

pass to the consideration of the significance of our Lord's Temptation. It followed immediately upon His Baptism. The Holy Ghost had then visibly descended upon Him, and a voice had been heard from heaven, "Thou art My beloved Son: in Thee I am well pleased." It may be that at that moment He attained to a fuller consciousness than ever before of the dread mystery of the union of the two natures in His own Person, of what it was to be both God and man, uniting in Himself the possibilities of both—the possibilities of power as He was God, the possibilities of weakness as He was man. How were these to be reconciled, what relation were the Divine possibilities to bear to the human in the fulfilment of His earthly mission, how was the Divine Almightyness to adjust itself to the human limitations? Such we may deem to have been the problem pressing for solution in the Saviour's breast, when driven by the Spirit into the wilderness. It may be that during those forty days of solitude the thoughts took shape, which, emerging into clear consciousness at length as temptations of the evil one, were once for all decisively rejected and dismissed. So that (to quote from Professor Godet) "if, from the very first step in His arduous career, Jesus kept the path marked out by God's will without deviation, change, or hesitancy, this bold front and steadfast perseverance are certainly due to His experience of the temptation. All the wrong courses possible to Him were thenceforth known; all the rocks had been observed; and it was the enemy himself who had rendered Him this service. . . . When He left this school, Jesus distinctly understood that, as respects His *Person*, no act of His ministry was to have any tendency to lift it out of His human condition; that, as to His *work*, it was to be in no way assimilated to the action of the powers of this world; and that in the employment of Divine *power*, filial liberty was never to become caprice, not even under a pretext of blind trust in the help of God. And this programme was carried out." I cannot but think that the incidents of John vi. acquire fresh interest when viewed in their relation to the carrying out of such a programme; and that it is not uninteresting if we can dis-