

the flourishing civilizations of Persia and Babylonia, and intimates to Christ that "all these and the glory of them" should be His, if He would fall down and worship him. Here again there was an appeal, not to any sinful principle, but to a natural desire—the desire of power. The result of the test showed that Christ had perfect control of that desire. It was next suggested by the devil that if Christ would throw himself from the pinnacle of the temple down into the valley and escape unhurt, it would be a marked demonstration to the Jews there in their very midst that God exercised a peculiar care over Him, and would doubtless secure for Him their sympathy and allegiance. This was a strong appeal, but still an appeal to a natural principle of Christ's human nature. Again, the result showed the perfect submission of the lower nature to the higher.

From this it may be inferred that Christ's temptation was not the exact counterpart of ours. In Him there was no sin, and therefore there could be no enticement. Until we are wholly cleansed from sin there is in our case the possibility of enticement. What then does the writer of the Epistle to the Hebrews mean, where he says, "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are yet without sin?" (Heb. iv. 15.) The words here translated "without sin" (*χωρίς ἀμαρτίας*), properly mean, *apart from sinful propensity or desire*. In Christ there was no sinful propensity or desire, and, with this exception,