

Gethsemane & the Wilderness - Compare & Contrast

Contained in this document are verses from the Bible and quotes from SOP that are relating the Gethsemane and Wilderness experiences. Also included is a list of items we found that were similar and different in the two experiences.

Notes: As of September 2, 2020, we did not finish this study. We got as far as “We Stopped Here”. So, the “Compare & Contrast List” is not refined or complete. The plan is to continue this study Wednesday September 9, 2020. Blessings.

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Gethsemane

Matthew

26:30 And when they had sung an hymn, they went out into the **mount of Olives**.

26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

26:32 But after I am risen again, I will go before you into Galilee.

26:33 Peter answered and said unto him, Though all [men] shall be offended because of thee, [yet] will I never be offended.

26:34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

26:35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

26:36 Then cometh Jesus with them unto a place called **Gethsemane**, and saith unto the disciples, Sit ye here, while I go and pray yonder.

26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

26:39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou [wilt].

26:40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

26:41 Watch and pray, that ye enter not into temptation: the spirit indeed [is] willing, but the flesh [is] weak.

26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

26:43 And he came and found them asleep again: for their eyes were heavy.

26:44 And he left them, and went away again, and prayed the third time, saying the same words.

26:45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take [your] rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

26:46 Rise, let us be going: behold, he is at hand that doth betray me.

26:47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

26:48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

26:49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

26:50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

26:51 And, behold, one of them which were with Jesus stretched out [his] hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

26:52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

26:54 But how then shall the scriptures be fulfilled, that thus it must be?

26:55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

26:56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

26:57 And they that had laid hold on Jesus led [him] away to Caiaphas the high priest, where the scribes and the elders were assembled.

26:58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

Mark

14:26 And when they had sung an hymn, they went out into the **mount of Olives**.

14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

14:28 But after that I am risen, I will go before you into Galilee.

14:29 But Peter said unto him, Although all shall be offended, yet [will] not I.

14:30 And Jesus saith unto him, Verily I say unto thee, That this day, [even] in this night, before the cock crow twice, thou shalt deny me thrice.

14:31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

14:32 And they came to a place which was named **Gethsemane**: and he saith to his disciples, Sit ye here, while I shall pray.

14:33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

14:34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

14:35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

14:36 And he said, Abba, Father, all things [are] possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

14:37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

14:38 Watch ye and pray, lest ye enter into temptation. The spirit truly [is] ready, but the flesh [is] weak.

14:39 And again he went away, and prayed, and spake the same words.

14:40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

14:41 And he cometh the third time, and saith unto them, Sleep on now, and take [your] rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

14:42 Rise up, let us go; lo, he that betrayeth me is at hand.

14:43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

14:44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead [him] away safely.

14:45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

14:46 And they laid their hands on him, and took him.

14:47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

14:48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and [with] staves to take me?

14:49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

14:50 And they all forsook him, and fled.

14:51 And there followed him a certain young man, having a linen cloth cast about [his] naked [body]; and the young men laid hold on him:

14:52 And he left the linen cloth, and fled from them naked.

14:53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

14:54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Luke

22:31 And the Lord said, Simon, Simon, behold, Satan hath desired [to have] you, that he may sift [you] as wheat:

22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

22:33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

22:34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

22:35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

22:36 Then said he unto them, But now, he that hath a purse, let him take [it], and likewise [his] scrip: and he that hath no sword, let him sell his garment, and buy one.

22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

22:38 And they said, Lord, behold, here [are] two swords. And he said unto them, It is enough.

22:39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

22:40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

22:43 And there appeared an angel unto him from heaven, strengthening him.

22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

22:46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

22:47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

22:48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

22:49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

22:50 And one of them smote the servant of the high priest, and cut off his right ear.

22:51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

22:52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

22:54 Then took they him, and led [him], and brought him into the high priest's house. And Peter followed afar off.

22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

22:56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

22:57 And he denied him, saying, Woman, I know him not.

22:58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

22:59 And about the space of one hour after another confidently affirmed, saying, Of a truth this [fellow] also was with him: for he is a Galilaeen.

22:60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

22:61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

22:62 And Peter went out, and wept bitterly.

John

18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

18:2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

18:3 Judas then, having received a band [of men] and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, which betrayed him, stood with them.

18:6 As soon then as he had said unto them, I am [he], they went backward, and fell to the ground.

18:7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

18:8 Jesus answered, I have told you that I am [he]: if therefore ye seek me, let these go their way:

18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

The Desire of Ages (1898)

Chap. 74 - Gethsemane

In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence. {DA 685.1}

Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, **He became strangely silent.** He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony. Throughout His life on earth He had walked in the light of God's presence. When in conflict with men who were inspired by the very spirit of Satan, He could say, "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." John 8:29. **But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love.** Feeling how terrible is the wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death." {DA 685.2} [Compare with 2Red 34.3]

As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. Upon reaching the garden, the disciples looked anxiously for His usual place of retirement, that their Master might rest. Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure of a terrible burden. Twice His companions supported Him, or He would have fallen to the earth. {DA 685.3}

Near the entrance to the garden, Jesus left all but three of the disciples, bidding them pray for themselves and for Him. With Peter, James, and John, He entered its secluded recesses. These three disciples were Christ's closest companions. They had beheld His glory on the mount of transfiguration; they had seen Moses and Elijah talking with Him; they had heard the voice from heaven; now in His great struggle, Christ desired their presence near Him. Often they had passed the night with Him in this retreat. On these occasions, after a season of watching and prayer, they would sleep undisturbed at a little distance from their Master, until He awoke them in the morning to go forth anew to labor. But now He desired them to spend the night with Him in prayer. Yet He could not bear that even they should witness the agony He was to endure. {DA 686.1}

"Tarry ye here," He said, "and watch with Me." {DA 686.2}

He went a little distance from them--not so far but that they could both see and hear Him--and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. **This agony He must not exert His divine power to escape.** As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression. {DA 686.3}

Christ was now standing in a different attitude from that in which He had ever stood before. His suffering can best be described in the words of the prophet, "Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts." Zechariah 13:7. **As the substitute and surety for sinful man, Christ was suffering under divine justice.** He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself. {DA 686.4}

As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. **In the wilderness of temptation the destiny of the human race had been at stake.** Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry.

Everything was at stake with him. **If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's;** he himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power. With the issues of the conflict before Him, **Christ's soul was filled with dread of separation from God.** Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God. {DA 686.5}

And what was to be gained by this sacrifice? How hopeless appeared the guilt and ingratitude of men! In its hardest features Satan pressed the situation upon the Redeemer: The people who claim to be above all others in temporal and spiritual advantages have rejected You. They are seeking to destroy You, the foundation, the center and seal of the promises made to them as a peculiar people. One of Your own disciples, who has listened to Your instruction, and has been among the foremost in church activities, will betray You. One of Your most zealous followers will deny You. All will forsake You. Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, this pierced His soul. The conflict was terrible. Its measure was the guilt of His nation, of His accusers and betrayer, the guilt of a world lying in wickedness. The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life. {DA 687.1}

Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, "O My Father, if it be possible, let this cup pass from Me." Yet even now He adds, "Nevertheless not as I will, but as Thou wilt." {DA 687.2}

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of sympathy for them was now suffering superhuman agony, and He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin! Terrible was the temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God. If He could only know that His disciples understood and appreciated this, He would be strengthened. {DA 687.3}

Rising with painful effort, He staggered to the place where He had left His companions. But He "findeth them asleep." Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that satanic agencies might not prevail over them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation. {DA 688.1}

Just before He bent His footsteps to the garden, Jesus had said to the disciples, "All ye shall be offended because of Me this night." They had given Him the strongest assurance that they would go with Him to prison and to death. And poor, self-sufficient Peter had added, "Although all shall be offended, yet will not I." Mark 14:27, 29. **But the disciples trusted to themselves.** They did not look to the mighty Helper as Christ had counseled them to do. Thus when the Saviour was most in need of their sympathy and prayers, they were found asleep. Even Peter was sleeping. {DA 688.2}

