

Matthew 4

The Temptation: As Christ, so Christians

“What a battle was this! No language is adequate to describe it. But in the near future it will be understood by those who have overcome by the blood of the Lamb and the word of their testimony.”
(Letter 19, 1901)

Temptation	Identity	Avenue	Dimension	Reference
Stones to Bread	Jesus	Food (Physical)	Physical: Self	Deut 8:3
Jump from Temple	Jesus	Fame (Social)	Social: Others	Deut 6:16
Worship Satan	Satan	Falsehood (Spiritual)	Spiritual: Great Controversy	Deut 6:13

Explain the change of order between Matthew and Luke:

Matthew	Luke
Stones to Bread	Stones to Bread
Jump from Temple	Worship Satan
Worship Satan	Jump from Temple

Observations:

- after spiritual high, during physical low
- desert: opposite of garden = hint of curse reversal?
- re-prioritized values (Satan employs the Deuteronomy sequence backwards!)
- multiple approaches: name change: devil (v1, 5, 8, 11); tempter (v3); Satan (v10)
- incomplete Scripture with misapplication (presumption):

Satan: “He shall give His angels charge over you, and, in *their* hands they shall bear you up, Lest you dash your foot against a stone.” Mt 4:6, from Ps 91:11-12:

“For He shall give His angels charge over you, **To keep you in all your ways.** ¹² **In *their* hands they shall bear you up,** Lest you dash your foot against a stone.”

Fasting To Understand the Scriptures

“There are in the Scriptures some things which are hard to be understood and which, according to the language of Peter, the unlearned and unstable wrest unto their own destruction. We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery. **When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out and united in a perfect chain.** Every fact which immediately concerns the salvation of souls will be made so clear that none need err or walk in darkness” (2T 692).

Ellen White on the Temptation Scene**A 6 week fast . . . to match the sinfulness of humanity**

“All was lost when Adam yielded to the power of appetite. The Redeemer, in whom was united both the human and the divine, stood in Adam’s place, and endured a terrible fast of nearly six weeks. **The length of this fast is the strongest evidence of the extent of the sinfulness and power of debased appetite upon the human family**” (RH August 4, 1874, par. 5).

Resistance as Human

“If He did not have man’s nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. **It was a solemn reality that Christ came to fight the battles as man, in man’s behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature**” (1SM 408).

“In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after His long fast, when He was an hungered, and suggested to Him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man’s experience. **He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God.** Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the source of His power, that man might never rely on his unaided human capabilities” (1SM 408).

“**Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?—By having escaped the corruptions that are in the world through lust.** Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. **Christ, by His own example, made it evident that man may stand in integrity. Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them**” (1SM 409).

“Unless there is a possibility of yielding, temptation is no temptation. Temptation is resisted when man is powerfully influenced to do a wrong action; and, knowing that he can do it, resists, by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed” (The Youth’s Instructor, July 20, 1899; 3SM 132).

We May Overcome as Christ Overcame—The love and justice of God, and also the immutability of his law, are made manifest by the Saviour’s life, no less than by his death. He assumed human nature, with its infirmities, its liabilities, its temptations.... He was “in all points tempted like as we are” (Hebrews 4:15). He exercised in his own behalf no power which man cannot exercise. As man he met temptation, and `overcame in the strength given Him of God. **He gives us an example of perfect obedience.** He has provided that we may become partakers of the divine nature, and assures us that **we may overcome as he overcame. His life testified that by the aid of the same divine power which Christ received, it is possible for man to obey God’s law**” (Manuscript 141, 1901; 3SM 132).

“Paul was ever on the watch lest evil propensities should get the better of him. He guarded well his appetites and passions and evil propensities” (Letter 27, 1906).

Scripture on Fasting: "This kind does not go out except by prayer and fasting" (Mt 17:21)

“Then all the children of Israel, that is, all the people, went up and came to the house of God and wept. They sat there before the LORD and fasted that day until evening; and they offered burnt offerings and peace offerings before the LORD” (Judges 20:26).

“So they gathered together at Mizpah, drew water, and poured it out before the LORD. And they fasted that day, and said there, "We have sinned against the LORD." And Samuel judged the children of Israel at Mizpah” (1 Sam 7:6).

