

should betray Him. And He said, Therefore said I unto you, that no man can come unto Me, *except it were given unto him of My Father.*"

And now to conclude. What I have tried in some measure to draw out in this article has been the reality of our Lord's Temptation—its reality as temptation I mean, its reality as discipline, leaving its permanent impress on all the after life of Him who was so tempted. It was not merely a dramatic incident, of which the interest is exhausted when we have satisfied ourselves that it may be reputed historically authentic; nor is it a mere symbolical presentment of the fact that there was war on earth, the devil fighting, and Jesus fighting in a combat wholly and utterly unique. No; it seems to me that the true significance is in great measure missed, if it be not regarded as a critical moment, a determining-point in the human development of the God-Man. Whatever may have been the precise form they took, the temptations were as real to Him as ever our temptations are to us. Unquestionably He did feel tempted to use His Divine power to satisfy the wants incident to that condition of human poverty of which He was now beginning to taste the sharp experience. He was conscious of the wants. He was conscious of the ability to satisfy those wants. He never used it. Here, then, was a prolonged exercise of self-control. Had either consciousness been wanting, there had been no temptation. But the very fact of their co-existing seems to postulate an interior conflict; though the completeness of the victory might have left such a conflict unsuspected, had there not been preserved to us the record of the first temptation. As certainly was Jesus really tempted to make His presence on earth conspicuous by invoking startling and impressive signs from heaven. Why did He refuse all such displays? They were looked for. They would have been welcomed. To refuse them was to court the people's scorn. To have vouchsafed them would have been easy. There was an apparent readiness to accept such signs as conclusive. The waverers might once for all have been determined by them. Why, then, were they withheld? There had been a resolu-