And John, the loving disciple who **had** leaned upon the breast of Jesus, was asleep. Surely, the love of John for his Master should have kept him awake. His earnest prayers should have mingled with those of his loved Saviour in the time of His supreme sorrow. The Redeemer had spent entire nights praying for His disciples, that their faith might not fail. Should Jesus now put to James and John the question He had once asked them, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" they would not have ventured to answer, "We are able." Matthew 20:22. {DA 689.1}

The disciples awakened at the voice of Jesus, but they hardly knew Him, His face was so changed by anguish. Addressing Peter, Jesus said, "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." The weakness of His disciples awakened the sympathy of Jesus. He feared that they would not be able to endure the test which would come upon them in His betrayal and death. He did not reprove them, but said, "Watch ye and pray, lest ye enter into temptation." Even in His great agony, He was seeking to excuse their weakness. "The spirit truly is ready," He said, "but the flesh is weak." {DA 689.2}

Again the Son of God was seized with superhuman agony, and fainting and exhausted, He staggered back to the place of His former struggle. His suffering was even greater than before. As the agony of soul came upon Him, "His sweat was as it were great drops of blood falling down to the ground." The cypress and palm trees were the silent witnesses of His anguish. From their leafy branches dropped heavy dew upon His stricken form, as if nature wept over its Author wrestling alone with the powers of darkness. {DA 689.3}

A short time before, Jesus had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon Him. Stubborn wills, and hearts filled with malice and subtlety, had striven in vain to confuse and overpower Him. He stood forth in divine majesty as the Son of God. Now He was like a reed beaten and bent by the angry storm. He had approached the consummation of His work a conqueror, having at each step gained the victory over the powers of darkness. As one already glorified, He had claimed oneness with God. In unfaltering accents He had poured out His songs of praise. He had spoken to His disciples in words of courage and tenderness. Now had come the hour of the power of darkness. Now His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples, "**O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.**" {DA 689.4}

The first impulse of the disciples was to go to Him; but He had bidden them tarry there, watching unto prayer. When Jesus came to them, He found them still sleeping. Again He had felt a longing for companionship, for some words from His disciples which would bring relief, and break the spell of darkness that well-nigh overpowered Him. But their eyes were heavy; "neither wist they what to answer Him." His presence aroused them. They saw His face marked with the bloody sweat of agony, and they were filled with fear. His anguish of mind they could not understand. "**His visage was so marred more than any man, and His form more than the sons of men.**" Isaiah 52:14. {DA 690.1}

Turning away, Jesus sought again His retreat, and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come--that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of

humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, **"O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."** {DA 690.2}

Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. **He accepts His baptism of blood**, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: **"If this cup may not pass away from Me, except I drink it, Thy will be done."** {DA 690.3}

Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him. {DA 693.1}

But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. {DA 693.2}

The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. Angels had longed to bring relief to the divine sufferer, but this might not be. No way of escape was found for the Son of God. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human suppliant. He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. **He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved.** {DA 693.3}

Christ's agony did not cease, but His depression and discouragement left Him. The storm had in nowise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His bloodstained face. He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man. {DA 694.1}

The sleeping disciples had been suddenly awakened by the light surrounding the Saviour. They saw the angel bending over their prostrate Master. They saw him lift the Saviour's head upon his bosom, and point

toward heaven. They heard his voice, like sweetest music, speaking words of comfort and hope. The disciples recalled the scene upon the mount of transfiguration. They remembered the glory that in the temple had encircled Jesus, and the voice of God that spoke from the cloud. Now that same glory was again revealed, and they had no further fear for their Master. He was under the care of God; a mighty angel had been sent to protect Him. Again the disciples in their weariness yield to the strange stupor that overpowers them. Again Jesus finds them sleeping. {DA 694.2}

Looking sorrowfully upon them He says, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." {DA 694.3}

Even as He spoke these words, He heard the footsteps of the mob in search of Him, and said, "Rise, let us be going: behold, he is at hand that doth betray Me." {DA 694.4}

No traces of His recent agony were visible as Jesus stepped forth to meet His betrayer. Standing in advance of His disciples He said, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am He." As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Saviour's face, and a dovelike form overshadowed Him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground. {DA 694.5}

The angel withdrew, and the light faded away. Jesus had opportunity to escape, but He remained, calm and self-possessed. As one glorified He stood in the midst of that hardened band, now prostrate and helpless at His feet. The disciples looked on, silent with wonder and awe. {DA 694.6}

But quickly the scene changed. The mob started up. The Roman soldiers, the priests and Judas, gathered about Christ. They seemed ashamed of their weakness, and fearful that He would yet escape. Again the question was asked by the Redeemer, "Whom seek ye?" They had had evidence that He who stood before them was the Son of God, but they would not be convinced. To the question, "Whom seek ye?" again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am He: if therefore ye seek Me, let these go their way"--pointing to the disciples. He knew how weak was their faith, and He sought to shield them from temptation and trial. For them He was ready to sacrifice Himself. {DA 695.1}

Judas the betrayer did not forget the part he was to act. When the mob entered the garden, he had led the way, closely followed by the high priest. To the pursuers of Jesus he had given a sign, saying, "Whomsoever I shall kiss, that same is He: hold Him fast." Matthew 26:48. Now he pretends to have no part with them. Coming close to Jesus, he takes His hand as a familiar friend. With the words, "Hail, Master," he kisses Him repeatedly, and appears to weep as if in sympathy with Him in His peril. {DA 695.2}

Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He added, "Judas, betrayest thou the Son of man with a kiss?" This appeal **should have aroused** the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had forsaken him. He stood bold and defiant, showing no disposition to relent. **He had given himself up to Satan, and he had no power to resist him. Jesus did not refuse the traitor's kiss.** {DA 696.1}

The mob grew bold as they saw Judas touch the person of Him who had so recently been glorified before their eyes. They now laid hold of Jesus, and proceeded to bind those precious hands that had ever been employed in doing good. {DA 696.2}

The disciples had thought that their Master would not suffer Himself to be taken. For the same power that had caused the mob to fall as dead men could keep them helpless, until Jesus and His companions should escape. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom they loved. Peter in his anger rashly drew his sword and tried to defend his Master, but he only cut off an ear of the high priest's servant. When Jesus saw what was done, He released His hands, though held firmly by the Roman soldiers, and saying, "Suffer ye thus far," He touched the wounded ear, and it was instantly made whole. He then said to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?"--a legion in place of each one of the disciples. Oh, why, the disciples thought, does He not save Himself and us? Answering their unspoken thought, He added, "**But how then shall the scriptures be fulfilled, that thus it must be?**" "**The cup which My Father hath given Me, shall I not drink it?**" {DA 696.3}

The official dignity of the Jewish leaders had not prevented them from joining in the pursuit of Jesus. His arrest was too important a matter to be trusted to subordinates; the wily priests and elders had joined the temple police and the rabble in following Judas to Gethsemane. **What a company for those dignitaries to unite with--a mob that was eager for excitement, and armed with all kinds of implements, as if in pursuit of a wild beast!** {DA 696.4}

Turning to the priests and elders, Christ fixed upon them His searching glance. The words He spoke they would never forget as long as life should last. They were as the sharp arrows of the Almighty. With dignity He said: You come out against Me with swords and staves as you would against a thief or a robber. Day by day I sat teaching in the temple. You had every opportunity of laying hands upon Me, and you did nothing. The night is better suited to your work. "**This is your hour, and the power of darkness.**" {DA 697.1}

The disciples were terrified as they saw Jesus permit Himself to be taken and bound. They were offended that He should suffer this humiliation to Himself and them. They could not understand His conduct, and they blamed Him for submitting to the mob. In their indignation and fear, Peter proposed that they save themselves. Following this suggestion, "they all forsook Him, and fled." But Christ had foretold this desertion, "Behold," He had said, "the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me." John 16:32. {DA 697.2}

