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Prison Ministry

**Prophets and Kings** (1917) Edition – Chapter 18 – “The Healing of the Waters”

 In Patriarchal times the Jordan Valley was "well watered everywhere, . . . even as the garden of the Lord." It was in this fair valley that Lot chose to make his home when he "pitched his tent toward Sodom." Genesis 13:10, 12. At the time that the cities of the plain were destroyed, the region round about became a desolate waste, and it has since formed a part of the wilderness of Judea.

 A portion of the beautiful valley remained, with its life-giving springs and streams, to gladden the heart of man. In this valley, rich with fields of grain and forests of date palms and other fruit-bearing trees, the hosts of Israel had encamped after crossing the Jordan and had first partaken of the fruits of the Promised Land. Before them had stood the walls of Jericho, a heathen stronghold, the center of the worship of Ashtoreth, vilest and most degrading of all Canaanitish forms of idolatry. Soon its walls were thrown down and its inhabitants slain, and at the time of its fall the solemn declaration was made, in the presence of all Israel: "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." Joshua 6:26.

 Five centuries passed. The spot lay desolate, accursed of God. Even the springs that had made residence in this portion of the valley so desirable suffered the blighting effects of the curse. But in the days of Ahab's apostasy, when through Jezebel's influence the worship of Ashtoreth was revived, Jericho, the ancient seat of this worship, was rebuilt, though at a fearful cost to the builder. Hiel the Bethelite "laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord." 1 Kings 16:34.

 Not far from Jericho, in the midst of fruitful groves, was one of the schools of the prophets, and thither, after the ascension of Elijah, Elisha went. During his sojourn among them the men of the city came to the prophet and said, "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is nought, and the ground barren." The spring that in former years had been pure and life-giving, and had contributed largely to the water supply of the city and the surrounding district, was now unfit for use. {PK 230.2}

 In response to the plea of the men of Jericho, Elisha said, "Bring me a new cruse, and put salt therein." Having received this, "he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." 2 Kings 2:19-21.

 The healing of the waters of Jericho was accomplished, not by any wisdom of man, but by the miraculous interposition of God. Those who had rebuilt the city were undeserving of the favor of Heaven; yet He who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," saw fit in this instance to reveal, through this token of compassion, His willingness to heal Israel of their spiritual maladies. Matthew 5:45.

 The restoration was permanent; "the waters were healed unto this day, according to the saying of Elisha which he spake." 2 Kings 2:22. From age to age the waters have flowed on, making that portion of the valley an oasis of beauty.

 Many are the spiritual lessons to be gathered from the story of the healing of the waters. The new cruse, the salt, the spring--all are highly symbolic

 In casting salt into the bitter spring, Elisha taught the same spiritual lesson imparted centuries later by the Saviour to His disciples when He declared, "Ye are the salt of the earth." Matthew 5:13. The salt mingling with the polluted spring purified its waters and brought life and blessing where before had been blighting and death. When God compares His children to salt, He would teach them that His purpose in making them the subjects of His grace is that they may become agents in saving others. The object of God in choosing a people before all the world was not only that He might adopt them as His sons and daughters, but that through them the world might receive the grace that bringeth salvation. When the Lord chose Abraham, it was not simply to be the special friend of God, but to be a medium of the peculiar privileges the Lord desired to bestow upon the nations.

 The world needs evidences of sincere Christianity. The poison of sin is at work at the heart of society. Cities and towns are steeped in sin and moral corruption. The world is full of sickness, suffering, and iniquity. Nigh and afar off are souls in poverty and distress, weighed down with a sense of guilt and perishing for want of a saving influence. The gospel of truth is kept ever before them, yet they perish because the example of those who should be a savor of life to them is a savor of death. Their souls drink in bitterness because the springs are poisoned, when they should be like a well of water springing up unto everlasting life.

 Salt must be mingled with the substance to which it is added; it must penetrate, infuse it, that it may be preserved. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved as masses, but as individuals. Personal influence is a power. It is to work with the influence of Christ, to lift where Christ lifts, to impart correct principles, and to stay the progress of the world's corruption. It is to diffuse that grace which Christ alone can impart. It is to uplift, to sweeten the lives and characters of others by the power of a pure example united with earnest faith and love.

