

Esau the Pursuer

Genesis 27:41

- **hated**—*sâṭam*; lurk for, i.e. persecute:—
hate, oppose, bear a grudge, cherish
animosity, Only used 6 times in OT.







Appetite and **passion**, the **love of the world**,
and **presumptuous sins** were the great
branches of evil out of which every species of
crime, violence, and corruption grew.

(Confrontation 47.1)

1. Cain
2. Moses
3. Jael
4. A certain woman
(Judges 9:53)
5. Athaliah (2K11)
6. Jehu

1. Judas
2. Esther
3. Herodias
4. David
5. Pharaoh
6. Jezebel 1K18:13

1. Saul
2. Haman
3. Esau

Satan

Satan told Christ that He was to set his feet in the blood-stained path but not to travel it, that **like Abraham He was tested to show His perfect obedience.** He also stated that he was the angel that stayed the hand of Abraham as the knife was raised to slay Isaac, and he had now come to save His life; that it was not necessary for Him to endure this painful hunger and death from starvation; and that he would help Him bear the work in the plan of salvation. (*Con 38.3*)

He found Christ in the desolate wilderness without companions, without food, and in actual suffering.

His surroundings were most melancholy and repulsive. Satan suggested to Christ that God would not leave His Son in this condition of want and suffering. He hoped to **shake the confidence** of Christ in His Father, who had permitted Him to be brought into this condition of extreme suffering in the desert, where the feet of man had never trod. (*Con* 41.1)

Satan hoped that he could **insinuate doubts** as to His Father's love, which would find a lodgment in the mind of Christ, and that under the force of despondency and extreme hunger He would exert His miraculous power in His own behalf and take Himself out of the hands of His heavenly Father. This was indeed a temptation to Christ. (*Con* 41.1)

In an **insulting, taunting** manner Satan referred to the present weakness and the distressed appearance of Christ in contrast with his own strength and glory. He taunted Christ with being a poor representative of the angels, much less of their exalted Commander, the acknowledged King in the royal courts, and that His present appearance indicated that He was forsaken of God and man. He said that if Christ was indeed the Son of God, the monarch of heaven, He had power equal with God, and He could give him evidence of this and relieve His hunger by working a miracle, by changing the stone just at His feet into bread. (*Confrontation*, p. 41.2)

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 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. (*Con 51.1*)

Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The **wicked exult**, and the **jeering** cry is heard: "Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?" But the waiting ones remember Jesus dying upon Calvary's cross and the chief priests and rulers shouting in mockery . . . (*GC 630.1*)

Jesus

This was indeed a temptation to Christ. But He **cherished it not** for a moment. He **did not for a single moment doubt** His heavenly Father's love, although He was bowed down with inexpressible anguish. Satan's temptations, though skillfully devised, **did not move the integrity** of God's dear Son. His abiding **confidence in His Father could not be shaken.**

(Con 41.1)

But Daniel **purposed** in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

(Daniel 1:8)

The Son of God turned from all these artful temptations and was **steadfast** in His purpose to carry out in every particular, **in the spirit and in the very letter**, the plan which had been devised for the redemption of the fallen race. (*Con 39.1*)

Jesus **did not** condescend to **explain** to His enemy how He was the Son of God, and in what manner as such He was to act. (*Con 41.2*)

Christ **did not appear to notice** the reviling taunts of Satan. He **was not provoked** to give him proofs of His power, but **meekly bore** his insults **without retaliation.** (*Con 42.1*)

And while enduring the test of God in the wilderness, and through His entire ministry, He had nothing to do in convincing Satan of His power and that He was the Saviour of the world. (*Con 42.2*)

It was not part of the mission of Christ to **exercise His divine power** for His own benefit, to relieve Himself of suffering. (*Con 42.3*)

The life of Christ was a perfect pattern. He was ever, by His example and teachings, teaching man that **God was his dependence**, and that in Him should be his faith and firm trust. (*Con 44.2*)

The Redeemer of the world **wavered not** from His integrity, and showed that He had **perfect faith** in His Father's promised care. **He would not put the faithfulness and love of His Father to a needless trial,** although He was in the hands of an enemy and placed in a position of extreme difficulty and peril. (*Con* 48.3)

Our Saviour **showed perfect confidence** that His heavenly Father would not suffer Him to be tempted above what He should give Him strength to endure, but would bring Him off conqueror if He **patiently bore** the test to which He was subjected. Christ had not of His own will placed Himself in danger. God had suffered Satan for the time being to have this power over His Son. **Jesus knew that if He preserved His integrity in this extremely trying position an angel of God would be sent to relieve Him if there was no other way.**

(Con 51.2)

The **words** spoken from heaven at His baptism were **precious evidence** to Him that His Father approved the steps He was taking in the plan of salvation, as man's substitute and surety. The opening heavens and descent of the **heavenly dove** were assurances that His Father would unite His power in heaven with that of His Son upon the earth to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to heaven, and finite man to the infinite God. (*Con 42.1*)

Bless the Lord, O my soul, and forget not
all his benefits: (Psalm 103:2)

The two restored demoniacs were the first missionaries whom Christ sent to preach the gospel in the region of Decapolis. For a few moments only these men had been privileged to hear the teachings of Christ. Not one sermon from His lips had ever fallen upon their ears. They could not instruct the people as the disciples who had been daily with Christ were able to do. But they bore in their own persons the evidence that Jesus was the Messiah. They could tell what they knew; what they themselves had seen, and heard, and felt of the power of Christ. This is what everyone can do whose heart has been touched by the grace of God. (*DA 340.1*)