WE STOPPED HERE

9T – Testimonies for the Church Volume 9

Recently in the night season I was awakened from sleep and given a view of the sufferings of Christ for men. His sacrifice, the mockery and derision He received at the hands of wicked men, His agony in the Garden of Gethsemane, His betrayal and crucifixion -- all were vividly portrayed before me. {9T 101.2}

I saw Christ in the midst of a large company of people. He was seeking to impress their minds with His teachings. But He was despised and rejected by them. Men were heaping upon Him abuse and shame. My distress was very great as I looked upon the scene. I pleaded with God: "What is to be done with this congregation? Will none give up their exalted opinions of self and seek the Lord as little children? Will none break their hearts before God in repentance and confession?" {9T 101.3}

There was presented to me Christ's agony in the Garden of **Gethsemane**, when the mysterious cup trembled in the Redeemer's hand. Father, if it be possible," He prayed, "let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Matthew 26:39. As He pleaded with the Father, great drops of blood fell from His face to the ground. **The elements of darkness were gathered about the Saviour to discourage His soul.** {9T 102.1}

Rising from the ground, Christ went to the place where He had left His disciples, bidding them watch and pray with Him lest they be overcome with temptation. He would see if they understood His agony; He needed their human sympathy. But He found them sleeping. **Three times He went thus to them**, and each time they were asleep. {9T 102.2}

Three times the Saviour prayed: "Father, if it be possible, let this cup pass from Me." **It was here that the destiny of a lost world trembled in the balance. Should He refuse to drink the cup, the result would be eternal ruin to the human race.** But an angel from heaven strengthened the Son of God to accept the cup and drink its bitter woe. {9T 102.3}

How few there are who realize that all this was borne for them individually! How few who say: "It was for me, that I might form a character for the future immortal life." {9T 102.4}

As these things were presented to me so vividly, I thought, I shall never be able to present this subject before the people as it is;" and I have given you only a faint representation of what was shown me. As I have thought of that cup trembling in the hands of Christ; as I have realized that He might have refused to drink, and left the world to perish in its sin, I have pledged that every energy of my life should be devoted to the work of winning souls to Him. {9T 102.5}

Christ came to the earth to suffer and die, that, through the exercise of faith in Him and the appropriation of His merits, we might become laborers together with God. It was the Saviour's purpose that after He ascended to heaven to become man's intercessor, His followers should carry on the work that He had begun. Shall the human agent show no special interest in giving the light of the gospel message to those who sit in darkness? There are some who are willing to go to the ends of the earth in order to carry the light of truth to men, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God? {9T 103.1}

There is an individual work to be done for each one of us. I know there are many who are placing themselves in right relation to Christ, whose one thought is to bring the message of present truth before the people of the world. They stand continually ready to offer their services. But my heart aches when I see so many who are satisfied with a cheap experience, an experience that costs them but little. Their lives say that for them Christ has died in vain. {9T 103.2}

If you do not feel that it is an honor to be a partaker of the sufferings of Christ; if you feel no burden of soul for those who are ready to perish; if you are unwilling to sacrifice that you may save means for the work that is to be done, there will be no room for you in the kingdom of God. We need to be partakers with Christ of His sufferings and self-denial at every step. We need to have the Spirit of God resting upon us, leading us to constant self-sacrifice. {9T 103.3}

ST- The Signs of the Times

December 2, 1897 In Gethsemane.

"And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him." "And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray." As Christ left the disciples, bidding them pray for themselves and for him, he selected three, Peter, James, and John, and went still farther into the seclusion of the garden. These three disciples had been with him at his transfiguration; they had seen the heavenly visitors, Moses and Elias, talking with Jesus, and Christ desired their presence on this occasion also. And he "began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." {ST, December 2, 1897 par. 1}

Christ expressed his desire for human sympathy, and then withdrew himself from them about a stone's cast. Falling upon his face he prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." {ST, December 2, 1897 par. 2}

At the end of an hour, Jesus, feeling the need of human sympathy, rose from the ground, and staggered to the place where he had left his three disciples. He longed to see them. His human nature yearned for human sympathy. He longed to hear from them words that would bring him some relief in his suffering. But he was disappointed. They did not bring to him the help he craved. Instead, he "findeth them sleeping." {ST, December 2, 1897 par. 3}

Just before he bent his footsteps to the garden, Jesus had said to his disciples, "All ye shall be offended because of me this night;" and they had given Christ the strongest assurances that they would never forsake their Lord, that they would go to prison with him, and if need be would suffer and die with him. And poor, self-sufficient Peter had added, "Altho all shall be offended, yet will not I." But the disciples trusted in their own strength; they did not look to the mighty Helper, as Christ had counseled them to do. Thus at the most critical moment, when the Son of God was in need of their sympathy and heart-felt prayers, they were found asleep. Even the ardent Peter, who, only a few hours before had declared that he would die with his Lord, was sleeping. {ST, December 2, 1897 par. 4}

Addressing Peter, Jesus said: "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Even in his great agony he was willing to excuse the weakness of his disciples. "The spirit truly is ready," he said, "but the flesh is weak." {ST, December 2, 1897 par. 5}

Again the Son of God was seized with super-human agony, and, fainting and exhausted, he staggered back to the place of his former struggle. His suffering was even greater than before. Only a short time before Christ had poured out his soul in songs of praise in unfaltering accents, as one who was conscious of his Sonship to God. He had spoken to his disciples in words of tenderness and love. Now his voice came to them on the still evening air, not in tones of triumph, but full of human anguish. So lately he had been serene in his majesty, he had been like a mighty cedar; now he was as a broken reed. The words of the Saviour were borne to the ears of the drowsy disciples, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Their first impulse was to go to him; but he had bidden them tarry there, watching unto prayer lest they should enter into temptation. But when Jesus came to them again, he found them sleeping; "for their eyes were heavy." "And he left them, and went away again, and prayed the third time, saying the same words." "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." {ST, December 2, 1897 par. 6}

Hear that agonized prayer of Christ in the garden of Gethsemane! While the disciples were sleeping beneath the spreading branches of the olive trees, the Son of man,--a man of sorrows and acquainted with grief,--was prostrate upon the cold earth. As the agony of soul came upon him, large blood drops were forced from his pores, and with the falling dew moistened the sods of Gethsemane, while from the pale and quivering lips came the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." {ST, December 2, 1897 par. 7}

Christ was now standing in a different attitude from that in which he had ever stood before. Hitherto he had been as an intercessor for others; now he longs for an intercessor for himself. In his soul anguish he lay prostrate upon the cold earth. Christ had suffered insult at the hands of the men whom he came to bless and save; he had been charged with being linked with Beelzebub, that his miracles of healing were wrought through Satanic agencies; but these things did not cause him the intense agony of soul he was now suffering. He was bearing the penalty of transgression for a sinful world. This proceeded not from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of hosts." Christ was realizing his Father's frown. He was now suffering under divine justice. He saw what justice meant. He felt that as man's substitute and surety he must be bound to the altar. He had taken the cup of suffering from the lips of guilty men, and proposed to drink it himself, and in its place give to men the cup of blessing. {ST, December 2, 1897 par. 8}

Satan urged upon Christ all the force of his temptations. He presented before him that the sin of the world, so offensive to God, was chastisement too great. He would never again be looked upon as pure and holy and undefiled, as God's only-begotten Son. He had himself become a sinner, and would suffer the penalty of sin. The wrath that would have fallen upon man, was now to fall upon him. {ST, December 2, 1897 par. 9}

It was here that the mysterious cup trembled in his hand. It was here the destiny of a lost world was hanging in the balance. Would his human nature bear the strain? Would the sins of an apostate world, since Adam's transgression to the close of time, be laid upon him? Would he drink the cup? Or would he wipe the blood drops from his brow, and cast from his soul the guilt of a perishing world, which was placing him, all innocent, all undeserving, under the penalty of a just law? Would he refuse to become man's substitute and surety, refuse to give him another trial, another probation? It was not yet too late to refuse to drink that awful cup of suffering, the wrath of his Father against transgression. He might have said, "Let the wilful transgressor receive the penalty of his sin, and I will go back to my Father." But no; he did not make this choice. Altho sin was the awful thing that had opened the flood-gates of woe upon the world, he would become the propitiation of a race that had willed to sin. Mrs. E. G. White. {ST, December 2, 1897 par. 10}

