

or psychology, which none of those unfamiliar with such discussions could have understood. It must be addressed to the imagination as well as to the pure reason, in order to convey the truth to the ordinary mind and heart. If this had been sufficiently kept in view, it might have saved many a difficulty on the part of those who have set themselves to discover exactly what were the outward circumstances, forgetting that here especially it is the inward and spiritual with which we have to do, and not the outward and physical. It is not what happened to the body of Jesus, whether it was actually carried to a pinnacle of the temple or not, with which we have any concern in connection with the subject of temptation—it is what happened to His soul: for it is the soul of man, not his body, which is tempted.

What is above all things necessary is to hold firmly to the *reality* of the temptation. It was no mere sham fight; it was a real one; just as real as any that we have ever had in the times when we have been fiercely assailed by the tempter. This will, of course, dispose of the vulgar idea that the devil appeared in outward shape, like one of Doré's friends. Some people cannot get over the folly of imagining that there is nothing real that is not material; and that our Saviour could have had no conflict with Satan, if Satan had not been there in some material shape. Nothing more effectually destroys the reality of the temptation than such an absurd notion. Suppose an ugly fiend were to come to you, and ask you to worship him—would you be under the slightest temptation to do so? Of course not. The presence of the fiend-form would completely annihilate the temptation. The power of temptation consists in the appearance it has of being suggested to our own minds without the agency of anyone with sinister intentions. Now our Lord was tempted "like as we are." He had not the enormous advantage of seeing who it was that was doing it. Then we might have said: "Give us the same advantage, let us see Satan as plainly as Christ saw him, and we shall not listen to him either." It is the invisibility of our adversary that makes him formidable; and we may be very sure that our Lord labored under the same disadvantage. He did not see Satan. He was alone in the wilderness, in the same sense as any of us would have been alone, had we been there. He was "tempted in all points like as we are." The temptation