 Of the hitherto polluted spring at Jericho, the Lord declared, "I have healed these waters; there shall not be from thence any more death or barren land." The polluted stream represents the soul that is separate from God. Sin not only shuts away from God, but destroys in the human soul both the desire and the capacity for knowing Him. Through sin, the whole human organism is deranged, the mind is perverted, the imagination corrupted; the faculties of the soul are degraded. There is an absence of pure religion, of heart holiness. The converting power of God has not wrought in transforming the character. The soul is weak, and for want of moral force to overcome, is polluted and debased.

 To the heart that has become purified, all is changed. Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop into symmetry and abundant fruitfulness.

 The heart that receives the word of God is not as a pool that evaporates, not like a broken cistern that loses its treasure. It is like the mountain stream, fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy-laden. It is like a river constantly flowing and, as it advances, becoming deeper and wider, until its life-giving waters are spread over all the earth. The stream that goes singing on its way leaves behind its gift of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's scorching heat, a line of verdure marks the river's course.

 So it is with the true child of God. The religion of Christ reveals itself as a vitalizing, pervading principle, a living, working, spiritual energy. When the heart is opened to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, causing fruitfulness to appear where now are barrenness and dearth.

 As those who have been cleansed and sanctified through a knowledge of Bible truth engage heartily in the work of soulsaving, they will become indeed a savor of life unto life. And as daily they drink of the inexhaustible fountain of grace and knowledge, they will find that their own hearts are filled to overflowing with the Spirit of their Master, and that through their unselfish ministry many are benefited physically, mentally, and spiritually. The weary are refreshed, the sick restored to health, and the sin-burdened relieved. In far-off countries thanksgiving is heard from the lips of those whose hearts are turned from the service of sin unto righteousness.

 "Give, and it shall be given unto you;" for the word of God is "a fountain of gardens, a well of living waters, and streams from Lebanon." Luke 6:38; Song of Solomon 4:15.

**Prophets and Kings** (1917) Edition Chapter 19 – “A Prophet of Peace”

The work of Elisha as a prophet was in some respects very different from that of Elijah. To Elijah had been committed messages of condemnation and judgment; his was the voice of fearless reproof, calling king and people to turn from their evil ways. Elisha's was a more peaceful mission; his it was to build up and strengthen the work that Elijah had begun; to teach the people the way of the Lord. Inspiration pictures him as coming into personal touch with the people, surrounded by the sons of the prophets, bringing by his miracles and his ministry healing and rejoicing.

 Elisha was a man of mild and kindly spirit; but that he could also be stern is shown by his course when, on the way to Bethel, he was mocked by ungodly youth who had come out of the city. These youth had heard of Elijah's ascension, and they made this solemn event the subject of their jeers, saying to Elisha, "Go up, thou bald head; go up,

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thou bald head." At the sound of their mocking words the prophet turned back, and under the inspiration of the Almighty he pronounced a curse upon them. The awful judgment that followed was of God. "There came forth two she-bears out of the wood, and tare forty and two" of them. 2 Kings 2:23, 24.

 Had Elisha allowed the mockery to pass unnoticed, he would have continued to be ridiculed and reviled by the rabble, and his mission to instruct and save in a time of grave national peril might have been defeated. This one instance of terrible severity was sufficient to command respect throughout his life. For fifty years he went in and out of the gate of Bethel, and to and fro in the land, from city to city, passing through crowds of idle, rude, dissolute youth; but none mocked him or made light of his qualifications as the prophet of the Most High.

 Even kindness should have its limits. Authority must be maintained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and indulgence, used toward youth by parents and guardians, is one of the worst evils which can come upon them. In every family, firmness, decision, positive requirements, are essential.

 Reverence, in which the youth who mocked Elisha were so lacking, is a grace that should be carefully cherished. Every child should be taught to show true reverence for God. Never should His name be spoken lightly or thoughtlessly. Angels, as they speak it, veil their faces. With what reverence should we, who are fallen and sinful, take it upon our lips!

 Reverence should be shown for God's representatives--for ministers, teachers, and parents, who are called to speak and act in His stead. In the respect shown them, God is honored. {PK 237.1}

 Courtesy, also, is one of the graces of the Spirit and should be cultivated by all. It has power to soften natures which without it would grow hard and rough. Those who profess to be followers of Christ, and are at the same time rough, unkind, and uncourteous, have not learned of Jesus. Their sincerity may not be doubted, their uprightness may not be questioned; but sincerity and uprightness will not atone for a lack of kindness and courtesy.