December 9, 1897 In Gethsemane

(Concluded)

The heavenly universe had watched with intense interest the entire life of Christ,--every step from the manger to the present awful scene. And what a scene was this for ten thousand times ten thousands of angels, of cherubim and seraphim, to look upon. They beheld the Son of God, their loved Commander, in his superhuman agony apparently dying on the field of battle to save a lost and perishing world. All heaven had listened to that prayer of Christ. His soul agony, which three times forced from his pale and quivering lips the cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt," convulsed all heaven. They saw their Lord inclosed by legions of Satanic forces, his human nature

weighed down with a shuddering, mysterious dread. Everywhere he may look is a horror of great darkness beyond the measurement of human minds. And there was silence in heaven; no harp was touched. Could mortals have viewed the amazement of the angelic host as they watched in silent grief the Father separating his beams of light, love, and glory, from the beloved Son, they would better understand how offensive sin is in his sight. {ST, December 9, 1897 par. 1}

In the supreme crisis, when heart and soul are breaking under the load of sin, Gabriel is sent to strengthen the divine Sufferer, and brace him to tread his blood-stained path. And while the angel supports his fainting form, Christ takes the bitter cup, and consents to drink its contents. Before the suffering One comes up the wail of a lost and perishing world, and the words come from the blood-stained lips. "Nevertheless, if man must perish unless I drink this bitter cup, thy will, not mine, be done." {ST, December 9, 1897 par. 2}

Prophecy had declared that the "mighty One," the holy One from Mount Paran, was to tread the winepress alone; "of the people there was none" with him. His own arm brought salvation; he was ready for the sacrifice. The fearful crisis was past. That agony which none but God could endure, Christ had borne. {ST, December 9, 1897 par. 3}

The human nature of Christ was like unto ours, and suffering was more keenly felt by him; for his spiritual nature was free from every taint of sin. Therefore his desire for the removal of suffering was stronger than human beings can experience. How intense was the desire of the humanity of Christ to escape the displeasure of an offended God, how his soul longed for relief, is revealed in the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." {ST, December 9, 1897 par. 4}

Yet Christ had not been forced to take this step. He had contemplated this struggle. To his disciples he had said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." "Now is your hour, and the power of darkness." He had volunteered to lay down his life to save the world. The claims of God's government had been misapprehended through the deceptive words and works of Satan, and the necessity of a mediator was seen and felt by the Father and the Son. And now the great antitype of all the sacrificial offerings had come. In Christ type had met antitype. In the sacrifice of himself was the substance which all the sacrifices symbolized. In surrendering his spotless soul a living sacrifice, Jesus was bearing the sin of the world; he was enduring the curse of the law; he was vindicating the justice of God. Separation from his Father, the punishment for transgression, was to fall upon him, in order to magnify God's law and testify to its immutability. And this was forever to settle the controversy between Satan and the Prince of heaven in regard to the changeless character of that law. {ST, December 9, 1897 par. 5}

The Son of God endured the wrath of God against sin. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent, the One who alone could be the propitiation for sin, because he himself was obedient. He was one with God. Not a taint of corruption was upon him. Yet "being in the form of God," he "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make

reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." {ST, December 9, 1897 par. 6}

And was all this suffering undergone to give men the liberty to transgress the law of God?--No, no. This scene of suffering was because of the law transgressed. In order to save the sinner, and yet meet the demands of the law, it was necessary for Christ to suffer the sinner's penalty. Satan's falsehood that has placed the Christian world as transgressors of God's law would not have been found in such company if his temptations had not taken with them as they did with Adam, if by their tradition man had not made void the law of God in the place of leading men to obedience to all its commands. {ST, December 9, 1897 par. 7}

Strengthened by the angel sent from heaven, Jesus for the third time returned to his disciples. And again he found them sleeping. The disciples looked with terror and amazement upon his face, which was marked with blood, and marred more than the sons of men. Only a short distance had separated them from their Lord, and they had heard the exclamations from his divine lips. And they had prayed as they had heard the strong cries of the Sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. Had the disciples heeded the words of their suffering Master, "Pray ye, that ye enter not into temptation," they would never have allowed sleep to stupefy their senses. They would have been partakers with him in his suffering. {ST, December 9, 1897 par. 8}

And in thus sleeping they sustained a great loss. Christ designed to fortify them for the severe test of their faith to which they would soon be subjected. If they had spent that mournful period in watching with the Saviour, Peter would not have been left to his own feeble strength to deny his Lord in the time of trial. The disciples might have stood on vantage-ground through the terrible scenes that were before them. They might have stood secure, defended by the heavenly angels. In God they might have overcome the wicked one. If they had remained watching, they would not have lost faith as they beheld the Son of God dying upon the cross. {ST, December 9, 1897 par. 9}

And now they hear the heavy tramp of soldiers in the garden. "Behold," said Christ, "the Son of man is betrayed into the hands of sinners. Rise up; let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely." Judas believed that Christ would not permit himself to be taken. "And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him." "But Jesus saith unto Judas, Betrayest thou the Son of man with a kiss?" {ST, December 9, 1897 par. 10}

"And, behold, one of them which was with Jesus, stretched out his hand, and drew his sword, and struck the servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?" {ST, December 9, 1897 par. 11}

To the multitude Christ turned and said: "Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scripture must be fulfilled." The disciples were now all together again, surrounding their Lord, but with these words terror seized them, and at the suggestion of Peter, they "all forsook him and fled." {ST, December 9, 1897 par. 12} Mrs. E. G. White.

Wilderness

Matthew

- 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
- 4:2 And when he had fasted forty days and forty nights, he was afterward an hungered.
- 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
- 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
- 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, 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.
- 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
- 4:8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;
- 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Mark

- 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
- 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
- 1:11 And there came a voice from heaven, [saying], Thou art my beloved Son, in whom I am well pleased.
- 1:12 And immediately the Spirit driveth him into the wilderness.
- 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Luke

4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

4:5 And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

4:6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

4:7 If thou therefore wilt worship me, all shall be thine.

4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

4:9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

4:10 For it is written, He shall give his angels charge over thee, to keep thee:

4:11 And in [their] hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

4:12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

4:13 And when the devil had ended all the temptation, he departed from him for a season.

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5:16 And he withdrew himself into the wilderness, and prayed.

Isaiah

52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

Redemption; or The Temptation of Christ

Christ had entered the world as Satan's destroyer, and the Redeemer of the captives bound by his power. He would leave an example in his own victorious life for man to follow, and thus overcome the temptations of Satan. **As soon as Christ entered the wilderness of temptation, his visage changed. The glory and splendor which were reflected from the throne of God and his countenance, when the heavens opened**

before him, and the Father's voice acknowledged him as his Son in whom he was well pleased, were now gone. The weight of the sins of the world was pressing his soul, and his countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged **appetite** and **unholy passion**, which controlled the world, and had brought upon man inexpressible suffering. The indulgence of appetite had been increasing and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ, in behalf of the race, was to overcome appetite, by standing the most powerful test upon this point. He was to tread the path of temptation alone, and there must be none to help him—none to comfort or uphold him. Alone he was to wrestle with the powers of darkness. 2Red 34.3 [Compare with DA 685.2]

As in his human strength man could not resist the power of Satan's temptations, Jesus volunteered to undertake the work, and to bear the burden for man, and overcome the power of appetite in his behalf. In man's behalf, he must show self-denial, perseverance, and firmness of principle, paramount to the gnawing pangs of hunger. He must show a power of control stronger than hunger and even death. 2Red 35.1

The Desire of Ages (1898)

Chap. 12 - The Temptation

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." The words of Mark are still more significant. He says, "Immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts." "And in those days He did eat nothing." {DA 114.1}