“Then they took their bones and buried them under the tamarisk tree at Jabesh, and fasted seven days” (1 Sam 31:13).

“David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground” (2 Sam 12:16).

“Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God, to seek from Him the right way for us and our little ones and all our possessions.” . . . So we fasted and entreated our God for this, and He answered our prayer” (Ez 8:21, 23).

“So it was, when I heard these words, that I sat down and wept, and mourned for many days; I was fasting and praying before the God of heaven” (Neh 1:4).

“Now on the twenty-fourth day of this month the children of Israel were assembled with fasting, in sackcloth, and with dust on their heads” (Neh 9:1).

“And in every province where the king's command and decree arrived, there was great mourning among the Jews, with fasting, weeping, and wailing; and many lay in sackcloth and ashes” (Est 4:3).

"Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king, which is against the law; and if I perish, I perish!" (Esth 4:16)

“But as for me, when they were sick, My clothing was sackcloth; I humbled myself with fasting; And my prayer would return to my own heart” (Ps 35:13).

“When I wept and chastened my soul with fasting, That became my reproach” (Ps 69:10).

“My knees are weak through fasting, And my flesh is feeble from lack of fatness” (Ps 109:24).

“Is this not the fast that I have chosen: To loose the bonds of wickedness, To undo the heavy burdens, To let the oppressed go free, And that you break every yoke?” (Isa 58:6)

“When they fast, I will not hear their cry; and when they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by the famine, and by the pestilence” (Jer 14:12).

“Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him” (Dn 6:18).

“Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes” (Dn 9:3).

“Consecrate a fast, Call a sacred assembly; Gather the elders And all the inhabitants of the land Into the house of the LORD your God, And cry out to the LORD” (Joel 1:14).

“Now, therefore,” says the LORD, “Turn to Me with all your heart, With fasting, with weeping, and with mourning” (Joel 2:12).

“So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them” (Jonah 3:5).

“As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them. Then, having fasted and prayed, and laid hands on them, they sent them away” (Acts 13:2).

“So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed” (Acts 14:23).

“Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control” (1 Cor 7:5).

“in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness” (2 Cor 11:27).

Ellen White on Appetite

“Christ was our example in all things. As we see his humiliation in the long trial and fast in the wilderness to overcome the temptations of appetite in our behalf, we are to take this lesson home to ourselves when we are tempted. **If the power of appetite is so strong upon the human family, and its indulgence so fearful that the Son of God subjected himself to such a test, how important that we feel the necessity of having appetite under the control of reason.** Our Saviour fasted nearly six weeks, that he might gain for man the victory upon the point of appetite. **How can professed Christians with an enlightened conscience, and Christ before them as their pattern, yield to the indulgence of those appetites which have an enervating influence upon the mind and heart? It is a painful fact that habits of self-gratification at the expense of health, and the weakening of moral power, is holding in the bonds of slavery at the present time a large share of the Christian world.** Many who profess godliness do not inquire into the reason of Christ’s long period of fasting

and suffering in the wilderness. His anguish was not so much from enduring the pangs of hunger as from his sense of the fearful result of the indulgence of appetite and passion upon the race. **He knew that appetite would be man's idol, and would lead him to forget God, and would stand directly in the way of his salvation**" (RH September 1, 1874, par. 2-3).

"While in the wilderness, Christ fasted, but He was insensible to hunger. **Engaged in constant prayer to His Father for a preparation to resist the adversary, Christ did not feel the pangs of hunger. He spent the time in earnest prayer, shut in with God. It was as if He were in the presence of His Father.** He sought for strength to meet the foe, for the assurance that He would receive grace to carry out all that He had undertaken in behalf of humanity. The thought of the warfare before Him made Him oblivious to all else, and His soul was fed with the bread of life, just as today those tempted souls will be fed who go to God for aid. He ate of the truth which He was to give to the people as having power to deliver them from Satan's temptations. He saw the breaking of Satan's power over fallen and tempted ones. He saw Himself healing the sick, comforting the hopeless, cheering the desponding, and preaching the gospel to the poor,—doing the work that God had outlined for Him; and He did not realize any sense of hunger until the forty days of His fast were ended" (5BC 1080.2).

