomers—conquerors, and more than conquerors, through him who loved us and bought us with his own precious blood.—2 Corinthians 12:9; 1 Corinthians 10:13; Ephesians 6:10; Romans 8:37-39. ▲

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### # 93 *Our Firm Foundation*

1 How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent Word!  
What more can he say than to you he hath said?  
You, who unto Jesus for refuge have fled,  
You, who unto Jesus for refuge have fled.

2 In ev'ry condition, in sickness, in health,  
In poverty's vale, or abounding in wealth,  
At home and abroad, on the land or the sea,  
As thy days may demand, shall thy strength ever be,  
As thy days may demand shall thy strength ever be.

3 When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow;

For I will be with thee thy troubles to bless,  
And sanctify to thee thy deepest distress,  
And sanctify to thee thy deepest distress.

4 When through fiery trials thy pathway shall lie,  
My grace all-sufficient shall be thy supply;  
The flames shall not hurt thee—I only design  
Thy dross to consume, and thy gold to refine,  
Thy dross to consume, and thy gold to refine.

5 The soul that on Jesus doth lean for repose  
I'll never, no, never, desert to his foes;  
That soul, though a host should endeavor to shake,  
I'll never, no, never, no, never forsake,  
I'll never, no, never, no, never forsake. ◇