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this the best time to approach Him. {DA 114.2}

Mighty issues for the world were at stake in the conflict between the Prince of light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men, he held dominion over the world. Christ had come to disprove Satan's claim. As the Son of man, Christ would stand loyal to God. Thus it would be shown that Satan had not gained complete control of the human race, and that his claim to the world was false. All who desired deliverance from his power would be set free. The dominion that Adam had lost through sin would be recovered. {DA 114.3}

Since the announcement to the serpent in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed" (Genesis 3:15), Satan had known that he did not hold absolute sway over the world. There was seen in men the working of a power that withstood his dominion. With intense interest he watched the sacrifices offered by Adam and his sons. In these ceremonies he discerned a symbol of communion between earth and heaven. He set himself to intercept this communion. He misrepresented God, and misinterpreted the rites that pointed to the Saviour. Men were led to fear God as one who delighted in their destruction. The sacrifices that should have revealed His love were offered only to appease His wrath. Satan excited the evil passions of men, in order to fasten his rule upon them. When God's written word was given, Satan studied the prophecies of the Saviour's advent. From generation to

generation he worked to blind the people to these prophecies, that they might reject Christ at His coming. {DA 115.1}

At the birth of Jesus, Satan knew that One had come with a divine commission to dispute his dominion. He trembled at the angel's message attesting the authority of the newborn King. Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race. The glory and peace of heaven, and the joy of communion with God, were but dimly comprehended by men; but they were well known to Lucifer, the covering cherub. Since he had lost heaven, he was determined to find revenge by causing others to share his fall. This he would do by causing them to undervalue heavenly things, and to set the heart upon things of earth. {DA 115.2}

Not without hindrance was the Commander of heaven to win the souls of men to His kingdom. From the time when He was a babe in Bethlehem, He was continually assailed by the evil one. The image of God was manifest in Christ, and in the councils of Satan it was determined that He should be overcome. No human being had come into the world and escaped the power of the deceiver. The forces of the confederacy of evil were set upon His track to engage in warfare against Him, and if possible to prevail over Him. {DA 116.1}

At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. Ever since Adam's sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; but now that Jesus had come "in the likeness of sinful flesh" (Romans 8:3), the Father Himself spoke. He had before communicated with humanity through Christ; now He communicated with humanity in Christ. Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored. {DA 116.2}

Satan saw that he must either conquer or be conquered. The issues of the conflict involved too much to be entrusted to his confederate angels. He must personally conduct the warfare. All the energies of apostasy were rallied against the Son of God. Christ was made the mark of every weapon of hell. {DA 116.3}

Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us. {DA 116.4}

Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand

years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. {DA 117.1}

Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured. {DA 117.2}

With Christ, as with the holy pair in Eden, appetite was the ground of the first great temptation. Just where the ruin began, the work of our redemption must begin. As by the indulgence of appetite Adam fell, so by the denial of appetite Christ must overcome. "And when He had fasted forty days and forty nights, He was afterward an hungred. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." {DA 117.3}

From the time of Adam to that of Christ, self-indulgence had increased the power of the appetites and passions, until they had almost unlimited control. Thus men had become debased and diseased, and of themselves it was impossible for them to overcome. In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death. And in this first victory were involved other issues that enter into all our conflicts with the powers of darkness. {DA 117.4}

When Jesus entered the wilderness, He was shut in by the Father's glory. Absorbed in communion with God, He was lifted above human weakness. But the glory departed, and He was left to battle with temptation. It was pressing upon Him every moment. His human nature shrank from the conflict that awaited Him. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "**His visage was so marred more than any man, and His form more than the sons of men.**" **Isaiah 52:14.** Now was Satan's opportunity. Now he supposed that he could overcome Christ. {DA 118.1}

There came to the Saviour, as if in answer to His prayers, one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ's fast was at an end. As God had sent an angel to stay the hand of Abraham from offering Isaac, so, satisfied with Christ's willingness to enter the bloodstained path, the Father had sent an angel to deliver Him; this was the message brought to Jesus. The Saviour was faint from hunger, He was craving for food, when Satan came suddenly upon Him. Pointing to the stones which strewed the desert, and which had the appearance of loaves, the tempter said, "If Thou be the Son of God, command that these stones be made bread." {DA 118.2}

Though he appears as an angel of light, these first words betray his character. "If Thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. The tempter plans to overthrow Christ by the same means that were so successful with the human race in the beginning. How artfully had Satan approached Eve in Eden! "Yea, hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Thus far the tempter's words were truth; but in his manner of speaking them there was a disguised contempt for the words of God. There was a covert negative, a doubt of the divine truthfulness. Satan sought to instill into the mind of Eve the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for man. So now the tempter seeks to inspire Christ with his own sentiments. "If Thou

be the Son of God." The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? He insinuates that God never meant His Son to be in such a state as this. "If Thou be the Son of God," show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread. {DA 118.3}

The words from heaven, "This is My beloved Son, in whom I am well pleased" (Matthew 3:17), were still sounding in the ears of Satan. But he was determined to make Christ disbelieve this testimony. The word of God was Christ's assurance of His divine mission. He had come to live as a man among men, and it was the word that declared His connection with heaven. It was Satan's purpose to cause Him to doubt that word. If Christ's confidence in God could be shaken, Satan knew that the victory in the whole controversy would be his. He could overcome Jesus. He hoped that under the force of despondency and extreme hunger, Christ would lose faith in His Father, and work a miracle in His own behalf. Had He done this, the plan of salvation would have been broken. {DA 119.1}

When Satan and the Son of God first met in conflict, Christ was the commander of the heavenly hosts; and Satan, the leader of revolt in heaven, was cast out. Now their condition is apparently reversed, and Satan makes the most of his supposed advantage. One of the most powerful of the angels, he says, has been banished from heaven. The appearance of Jesus indicates that He is that fallen angel, forsaken by God, and deserted by man. A divine being would be able to sustain his claim by working a miracle; "if Thou be the Son of God, command this stone that it be made bread." Such an act of creative power, urges the tempter, would be conclusive evidence of divinity. It would bring the controversy to an end. {DA 119.2}

Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove His divinity to Satan, or to explain the reason of His humiliation. By conceding to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Had Christ complied with the suggestion of the enemy, Satan would still have said, Show me a sign that I may believe you to be the Son of God. Evidence would have been worthless to break the power of rebellion in his heart. And Christ was not to exercise divine power for His own benefit. He had come to bear trial as we must do, leaving us an example of faith and submission. Neither here nor at any subsequent time in His earthly life did He work a miracle in His own behalf. His wonderful works were all for the good of others. Though Jesus recognized Satan from the beginning, He was not provoked to enter into controversy with him. Strengthened with the memory of the voice from heaven, He rested in His Father's love. He would not parley with temptation. {DA 119.3}

Jesus met Satan with the words of Scripture. "It is written," He said. In every temptation the weapon of His warfare was the word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a "Thus saith the Lord," was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage. {DA 120.1}

It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over men. When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right were overcome. Moses was wearied with the forty years' wandering of Israel, when for the moment his faith let go its hold upon infinite power. He failed just upon the borders of the Promised Land. So with Elijah, who had stood undaunted before King Ahab, who had faced the whole nation of Israel, with the four hundred and fifty prophets of Baal at their head. After that terrible day upon Carmel, when the false prophets had been slain, and the people had declared their allegiance to God, Elijah fled for his life before

the threats of the idolatrous Jezebel. Thus Satan has taken advantage of the weakness of humanity. And he will still work in the same way. Whenever one is encompassed with clouds, perplexed by circumstances, or afflicted by poverty or distress, Satan is at hand to tempt and annoy. He attacks our weak points of character. He seeks to shake our confidence in God, who suffers such a condition of things to exist. We are tempted to distrust God, to question His love. Often the tempter comes to us as he came to Christ, arraying before us our weakness and infirmities. He hopes to discourage the soul, and to break our hold on God. Then he is sure of his prey. If we would meet him as Jesus did, we should escape many a defeat. By parleying with the enemy, we give him an advantage. {DA 120.2}