"The vision passed away, and then, with strong craving Christ's human nature called for food. Now was Satan's opportunity to make his assault. He resolved to appear as one of the angels of light that had appeared to Christ in His vision" (Letter 159, 1903).

"He told Satan that in order to prolong life, obedience to God's requirements was more essential than temporal food. To pursue a course of deviation from the purpose of God, in the smallest degree, would be more grievous than hunger or death" (Redemption: or the First Advent of Christ, p. 48).

"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" (Con 36).

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. **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" (Con 36-37).

Christ's Example

"Fallen man, when brought into straightened places, could not have the power to work miracles on his own

behalf, to save himself from pain or anguish, or to give himself victory over his enemies. It was the purpose of God to test and prove the race, and give them an opportunity to develop character by bringing them frequently into trying positions to test their faith and confidence in His love and power. The life of Christ was a perfect pattern. He was ever, by His example and precept, teaching man that God was his dependence, and that in God should be his faith and firm trust" (The Review and Herald, August 18, 1874). (5BC 1080.5).

Ellen White on Fasting - From the *Desire of Ages*: "The Temptation"

"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).

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." 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. 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).

"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).

"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).

“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. **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. 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. 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. 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.** 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. “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. 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).

"Jesus had shown in what righteousness consists, and had pointed to God as its source. Now He turned to practical duties. In almsgiving, in prayer, in fasting, He said, let nothing be done to attract attention or win praise to self. Give in sincerity, for the benefit of the suffering poor. In prayer, let the soul commune with God. In fasting, go not with the head bowed down, and heart filled with thoughts of self. The heart of the Pharisee is a barren and profitless soil, in which no seeds of divine life can flourish. It is he who yields himself most unreservedly to God that will render Him the most acceptable service. For through fellowship with God men become workers together with Him in presenting His character in humanity" (DA 312).

"Through the day He labored earnestly to do good to others, to save men from destruction. He healed the sick, comforted the mourning, and brought cheerfulness and hope to the despairing. He brought the dead to life. After His work was finished for the day, He went forth, evening after evening, away from the confusion of the city, and His form was bowed in some retired grove in supplication to His Father. At times the bright beams of the moon shone upon His bowed form. And then again the clouds and darkness shut away all light. The dew and frost of night rested upon His head and beard while in the attitude of a suppliant. He frequently continued His petitions through the entire night. He is our example. If we could remember this, and imitate Him, we would be much stronger in God" (2T 202).

"If the Saviour of men, with His divine strength, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of prayer—fervent, constant prayer! **When Christ was the most fiercely beset by temptation, He ate nothing.** He committed Himself to God and, through earnest prayer and perfect submission to the will of His Father, came off conqueror. **Those who profess the truth for these last days, above every other class of professed Christians, should imitate the great Exemplar in prayer**" (2T 202).

Fasting and Healing

"In cases of severe fever, abstinence from food for a short time will lessen the fever and make the use of water more effectual. But the acting physician needs to understand the real condition of the patient and not allow him to be restricted in diet for a great length of time until his system becomes enfeebled. While the fever is raging, food may irritate and excite the blood; but as soon as the strength of the fever is broken, nourishment should be given in a careful, judicious manner. If food is withheld too long, the stomach's craving for it will create fever, which will be relieved by a proper allowance of food of a right quality. It gives nature something to work upon. If there is a great desire expressed for food, even during the fever to gratify that desire with a moderate amount of simple food would be less injurious than for the patient to be denied. When he can get his mind upon nothing else, nature will not be overburdened with a small portion of simple food" (2T 384).

"There are some who would be benefited more by abstinence from food for a day or two every week than by any amount of treatment or medical advice. To fast one day a week would be of incalculable benefit to them" (7T 134).

“Persons who have indulged their appetite to eat freely of meat, highly seasoned gravies, and various kinds of rich cakes and preserves cannot immediately relish a plain, wholesome, and nutritious diet. Their taste is so perverted they have no appetite for a wholesome diet of fruits, plain bread, and vegetables. They need not expect to relish at first food so different from that which they have been indulging themselves to eat. If they cannot at first enjoy plain food, they should fast until they can. That fast will prove to them of greater benefit than medicine, for the abused stomach will find that rest which it has long needed, and real hunger can be satisfied with a plain diet” (CH 148).