 The kindly spirit that enabled Elisha to exert a powerful influence over the lives of many in Israel, is revealed in the story of his friendly relations with a family dwelling at Shunem. In his journeyings to and fro throughout the kingdom "it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread." The mistress of the house perceived that Elisha was "an holy man of God," and she said to her husband: "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." To this retreat Elisha often came, thankful for its quiet peace. Nor was God unmindful of the woman's kindness. Her home had been childless; and now the Lord rewarded her hospitality by the gift of a son.

 Years passed. The child was old enough to be out in the field with the reapers. One day he was stricken down by the heat, "and he said unto his father, My head, my head." The father bade a lad carry the child to his mother; "and when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out."

 In her distress, the Shunammite determined to go to Elisha for help. The prophet was then at Mount Carmel, and the woman, accompanied by her servant, set forth immediately. "And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child?" The servant did as he was bidden, but not till she had reached Elisha did the stricken mother reveal the cause of her sorrow. Upon hearing of her loss, Elisha bade Gehazi: "Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child."

 But the mother would not be satisfied till Elisha himself came with her. "As the Lord liveth, and as thy soul liveth, I will not leave thee," she declared. "And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked."

 When they reached the house, Elisha went into the room where the dead child lay, "and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes." {PK 239.1}

 Calling Gehazi, Elisha bade him send the mother to him. "And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out."

 So was the faith of this woman rewarded. Christ, the great Life-giver, restored her son to her. In like manner will His faithful ones be rewarded, when, at His coming, death loses its sting and the grave is robbed of the victory it has claimed. Then will He restore to His servants the children that have been taken from them by death. "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, . . . and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jeremiah 31:15-17.

 Jesus comforts our sorrow for the dead with a message of infinite hope: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13:14. "I am He that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death." Revelation 1:18. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

 Like the Saviour of mankind, of whom he was a type, Elisha in his ministry among men combined the work of healing with that of teaching. Faithfully, untiringly, throughout his long and effective labors, Elisha endeavored to foster and advance the important educational work carried on by the schools of the prophets. In the providence of God his words of instruction to the earnest groups of young men assembled were confirmed by the deep movings of the Holy Spirit, and at times by other unmistakable evidences of his authority as a servant of Jehovah.

 It was on the occasion of one of his visits to the school established at Gilgal that he healed the poisoned pottage. "There was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot."

 At Gilgal, also, while the dearth was still in the land, Elisha fed one hundred men with the present brought to him by "a man from Baalshalisha," "bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof." There were those with him who were sorely in need of food. When the offering came, he said to his servant, "Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord."

 What condescension it was on the part of Christ, through His messenger, to work this miracle to satisfy hunger! Again and again since that time, though not always in so marked and perceptible a manner, has the Lord Jesus worked to supply human need. If we had clearer spiritual discernment we would recognize more readily than we do God's compassionate dealing with the children of men.

 It is the grace of God on the small portion that makes it all-sufficient. God's hand can multiply it a hundredfold.

From His resources He can spread a table in the wilderness. By the touch of His hand He can increase the scanty provision and make it sufficient for all. It was His power that increased the loaves and corn in the hands of the sons of the prophets.

 In the days of Christ's earthly ministry, when He performed a similar miracle in feeding the multitudes, the same unbelief was manifested as was shown by those associated with the prophet of old. "What!" said Elisha's servant; "should I set this before an hundred men?" And when Jesus bade His disciples give the multitude to eat, they answered, "We have no more but five loaves and two fishes; except we should go and buy meat for all this people." Luke 9:13. What is that among so many?

 The lesson is for God's children in every age. When the Lord gives a work to be done, let not men stop to inquire into the reasonableness of the command or the probable result of their efforts to obey. The supply in their hands may seem to fall short of the need to be filled; but in the hands of the Lord it will prove more than sufficient. The servitor "set it before them, and they did eat, and left thereof, according to the word of the Lord."

 A fuller sense of God's relationship to those whom He has purchased with the gift of His Son, a greater faith in the onward progress of His cause in the earth--this is the great need of the church today. Let none waste time in deploring the scantiness of their visible resources. The outward appearance may be unpromising, but energy and trust in God will develop resources. The gift brought to Him with thanksgiving and with prayer for His blessing, He will multiply as He multiplied the food given to the sons of the prophets and to the weary multitude. {PK 243.2}

Next Mailing: **Prophets and Kings** (1917) Edition Chapter 20 – “Naaman”