When Christ said to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: "The Lord thy God led thee these forty years in the wilderness. . . . And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deuteronomy 8:2, 3. In the wilderness, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God and walked in His ways He would not forsake them. The Saviour now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. He awaited God's time to bring relief. He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God. {DA 121.1}

"Man shall not live by bread alone, but by every word of God." Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. Satan would make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely is the word of God. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:33. Even in this life it is not for our good to depart from the will of our Father in heaven. When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other. {DA 121.2}

In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. See Revelation 13:11-17. But to the obedient is given the promise, "He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isaiah 33:16. By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. "They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied." Psalm 37:19. To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Habakkuk 3:17, 18. {DA 121.3}

Of all the lessons to be learned from our Lord's first great temptation none is more important than that bearing upon the control of the appetites and passions. In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works

to destroy the mental and moral powers that God gave to man as a priceless endowment. Thus it becomes impossible for men to appreciate things of eternal worth. Through sensual indulgence, Satan seeks to blot from the soul every trace of likeness to God. {DA 122.1}

The uncontrolled indulgence and consequent disease and degradation that existed at Christ's first advent will again exist, with intensity of evil, before His second coming. Christ declares that the condition of the world will be as in the days before the Flood, and as in Sodom and Gomorrah. Every imagination of the thoughts of the heart will be evil continually. Upon the very verge of that fearful time we are now living, and to us should come home the lesson of the Saviour's fast. Only by the inexpressible anguish which Christ endured can we estimate the evil of unrestrained indulgence. His example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God. {DA 122.2}

In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. "Be of good cheer," He says; "I have overcome the world." John 16:33. {DA 122.3}

Let him who is struggling against the power of appetite look to the Saviour in the wilderness of temptation. See Him in His agony upon the cross, as He exclaimed, "I thirst." He has endured all that it is possible for us to bear. His victory is ours. {DA 123.1}

Jesus rested upon the wisdom and strength of His heavenly Father. He declares, "The Lord God will help Me; therefore shall I not be confounded: . . . and I know that I shall not be ashamed. . . . Behold, the Lord God will help Me." Pointing to His own example, He says to us, "Who is among you that feareth the Lord, . . . that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isaiah 50:7-10. {DA 123.2}

"The prince of this world cometh," said Jesus, "and hath nothing in Me." John 14:30. There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character. {DA 123.3}

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the word of God. Only by the word could He resist temptation. "It is written," He said. And unto us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. Every promise in God's word is ours. "By every word that proceedeth out of the mouth of God" are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the word. All its strength is yours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer." Psalm 119:11; 17:4. {DA 123.4}

Chap. 13 - The Victory

"Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written,--

"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." {DA 124.1}

Satan now supposes that he has met Jesus on His own ground. The wily foe himself presents words that proceeded from the mouth of God. He still appears as an angel of light, and he makes it evident that he is acquainted with the Scriptures, and understands the import of what is written. As Jesus before used the word of God to sustain His faith, the tempter now uses it to countenance his deception. He claims that he has been only testing the fidelity of Jesus, and he now commends His steadfastness. As the Saviour has manifested trust in God, Satan urges Him to give still another evidence of His faith. {DA 124.2}

But again the temptation is prefaced with the insinuation of distrust, "If Thou be the Son of God." Christ was tempted to answer the "if;" but He refrained from the slightest acceptance of the doubt. He would not imperil His life in order to give evidence to Satan. {DA 124.3}

The tempter thought to take advantage of Christ's humanity, and urge Him to presumption. But while Satan can solicit, he cannot compel to sin. He said to Jesus, "Cast Thyself down," knowing that he could not cast Him down; for God would interpose to deliver Him. Nor could Satan force Jesus to cast Himself down. Unless Christ should consent to temptation, He could not be overcome. Not all the power of earth or hell could force Him in the slightest degree to depart from the will of His Father. {DA 125.1}

The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ. {DA 125.2}

When Satan quoted the promise, "He shall give His angels charge over Thee," he omitted the words, "to keep Thee in all Thy ways;" that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself, unbidden, in a position that would necessitate the interposition of His Father to save Him from death. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission. {DA 125.3}

Jesus declared to Satan, "It is written again, Thou shalt not tempt the Lord thy God." These words were spoken by Moses to the children of Israel when they thirsted in the desert, and demanded that Moses should give them water, exclaiming, "Is the Lord among us, or not?" Exodus 17:7. God had wrought marvelously for them; yet in trouble they doubted Him, and demanded evidence that He was with them. In their unbelief they sought to put Him to the test. And Satan was urging Christ to do the same thing. God had already testified that Jesus was His Son; and now to ask for proof that He was the Son of God would be putting God's word to the test,--tempting Him. And the same would be true of asking for that which God had not promised. It would manifest distrust, and be really proving, or tempting, Him. We should not present our petitions to God to prove whether He will fulfill His word, but because He will fulfill it; not to prove that He loves us, but because He loves us. "Without faith it is impossible to please Him: for he that

cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. {DA 125.4}

But faith is in no sense allied to presumption. Only he who has true faith is secure against presumption. For presumption is Satan's counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures. {DA 126.1}

Often when Satan has failed of exciting distrust, he succeeds in leading us to presumption. If he can cause us to place ourselves unnecessarily in the way of temptation, he knows that the victory is his. God will preserve all who walk in the path of obedience; but to depart from it is to venture on Satan's ground. There we are sure to fall. The Saviour has bidden us, "Watch ye and pray, lest ye enter into temptation." Mark 14:38. Meditation and prayer would keep us from rushing unbidden into the way of danger, and thus we should be saved from many a defeat. {DA 126.2}

Yet we should not lose courage when assailed by temptation. Often when placed in a trying situation we doubt that the Spirit of God has been leading us. But it was the Spirit's leading that brought Jesus into the wilderness to be tempted by Satan. When God brings us into trial, He has a purpose to accomplish for our good. Jesus did not presume on God's promises by going unbidden into temptation, neither did He give up to despondency when temptation came upon Him. Nor should we. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." He says, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." 1 Corinthians 10:13; Psalm 50:14, 15. {DA 126.3}

Jesus was victor in the second temptation, and now Satan manifests himself in his true character. But he does not appear as a hideous monster, with cloven feet and bat's wings. He is a mighty angel, though fallen. He avows himself the leader of rebellion and the god of this world. {DA 129.1}

Placing Jesus upon a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. The sunlight lay on templed cities, marble palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden. The eyes of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine." {DA 129.2}

Christ's mission could be fulfilled only through suffering. Before Him was a life of sorrow, hardship, and conflict, and an ignominious death. He must bear the sins of the whole world. He must endure separation from His Father's love. Now the tempter offered to yield up the power he had usurped. Christ might deliver Himself from the dreadful future by acknowledging the supremacy of Satan. But to do this was to yield the victory in the great controversy. It was in seeking to exalt himself above the Son of God that Satan had sinned in heaven. Should he prevail now, it would be the triumph of rebellion. {DA 129.3}

When Satan declared to Christ, The kingdom and glory of the world are delivered unto me, and to whomsoever I will I give it, he stated what was true only in part, and he declared it to serve his own

purpose of deception. Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King. Thus the Lord had said to King Nebuchadnezzar, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Daniel 4:17. Satan can exercise his usurped authority only as God permits. {DA 129.4}

When the tempter offered to Christ the kingdom and glory of the world, he was proposing that Christ should yield up the real kingship of the world, and hold dominion subject to Satan. This was the same dominion upon which the hopes of the Jews were set. They desired the kingdom of this world. If Christ had consented to offer them such a kingdom, they would gladly have received Him. But the curse of sin, with all its woe, rested upon it. Christ declared to the tempter, "Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." {DA 130.1}