“It will take time for the taste to recover from the abuses which it has received and to gain its natural tone. But perseverance in a self-denying course of eating and drinking will soon make plain, wholesome food palatable, and it will soon be eaten with greater satisfaction than the epicure enjoys over his rich dainties. The stomach is not fevered with meats and overtaxed, but is in a healthy condition and can readily perform its task. There should be no delay in reform. Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every overtaxing burden. The stomach may never recover health, but a proper course of diet will save further debility, and many will recover more or less, unless they have gone very far in gluttonous self-murder” (Spiritual Gifts 4a:130, 131 1864; CH 148).

“There are some who would be benefited more by abstinence from food for a day or two every week than by any amount of treatment or medical advice. To fast one day a week would be of incalculable benefit to them” (CH 477).

“Ministers of Christ, you may be connected with God if you will watch and pray. Let your words be seasoned with salt, and let Christian courtesy and true elevation pervade your demeanor. If the peace of God is ruling within, its power will not only strengthen, but soften your hearts, and you will be living representatives of Christ. The people who profess the truth are backsliding from God. Jesus is soon to come, and they are unready. The minister must reach a higher standard himself, a faith marked with greater firmness, an experience that is living and vivid, not dull and common place, like that of the nominal professors. The word of God sets a high mark before you. **Will you, through fasting and prayerful effort, attain to the completeness and consistency of Christian character?** You should make straight paths for your feet, lest the lame be turned out of the way. A close connection with God will bring to you in your labor that vital power which arouses the conscience, and convicts the sinner of sin, leading him to cry: “What shall I do to be saved?” (4T 400-401).

“God wants men to cultivate force of character. Those who are merely timeservers are not the ones who will receive a rich reward by and by. He wants those who labor in His cause to be men of keen feeling and quick perception. They should be temperate in eating; rich and luxurious food should find no place upon their tables; and when the brain is constantly taxed and there is a lack of physical exercise, they should eat sparingly, even of plain food. Daniel’s clearness of mind and firmness of purpose, his strength of intellect in acquiring knowledge, were due in a great degree to the plainness of his diet in connection with his life of prayer” (4T 515-516).

“As our numbers are increasing, broader plans must be laid to meet the increasing demands of the times; but we see no special increase of fervent piety, of Christian simplicity, and earnest devotion. The church seem content to take only the first steps in conversion. They are more ready for active labor than for humble devotion, more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show. Religion must begin with emptying and purifying the heart, and

must be nurtured by daily prayer” (4T 535).

“The steady progress of our work, and our increased facilities, are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the love of God in the soul. Busy activity in the mechanical part of even the work of God may so occupy the mind that prayer shall be neglected, and self-importance and self-sufficiency, so ready to urge their way, shall take the place of true goodness, meekness, and lowliness of heart. The zealous cry may be heard: "The temple of the Lord, The temple of the Lord, are these." "Come with me, and see my zeal for the Lord." But where are the burden bearers? where are the fathers and mothers in Israel? Where are those who carry upon the heart the burden for souls and who come in close sympathy with their fellow men, ready to place themselves in any position to save them from eternal ruin? "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." "Ye are," says Christ, "the light of the world." What a responsibility! **There is need of fasting, humiliation, and prayer over our decaying zeal and languishing spirituality**” (4T 535-536).

Fake Fast?

“This is the special work now before us. All our praying and abstinence from food will avail nothing unless we resolutely lay hold of this work. Sacred obligations are resting upon us. Our duty is plainly stated. The Lord has spoken to us by His prophet. The thoughts of the Lord and His ways are not what blind, selfish mortals believe they are or wish them to be. The Lord looks on the heart. If selfishness dwells there, He knows it. We may seek to conceal our true character from our brethren and sisters, but God knows. Nothing can be hid from Him. The fast which God can accept is described. It is to deal thy bread to the hungry and to bring the poor which are cast out to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up and entreat of you a home for themselves. You are to search for them and bring them to your house. You are to draw out your soul after them. You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed and relieve them. It is impossible for you to fasten upon the arm of God with one hand while the other is employed in ministering to your own pleasure” (2T 34-35).

