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Prison Ministry

**Prophets and Kings** (1917) Edition – Chapter 12 – “From Jezreel to Horeb”

 With the slaying of the prophets of Baal, the way was opened for carrying forward a mighty spiritual reformation among the ten tribes of the northern kingdom. Elijah had set before the people their apostasy; he had called upon them to humble their hearts and turn to the Lord. The judgments of Heaven had been executed; the people had confessed their sins, and had acknowledged the God of their fathers as the living God; and now the curse of Heaven was to be withdrawn, and the temporal blessings of life renewed. The land was to be refreshed with rain. "Get thee up, eat and drink," Elijah said to Ahab; "for there is a sound of abundance of rain." Then the prophet went to the top of the mount to pray.

 It was not because of any outward evidence that the showers were about to fall, that Elijah could so confidently bid Ahab prepare for rain. The prophet saw no clouds in the heavens; he heard no thunder. He simply spoke the word that the Spirit of the Lord had moved him to speak in response to his own strong faith. Throughout the day he had unflinchingly performed the will of God and had revealed his implicit confidence in the prophecies of God's word; and now, having done all that was in his power to do, he knew that Heaven would freely bestow the blessings foretold. The same God who had sent the drought had promised an abundance of rain as the reward of rightdoing; and now Elijah waited for the promised outpouring. In an attitude of humility, "his face between his knees," he interceded with God in behalf of penitent Israel.

 Again and again Elijah sent his servant to a point overlooking the Mediterranean, to learn whether there were any visible token that God had heard his prayer. Each time the servant returned with the word, "There is nothing." The prophet did not become impatient or lose faith, but continued his earnest pleading. Six times the servant returned with the word that there was no sign of rain in the brassy heavens. Undaunted, Elijah sent him forth once more; and this time the servant returned with the word, "Behold, there ariseth a little cloud out of the sea like a man's hand."

 This was enough. Elijah did not wait for the heavens to gather blackness. In that small cloud he beheld by faith an abundance of rain; and he acted in harmony with his faith, sending his servant quickly to Ahab with the message, "Prepare thy chariot, and get thee down, that the rain stop thee not."

 It was because Elijah was a man of large faith that God could use him in this grave crisis in the history of Israel. As he prayed, his faith reached out and grasped the promises of Heaven, and he persevered in prayer until his petitions were answered. He did not wait for the full evidence that God had heard him, but was willing to venture all on the slightest token of divine favor. And yet what he was enabled to do under God, all may do in their sphere of activity in God's service; for of the prophet from the mountains of Gilead it is written: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." James 5:17.

 Faith such as this is needed in the world today--faith that will lay hold on the promises of God's word and refuse to let go until Heaven hears. Faith such as this connects us closely with Heaven, and brings us strength for coping with the powers of darkness. Through faith God's children have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Hebrews 11:33, 34. And through faith we today are to reach the heights of God's purpose for us. "If thou canst believe, all things are possible to him that believeth." Mark 9:23.

 Faith is an essential element of prevailing prayer. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Hebrews 11:6, 1 John 5:14, 15. With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that He has promised. The honor of His throne is staked for the fulfillment of His word.

 The shades of night were gathering about Mount Carmel as Ahab prepared for the descent. "It came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel." As he journeyed toward the royal city through the darkness and the blinding rain, Ahab was unable to see his way before him. Elijah, who, as the prophet of God, had that day humiliated Ahab before his subjects and slain his idolatrous priests, still acknowledged him as Israel's king; and now, as an act of homage, and strengthened by the power of God, he ran before the royal chariot, guiding the king to the entrance of the city.

 In this gracious act of God's messenger shown to a wicked king is a lesson for all who claim to be servants of God, but who are exalted in their own estimation. There are those who feel above performing duties that to them appear menial. They hesitate to perform even needful service, fearing that they will be found doing the work of a servant. These have much to learn from the example of Elijah. By his word the treasures of heaven had been for three years withheld from the earth; he had been signally honored of God as, in answer to his prayer on Carmel, fire had flashed from heaven and consumed the sacrifice; his hand had executed the judgment of God in slaying the idolatrous prophets; his petition for rain had been granted. And yet, after the signal triumphs with which God had been pleased to honor his public ministry, he was willing to perform the service of a menial.

 At the gate of Jezreel, Elijah and Ahab separated. The prophet, choosing to remain outside the walls, wrapped himself in his mantle, and lay down upon the bare earth to sleep. The king, passing within, soon reached the shelter of his palace and there related to his wife the wonderful events of the day and the marvelous revelation of divine power that had proved to Israel that Jehovah is the true God and Elijah His chosen messenger. As Ahab told the queen of the slaying of the idolatrous prophets, Jezebel, hardened and impenitent, became infuriated. She refused to recognize in the events on Carmel the overruling providence of God, and, still defiant, she boldly declared that Elijah should die.

 That night a messenger aroused the weary prophet and delivered to him the word of Jezebel: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." {PK 159.2}

 It would seem that after showing courage so undaunted, after triumphing so completely over king and priests and people, Elijah could never afterward have given way to despondency nor been awed into timidity. But he who had been blessed with so many evidences of God's loving care was not above the frailties of mankind, and in this dark hour his faith and courage forsook him. Bewildered, he started from his slumber. The rain was pouring from the heavens, and darkness was on every side. Forgetting that three years before, God had directed his course to a place of refuge from the hatred of Jezebel and the search of Ahab, the prophet now fled for his life. Reaching Beersheba, he "left his servant there. But he himself went a day's journey into the wilderness."

 Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to vindicate the honor of Jehovah. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a few hours had passed since he had witnessed a wonderful manifestation of divine power, and this should have given him assurance that he would not now be forsaken. Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, he would have been shielded from harm. The Lord would have given him another signal victory by sending His judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation.

 Elijah had expected much from the miracle wrought on Carmel. He had hoped that after this display of God's power, Jezebel would no longer have influence over the mind of Ahab, and that there would be a speedy reform throughout Israel. All day on Carmel's height he had toiled without food. Yet when he guided the chariot of Ahab to the gate of Jezreel, his courage was strong, despite the physical strain under which he had labored.

 But a reaction such as frequently follows high faith and glorious success was pressing upon Elijah. He feared that the reformation begun on Carmel might not be lasting; and depression seized him. He had been exalted to Pisgah's top; now he was in the valley. While under the inspiration of the Almighty, he had stood the severest trial of faith; but in this time of discouragement, with Jezebel's threat sounding in his ears, and Satan still apparently prevailing through the plotting of this wicked woman, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous. Forgetting God, Elijah fled on and on, until he found himself in a dreary waste, alone. Utterly wearied, he sat down to rest under a juniper tree. And sitting there, he requested for himself that he might die. "It is enough; now, O Lord," he said, "take away my life; for I am not better than my fathers." A fugitive, far from the dwelling places of men, his spirits crushed by bitter disappointment, he desired never again to look upon the face of man. At last, utterly exhausted, he fell asleep.

 Into the experience of all there come times of keen disappointment and utter discouragement--days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life. It is then that many lose their hold on God and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual insight the meaning of God's providences we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills, and new faith, new life, would spring into being.

 The faithful Job, in the day of his affliction and darkness, declared:

 "Let the day perish wherein I was born."

 "O that my grief were throughly weighed,

 And my calamity laid in the balances together!"

 "O that I might have my request;

 And that God would grant me the thing that I long for!

 Even that it would please God to destroy me;

 That He would let loose His hand, and cut me off!

 Then should I yet have comfort."

 "I will not refrain my mouth;

 I will speak in the anguish of my spirit;

 I will complain in the bitterness of my soul."

 "My soul chooseth . . . death rather than my life.

 I loathe it;

 I would not live alway:

 Let me alone;

 For my days are vanity."

 Job 3:3; 6:2, 8-10; Job 7:11, 15, 16.

 But though weary of life, Job was not allowed to die. To him were pointed out the possibilities of the future, and there was given him the message of hope:

 "Thou shalt be steadfast, and shalt not fear:

 Because thou shalt forget thy misery,

 And remember it as waters that pass away:

 And thine age shall be clearer than the noonday;

 Thou shalt shine forth, thou shalt be as the morning.

 And thou shalt be secure,

 Because there is hope. . . .

 Thou shalt lie down,

 And none shall make thee afraid;

 Yea, many shall make suit unto thee.

 But the eyes of the wicked shall fail,

 And they shall not escape,

 And their hope shall be as the giving up of the ghost."

 Job 11:15-20.

 From the depths of discouragement and despondency Job rose to the heights of implicit trust in the mercy and the saving power of God. Triumphantly he declared:

 "Though He slay me, yet will I trust in Him: . . .

 He also shall be my salvation."

 "I know that my Redeemer liveth,

 And that He shall stand at the latter day upon the earth:

 And though after my skin worms destroy this body,

 Yet in my flesh shall I see God:

 Whom I shall see for myself,

 And mine eyes shall behold, and not another."

 Job 13:15, 16; 19:25-27.

 "The Lord answered Job out of the whirlwind" (Job 38:1), and revealed to His servant the might of His power. When Job caught a glimpse of his Creator, he abhorred himself and repented in dust and ashes. Then the Lord was able to bless him abundantly and to make his last years the best of his life.

 Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing "more abundantly" (Hebrews 6:17) to bestow upon His servants the strength they need for test and trial. The plans of the enemies of His work may seem to be well laid and firmly established, but God can overthrow the strongest of these. And this He does in His own time and way, when He sees that the faith of His servants has been sufficiently tested.

 For the disheartened there is a sure remedy--faith, prayer, work. Faith and activity will impart assurance and satisfaction that will increase day by day. Are you tempted to give way to feelings of anxious foreboding or utter despondency? In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. His infinite love and compassion never weary. Fear not that He will fail of fulfilling His promise. He is eternal truth. Never will He change the covenant He has made with those who love Him. And He will bestow upon His faithful servants the measure of efficiency that their need demands. The apostle Paul has testified: "He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. . . . Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Corinthians 12:9, 10.

 Did God forsake Elijah in his hour of trial? Oh, no! He loved His servant no less when Elijah felt himself forsaken of God and man than when, in answer to his prayer, fire flashed from heaven and illuminated the mountaintop. And now, as Elijah slept, a soft touch and a pleasant voice awoke him. He started up in terror, as if to flee, fearing that the enemy had discovered him. But the pitying face bending over him was not the face of an enemy, but of a friend. God had sent an angel from heaven with food for His servant. "Arise and eat," the angel said. "And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head."

 After Elijah had partaken of the refreshment prepared for him, he slept again. A second time the angel came. Touching the exhausted man, he said with pitying tenderness, "Arise and eat; because the journey is too great for thee." "And he arose, and did eat and drink;" and in the strength of that food he was able to journey "forty days and forty nights unto Horeb the mount of God," where he found refuge in a cave. {PK 166.2}

Next Mailing: **Prophets and Kings** (1917) Edition Chapter 13 – “What Doest Thou Here?”