By the one who had revolted in heaven the kingdoms of this world were offered Christ, to buy His homage to the principles of evil; but He would not be bought; He had come to establish a kingdom of righteousness, and He would not abandon His purpose. With the same temptation Satan approaches men, and here he has better success than with Christ. To men he offers the kingdom of this world on condition that they will acknowledge his supremacy. He requires that they sacrifice integrity, disregard conscience, indulge selfishness. Christ bids them seek first the kingdom of God, and His righteousness; but Satan walks by their side and says: Whatever may be true in regard to life eternal, in order to make a success in this world you must serve me. I hold your welfare in my hands. I can give you riches, pleasures, honor, and happiness. Hearken to my counsel. Do not allow yourselves to be carried away with whimsical notions of honesty or self-sacrifice. I will prepare the way before you. Thus multitudes are deceived. They consent to live for the service of self, and Satan is satisfied. While he allures them with the hope of worldly dominion, he gains dominion over the soul. But he offers that which is not his to bestow, and which is soon to be wrested from him. In return he beguiles them of their title to the inheritance of the sons of God. {DA 130.2}

Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam. {DA 130.3}

So we may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle He says to us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." James 4:7, 8. We cannot save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Proverbs 18:10. Satan trembles and flees before the weakest soul who finds refuge in that mighty name. {DA 130.4}

After the foe had departed, Jesus fell exhausted to the earth, with the pallor of death upon His face. The angels of heaven had watched the conflict, beholding their loved Commander as He passed through inexpressible suffering to make a way of escape for us. He had endured the test, greater than we shall ever be called to endure. The angels now ministered to the Son of God as He lay like one dying. He was strengthened with food, comforted with the message of His Father's love and the assurance that all heaven triumphed in His victory. Warming to life again, His great heart goes out in sympathy for man, and He goes

forth to complete the work He has begun; to rest not until the foe is vanquished, and our fallen race redeemed. {DA 131.1}

Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5:12. {DA 131.2}

Quotes That Compare

Did not our Exemplar tread a hard, self-denying, self-sacrificing, humble path, on our account, in order to save us? He encountered difficulties. He experienced disappointment and suffered reproach and affliction in his work of saving us. And shall we refuse to follow where the King of glory has led the way? Shall we complain of hardship and trial in the work of overcoming on our account, when we **remember the suffering of our Redeemer in the wilderness of temptation, and in the garden of Gethsemane, and on Calvary?** All these were endured to show us the way, and bring us the divine help we must have or perish. If the youth would win eternal life, they need not expect that they can follow their own inclinations. The prize will cost them something, yes, everything. They can now have Jesus or the world. How many dear youth will suffer privation, weariness, toil, and anxiety, in order to serve themselves, and gain an object in this life? They do not think of complaining of the hardships and difficulties they encounter in order to serve their own interest. Why then should the youth shrink from conflict, self-denial, or from any sacrifice, for eternal life? {PH013 17.1} [PH013 = Pamphlets, Appeal to the Young (1874)]

He who is called of God to so sacred a work should put all his energies to its accomplishment. Every other consideration should become secondary to this great object. He should feel the solemn obligations resting upon him, one whom God has honored by choosing to unite him with the angels in the work of ministering to souls and enlightening them with divine truth. The history of our Saviour's **conflict in the wilderness of temptation, his life of self-sacrificing love, his soul-agony in Gethsemane, the cruelty of the scenes in the judgment-hall, and the agony upon the cross, all combine to teach a lesson of self-sacrifice, of patience under affliction, of solemn consecration to God, and of fitting preparation for his holy work.** Christ Our Strength. {SW, January 26, 1904 par. 6} [SW = Periodicals, The Southern Watchman]

Many fail to see the necessity of earnest effort and close connection with Jesus Christ. They do not feel their utter helplessness without the aid of God, and they do not teach the truth with the Spirit and power, because they have it not in their hearts. It requires agonizing prayer to bring our souls into harmony with Christ. The history of our Saviour's conflict in the **wilderness of temptation**, his life of self-sacrificing love, his soul-agony in the **lonely garden of Gethsemane**, the cruelty of the judgment hall, and the **agony upon the cross**, all combine to teach us a lesson of self-sacrifice, of patience under affliction, of solemn consecration to God, and of fitting preparation for his holy work. {ST, September 7, 1876 par. 13} [ST = Periodicals, Signs of the Times]

In the **wilderness of temptation, in the garden of Gethsemane, and on the cross**, our Saviour measured weapons with the prince of darkness. **His wounds became the trophies of his victory in behalf of the race.** When Christ hung in agony upon the cross, while evil spirits rejoiced, and evil men reviled, then indeed his heel was bruised by Satan. But that very act was crushing the serpent's head. "Through death He destroyed

him that had the power of death, that is, the devil." This act decided the destiny of the rebel chief, and made forever sure the plan of salvation. In death, he gained the victory over its power; in rising again, he opened the gates of the grave to all his followers. In that last great contest we see fulfilled the prophecy: "It shall bruise thy head; thou shalt bruise his heel." {RH, July 18, 1882 par. 12} [RH = Periodicals, The Review and Herald]

The same enmity exists between the serpent and Christ's followers, as between him and their Master. He who is under the control of Satan submits willingly to the dominion of evil. But where he has received the grace of Christ, he will see the repulsive character of sin, and in strength from above, will resist the serpent. In the spirit of his Master, the converted man will labor for the interests of the Redeemer's kingdom. With all the power of a renewed nature, he will seek to win souls from the thralldom of sin to the purity and holiness of Christ. In so doing he will assuredly arouse the wrath of Satan and his followers. He will draw upon himself the reproach, dislike, and opposition of a large class of worldly acquaintances, who will ridicule him as narrow, bigoted, and austere. {RH, July 18, 1882 par. 13}

Opposition to religion is not limited to any age or to any country. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist so long as sin and sinners remain. **The followers of Christ and the servants of Satan cannot harmonize.** The offense of the cross has not ceased. "All that will live godly in Christ Jesus shall suffer persecution." No man can serve God and be in union with the world. {RH, July 18, 1882 par. 14}

Evil angels are on the track of every Christian, redoubling their efforts to annoy and distress, as they see the prey escaping from their grasp. Angels of God, also, are watching with deep solicitude each struggling soul, ever seeking to inspire with hope, to comfort and sustain. With what gladness do they bear up to Heaven the tidings of victory. Oh that the curtain which shuts the eternal world from our view might be rolled back! **Could we but behold the joy in the heavenly courts at the news that one sinner has repented and turned to God, could we hear the anthems of praise ascend before the throne with the music of the angel harpers, we would not be so listless, so indifferent in the work which God has left for us to do.** The event which causes angels to rejoice spreads consternation through the hosts of Satan. Every soul that remains true to Christ is another evidence and reminder of the first prophecy. Satan may bruise the heel, but the faithful believer shall bruise the head of the serpent. {RH, July 18, 1882 par. 15}

It was not only on the cross that Christ gave Himself for humanity, not only in the wilderness of temptation and in Gethsemane that He overcame in our behalf. Every day's experience was an outpouring of His life; every day he learned obedience by the things which He suffered. And because the life of Jesus was a life of perfect trust His service for heaven and earth was without failure or faltering. He met and resisted all the temptations that man must meet because in his humanity he relied upon divine power. {Visitor, October 2, 1912 par. 8}

The life of Christ reveals what every youth may accomplish through His grace. As the enemy worked to overcome the Saviour, so he works against God's children today. There will come to you, as there came to Christ times of special difficulty and need. But in every trial and difficulty know that Christ has passed this way before you. And He who came forth from the most severe test without one stain of sin, stands ready to strengthen all who struggle with Him against the powers of evil. He understands every difficulty. He waits to hear and answer prayer. {Visitor, October 2, 1912 par. 9} [Visitor = Periodicals, The Columbia Union Visitor]

Such was the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was "God manifest in the flesh." {BTS, March 1, 1908 par. 2} [BTS = Bible Training School]