“You may raise the inquiry, “Wherefore have we fasted,” “and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?” God has given reasons why your prayers were not answered. You have thought that you had found reasons in others and have charged the fault upon them. But I saw that there are sufficient reasons in yourself. You have a work to do to set your own heart in order. You should realize that the work must begin with yourself. You have oppressed the destitute and have benefited yourself by taking advantage of their necessities. In regard to means, you have been close and dealt unjustly. You have not possessed that kind, noble, and generous spirit which should ever characterize the life of a follower of Christ. You have oppressed the hireling in her wages. You saw a poorly clad, hard-working person who you knew was conscientious and God-fearing; yet you took advantage of her because you could do so. I saw that the neglect of seeing and understanding her wants, and the small wages paid her, are all written in heaven as done to Jesus in the person of one of His saints. As you have done this unto the least of Christ’s disciples, you have done it unto Him. Heaven has regarded all your closeness to those who have served in your house, and it will stand faithfully chronicled against you unless it is repented of and restitution made. One wrong move does more harm than can be undone in years; if the wrongdoer could see the extent of the evil, it would wring from his soul cries of anguish. You are selfish in regard to means. In the case of Brother K the angel of God pointed to you and said: “Inasmuch as ye have done this to one of Christ’s disciples, ye have done it to Jesus in His person” (2T 156).

“It has not cost Brother K hard effort to search out the truth; for chosen men of God have prepared arguments to his hand, clear, plain, and convincing. Difficult points of present truth have been reached by the earnest efforts of a few who were devoted to the work. Fasting and fervent prayer to God have moved the Lord to unlock His treasures of truth to their understanding. Wily opponents and boasting Goliaths have had to be met, sometimes face to face, but more frequently with the pen. Satan has urged men on to fierce opposition, to blind the eyes and darken the understanding of the people. The few who had the interest of the cause and truth of God at heart were aroused to its defense. They did not seek for ease, but were willing to venture even their lives for the truth’s sake” (2T 650).

“A legal religion can never lead souls to Christ; for it is a loveless, Christless religion. **Fasting or prayer that is actuated by a self-justifying spirit is an abomination in the sight of God.** The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposing sacrifice, proclaim that the doer of these things regards himself as righteous, and as entitled to heaven; but it is all a deception. Our own works can never purchase salvation” (DA 280).

“In the case of Sister F, there needed to be a great work accomplished. Those who united in praying for her needed a work done for them. Had God answered their prayers, it would have proved their ruin. In such cases of affliction, where Satan has control of the mind, before engaging in prayer there should be the closest self-examination to discover if there are not sins which need to be repented of, confessed, and forsaken. Deep humility of soul before God is necessary, and firm, humble reliance upon the merits of the blood of Christ alone. **Fasting and prayer will accomplish nothing while the heart is estranged from God by a wrong course of action.** “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” “Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not” (2T 145).

“It is heartwork that the Lord requires, good works springing from a heart filled with love. All should carefully and prayerfully consider the above scriptures, and investigate their motives and actions. The promise of God to us is on condition of obedience, compliance with all His requirements. “Cry aloud,” saith the prophet Isaiah, “spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?” (2T 146)

“Bear in mind that it is none but God that can hold an argument with Satan” (Letter 206, 1906).

The Temptation Scene described in the *Desire of Ages* (with supplementary subtitles)

Satan in Attack Mode

“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)

Satan at Jesus’ Baptism

“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.”

The Extent of the Battle

“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. 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.

Adam & Eve

These were the temptations that overcame Adam and Eve, and that so readily overcome us. (DA 116) 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)

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)

Appetite

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."

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)

Hunger

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)

Satan vs the Word of God: Deception

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)

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)

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)

The Great Controversy

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. 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)

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)

Perseverance till the End!

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

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.

Elijah

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.

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)

Man shall not live by bread alone

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)

"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)

Conditions During the Final Conflict

"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)

Appetite - Again . . .

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)

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)

How To - Practical Advice

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)

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)

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)

"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)

Method

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)

Satan's Limitations

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)

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)

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)

Satan's Operation

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. Harken 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)

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.

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)

Post-Temptation

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)

When it's all over

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)