As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing. (*DA 340.1*)

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. (Malachi 3:16–17)

The tokens received from His Father were
inexpressibly precious to the Son of God
through all His severe sufferings and the terrible
conflict with the rebel chief. (*Con 42.2*)

And while enduring the test of God in the wilderness, and through His entire ministry, **He had nothing to do in convincing Satan of His power and that He was the Saviour of the world.** Satan had sufficient evidence of His exalted station. His unwillingness to ascribe to Jesus the honor due to Him, and to manifest submission as a subordinate, ripened into rebellion against God and shut him out of heaven. (*Con 42.2*)

It was not part of the mission of Christ to **exercise His divine power** for His own benefit, to relieve Himself of suffering. This He had volunteered to take upon Himself. He had condescended to take man's nature, and He was to suffer the inconveniences, ills, and afflictions of the human family. He was not to perform miracles on His own account; He came to save others. The object of His mission was to bring blessings, hope, and life to the afflicted and oppressed. He was to bear the burdens and griefs of suffering humanity. (*Con 42.3*)

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 teachings, teaching man that God was his dependence, and that in Him should be his faith and firm trust. (*Con 44.2*)

The eye of Jesus for a moment rested upon the glory presented before Him; but **He turned away and refused to look upon the entrancing spectacle.** He would not endanger His steadfast integrity by dallying with the tempter. When Satan solicited homage Christ's divine indignation was aroused, and He could no longer tolerate his blasphemous assumption or even permit him to remain in His presence. Here Christ exercised His divine authority and commanded Satan to desist. "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Con 52.4*)

Jeremiah 15:19–21

Prophets & Kings 419.2

Naturally of a timid and shrinking disposition, Jeremiah longed for the peace and quiet of a life of retirement, where he need not witness the continued impenitence of his beloved nation. His heart was wrung with anguish over the ruin wrought by sin.

Prophets & Kings 420.1

Cruel were the **mockings** he was called upon to endure. His sensitive soul was pierced through and through by the arrows of **derision** hurled at him by those who despised his messages and made light of his burden for their conversion.

And I will deliver thee out of the hand of the
wicked, and I will redeem thee out of the hand
of the terrible. (v. 21)

Fallen men had not the advantages of Adam in Eden. They had been separating from God for four thousand years. The wisdom to understand, and power to resist, the temptations of Satan had become less and less, until Satan seemed to reign triumphant in the earth. **Appetite** and **passion**, the **love of the world**, and **presumptuous sins** were **the great branches of evil out of which every species of crime, violence, and corruption grew**. Satan was defeated in his object to overcome Christ upon the point of appetite. And here in the wilderness Christ achieved a victory in behalf of the race upon the point of appetite, making it possible for man, in all future time in His name to overcome the strength of appetite on his own behalf.

(Con 47.1)

His anguish was not so much from 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. (*Con* 51.1)

He again demanded of Christ that, if He was indeed the Son of God, to give him evidence by casting Himself from the dizzy height upon which he had placed Him. He urged Christ to **show His confidence** in the preserving care of His Father by casting Himself down from the Temple. (*Con 47.2*)

He next tried to take advantage of the faith and perfect trust Christ had shown in His heavenly Father, to urge Him to **presumption**. (48.1)

The sin of presumption lies close beside the virtue of perfect faith and confidence in God. Satan flattered himself that he could take advantage of the humanity of Christ to urge Him over the line of trust to presumption. Upon this point many souls are wrecked. Satan tried to deceive Christ through **flattery**. He admitted that He was right in the wilderness in His faith and confidence that God was His Father under the most trying circumstances. He then urged Christ to give him **one more proof of His entire dependence upon God**, one more evidence of His faith that He was the Son of God, by casting Himself from the Temple. He told Christ that if He was indeed the Son of God He had nothing to fear, for angels were at hand to uphold Him. Satan gave evidence that he understood the Scriptures by the use he made of them. (*Con* 48.2)

This last temptation was the most alluring of the three. Satan knew that Christ's life must be one of sorrow, hardship, and conflict. And he thought he could take advantage of this fact to bribe Christ to yield His integrity. Satan brought all his strength to bear upon this last temptation; for this last effort was to decide his destiny as to who should be victor. He claimed the world as his dominion, and that he was the prince of the power of the air.

(Con 52.2)

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. (Genesis 28:12)

Jacob in the night vision saw earth connected with heaven by a ladder reaching to the throne of God. He saw the angels of God, clothed with garments of heavenly brightness, passing down from heaven and up to heaven upon this shining ladder. The bottom of this ladder rested upon the earth, while the top of it reached to the highest heavens and rested upon the throne of Jehovah. The brightness from the throne of God beamed down upon this ladder and reflected a light of inexpressible glory upon the earth. This ladder represented Christ, who had opened the communication between earth and heaven.

(Con 46.2)

In Christ's humiliation He descended to the very depths of human woe in sympathy and pity for fallen man, which was represented to Jacob by one end of the ladder resting upon the earth, while the top of the ladder, reaching unto heaven, represents the divine power of Christ grasping the Infinite and thus linking earth to heaven and finite man to the infinite God. Through Christ the communication is opened between God and man. Angels may pass to and fro from heaven to earth with messages of love to fallen man, and to minister unto those who shall be heirs of salvation. It is through Christ alone that the heavenly messengers minister to men. (*Con* 46.3)