But we have, as it were, taken only a surface view of the life of Christ. It was to redeem us that He lived and suffered and died. He became a "Man of sorrows," that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted Him to leave the home of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. And Jesus bore all this untold sorrow that we might be changed to His divine image, and become the sons of God. "The chastisement of our peace was upon Him; and with His stripes we are healed." Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul, the awful separation that sin makes between God and man. This forced from the lips the anguished cry, "My God, my God, why hast Thou forsaken Me?" It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God,—it was this that broke the heart of the Son of God. {BTS, March 1, 1908 par. 3}

It was only by the death of Christ that the human race could be redeemed. Man had broken the law of God, and Christ alone could atone for the transgression. But this great sacrifice was not made in order to create in the Father's heart a love for man, to make him willing to save. No, no. "God so loved the world that He gave His only begotten Son." God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption. "God was in Christ, reconciling the world unto Himself." {BTS, March 1, 1908 par. 4}

Did not our Exemplar tread a hard, self-denying, self-sacrificing, humble path on our account in order to save us? He encountered difficulties, experienced disappointments, and suffered reproach and affliction in His work of saving us. And shall we refuse to follow where the King of glory has led the way? Shall we complain of hardship and trial in the work of overcoming on our own account, when we remember the sufferings of our Redeemer in the wilderness of temptation, in the Garden of Gethsemane, and on Calvary? All these were endured to show us the way and to bring us the divine help that we must have or perish. If the youth would win eternal life, they need not expect that they can follow their own inclinations. The prize will cost them something, yes, everything. They can now have Jesus or the world. How many dear youth will suffer privation, weariness, toil, and anxiety in order to serve themselves and gain an object in this life! They do not think of complaining of the hardships and difficulties they encounter in order to serve their own interest. Why, then, should they shrink from conflict, self-denial, or any sacrifice in order to obtain eternal life? {3T 371.1} [3T = Testimonies for the Church Volume Three (1872-1875)]

Christ came from the courts of glory to this sin-polluted world and humbled Himself to humanity. He identified Himself with our weaknesses and was tempted in all points like as we are. Christ perfected a righteous character here upon the earth, not on His own account, for His character was pure and spotless, but for fallen man. His character He offers to man if he will accept it. The sinner, through repentance of his sins, faith in Christ, and obedience to the perfect law of God, has the righteousness of Christ imputed to him; it becomes his righteousness, and his name is recorded in the Lamb's book of life. He becomes a child of God, a member of the royal family. {3T 371.2}

Jesus paid an infinite price to redeem the world, and the race was given into His hands; they became His property. He sacrificed His honor, His riches, and His glorious home in the royal courts and became the son

of Joseph and Mary. Joseph was one of the humblest of day laborers. Jesus also worked; he lived a life of hardship and toil. When His ministry commenced, after His baptism, He endured an agonizing fast of nearly six weeks. It was not merely the gnawing pangs of hunger which made His sufferings inexpressibly severe, but it was the guilt of the sins of the world which pressed so heavily upon Him. He who knew no sin was made sin for us. With this terrible weight of guilt upon Him because of our sins He withstood the fearful test upon appetite, and upon love of the world and of honor, and pride of display which leads to presumption. Christ endured these three great leading temptations and overcame in behalf of man, working out for him a righteous character, because He knew man could not do this of himself. He knew that upon these three points Satan was to assail the race. He had overcome Adam, and he designed to carry forward his work till he completed the ruin of man. Christ entered the field in man's behalf to conquer Satan for him because He saw that man could not overcome on his own account. Christ prepared the way for the ransom of man by His own life of suffering, self-denial, and self-sacrifice, and by His humiliation and final death. He brought help to man that he might, by following Christ's example, overcome on his own account, as Christ has overcome for him. {3T 372.1}

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." {3T 372.2}

How graciously and tenderly our heavenly Father deals with His children! He preserves them from a thousand dangers to them unseen and guards them from the subtle arts of Satan, lest they should be destroyed. Because the protecting care of God through His angels is not seen by our dull vision, we do not try to contemplate and appreciate the ever-watchful interest that our kind and benevolent Creator has in the work of His hands; and we are not grateful for the multitude of mercies that He daily bestows upon us. {3T 373.1}

Compare & Contrast List

Compare

1. Going off by Himself; Isolation. He becomes silent and sad.
2. As man (in the place of man) in both. Experiencing the consequences of sin; overcoming sin.
3. The Spirit is willing but the flesh is weak
4. Three times sleeping, three times praying ("**O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.**"), Ellen White Mentions it three times in DA, His three test in the

Wilderness equal the Praying. **Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice.**

5. Jesus refers to / mentions the scriptures. for it is written.
6. very heavy
7. His Visage was marred more than any man
8. Satan hath desired [to have] you, that he may sift [you] as wheat. Inveigled, beguiled.
9. At the end of Jesus' prayers, an angel comes to strengthen Him. At the end of the wilderness, angels come and strengthen Him.
10. Jesus went through both experiences in Faith believing in the Father, the promises, and the prophecies as the trials squeezed/weighted Him more.
11. No new message right now; silence. Bread.
12. He felt the weight of sin, of fallen humanity. We are getting a deeper understanding of the sorrows of the world.
13. The Father hid Himself from Christ in Gethsemane and the wilderness.
14. Jesus had a fear of being cut off from the Father.
15. In the wilderness Jesus was the Lamb of God (John has said so just before); in Gethsemane, Jesus was bearing the weight of sin as the Lamb.
16. We have to go through the experience in our humanity.
17. Wrestled alone. "The Saviour trod the wine press alone, and of the people there was none with Him."
18. Angels watched and Angels were there to strengthen Jesus
19. "But how then shall the scriptures be fulfilled, that thus it must be?" "The cup which My Father hath given Me, shall I not drink it?"

Contrast

1. They did not understand what was coming.
2. Watch.
3. At the end of Gethsemane Judas comes and at the end of the wilderness Satan leaves- a contrast
4. The young man leaves without His garment
5. We need the Sword/Word
6. We need to pray earnestly, pray for each other, pray that we not be led into temptation.

7. shall we smite with the sword? Shaming zealously with the word
8. They were given their chance and declined, (chief priests, and captains of the temple, and the elders); when you turn from that light you are in darkness.
9. Bitter experience, realizing how sinful and unworthy we are, then giving ourselves over to Jesus and standing in Faith.
10. Flash of divinity
11. Disciples were supporting Jesus as we are supporting our Brethren; encouraging and prayer for each other.
12. He was overwhelmed by the rejection of those He loved, but He could see beyond that to the end Harvest and the reward for His sacrifice.
13. Baptism of Blood in Gethsemane, Baptism of Water before Wilderness.
14. In Gethsemane all 12 are there as witnesses.
15. For us, many fell away during Gethsemane, like Judas.
16. Disciples and Judas both thought Jesus would not let them take Him. Still had a wrong way of thinking/wrong ideas.
17. What a company for those dignitaries to unite with--a mob that was eager for excitement, and armed with all kinds of implements, as if in pursuit of a wild beast! "This is your hour, and the power of darkness."

Resources

Bible Verses

Gethsemane

- Matthew 26:30-58
- Mark 14:26-54
- Luke 22:31-62
- John 18:1-13

Wilderness

- Matthew 4:1-11
- Mark 1:9-13
- Luke 4:1-13; 5:16
- Isaiah 52:14

SOP Quotes

Gethsemane

- DA Chap 71 (685.1-697.2)
- GC 685.2
- 9T 101.2-103.3

Wilderness

- DA Chap 12 (114.1-123.4)
- DA Chap 13 (124.1-131.2)
- 2RED 34.3-35.1

Video & Audio Recordings

Video

Part 1: <https://youtu.be/2JncVKzqjFQ>

Part 2: <https://youtu.be/lb9vDzkWE4A>

Audio

Part 1: <https://drive.google.com/file/d/1bgBSTGxWFPiFEKTIFO4q98068lVqiMbm/view?usp=sharing>

Part 2: <https://drive.google.com/file/d/1VIMlowTFefK1Nat58pIryjQxrn19WzFA/view?usp=sharing>