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Prison Ministry

**Prophets and Kings** (1917) Edition Chapter 50 – “51 – “A Spiritual Revival”

 Ezra's arrival in Jerusalem was opportune. There was great need of the influence of his presence. His coming brought courage and hope to the hearts of many who had long labored under difficulties. Since the return of the first company of exiles under the leadership of Zerubbabel and Joshua, over seventy years before, much had been accomplished. The temple had been finished, and the walls of the city had been partially repaired. Yet much remained undone.

 Among those who had returned to Jerusalem in former years, there were many who had remained true to God as long as they lived; but a considerable number of the children and the children's children lost sight of the sacredness of God's law. Even some of the men entrusted with responsibilities were living in open sin. Their course was largely neutralizing the efforts made by others to advance the cause of God; for so long as flagrant violations of the law were allowed to go unrebuked, the blessing of Heaven could not rest upon the people.

 It was in the providence of God that those who returned with Ezra had had special seasons of seeking the Lord. The experiences through which they had just passed, on their journey from Babylon, unprotected as they had been by any human power, had taught them rich spiritual lessons. Many had grown strong in faith; and as these mingled with the discouraged and the indifferent in Jerusalem, their influence was a powerful factor in the reform soon afterward instituted.

 On the fourth day after the arrival, the treasures of silver and gold, with the vessels for the service of the sanctuary, were delivered by the treasurers into the hands of the temple officers, in the presence of witnesses, and with the utmost exactitude. Every article was examined "by number and by weight." Ezra 8:34.

 The children of the captivity who had returned with Ezra "offered burnt offerings unto the God of Israel" for a sin offering and as a token of their gratitude and thanksgiving for the protection of holy angels during the journey. "And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God." Verses 35, 36.

 Very soon thereafter a few of the chief men of Israel approached Ezra with a serious complaint. Some of "the people of Israel, and the priests, and the Levites" had so far disregarded the holy commands of Jehovah as to intermarry with the surrounding peoples. "They have taken of their daughters for themselves, and for their sons," Ezra was told, "so that the holy seed have mingled themselves with the people" of heathen lands; "yea, the hand of the princes and rulers hath been chief in this trespass." Ezra 9:1, 2.

 In his study of the causes leading to the Babylonish captivity, Ezra had learned that Israel's apostasy was largely traceable to their mingling with heathen nations. He had seen that if they had obeyed God's command to keep separate from the nations surrounding them, they would have been spared many sad and humiliating experiences. Now when he learned that notwithstanding the lessons of the past, men of prominence had dared transgress the laws given as a safeguard against apostasy, his heart was stirred within him. He thought of God's goodness in again giving His people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at their ingratitude. "When I heard this thing," he says, "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.

 "Then were assembled unto me everyone that trembled at the words of God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice." Verses 3, 4.

 At the time of the evening sacrifice Ezra rose, and, once more rending his garment and his mantle, he fell upon his knees and unburdened his soul in supplication to Heaven. Spreading out his hands unto the Lord, he exclaimed, "O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

 "Since the days of our fathers," the suppliant continued, "have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

 "And now, O our God, what shall we say after this? for we have forsaken Thy commandments, which Thou hast commanded by Thy servants the prophets. . . . And after all that is come upon us for our evil deeds, and for our great trespass, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break Thy commandments, and join in affinity with the people of these abominations? wouldest not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, Thou art righteous: for we remain yet escaped, as it is this day: behold, we are before Thee in our trespasses: for we cannot stand before Thee because of this." Verses 6-15.

 The sorrow of Ezra and his associates over the evils that had insidiously crept into the very heart of the Lord's work, wrought repentance. Many of those who had sinned were deeply affected. "The people wept very sore." Ezra 10:1. In a limited degree they began to realize the heinousness of sin and the horror with which God regards it. They saw the sacredness of the law spoken at Sinai, and many trembled at the thought of their transgressions.

 One of those present, Shechaniah by name, acknowledged as true all the words spoken by Ezra. "We have trespassed against our God," he confessed, "and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing." Shechaniah proposed that all who had transgressed should make a covenant with God to forsake their sin and to be adjudged "according to the law." "Arise," he bade Ezra; "for this matter belongeth unto thee: we also will be with thee: be of good courage." "Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word." Verses 2-5.

 This was the beginning of a wonderful reformation. With infinite patience and tact, and with a careful consideration for the rights and welfare of every individual concerned, Ezra and his associates strove to lead the penitent of Israel into the right way. Above all else, Ezra was a teacher of the law; and as he gave personal attention to the examination of every case, he sought to impress the people with the holiness of this law and the blessings to be gained through obedience.

 Wherever Ezra labored, there sprang up a revival in the study of the Holy Scriptures. Teachers were appointed to instruct the people; the law of the Lord was exalted and made honorable. The books of the prophets were searched, and the passages foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart.

 More than two thousand years have passed since Ezra "prepared his heart to seek the law of the Lord, and to do it" (Ezra 7:10), yet the lapse of time has not lessened the influence of his pious example. Through the centuries the record of his life of consecration has inspired many with the determination "to seek the law of the Lord, and to do it."

 Ezra's motives were high and holy; in all that he did he was actuated by a deep love for souls. The compassion and tenderness that he revealed toward those who had sinned, either willfully or through ignorance, should be an object lesson to all who seek to bring about reforms. The servants of God are to be as firm as a rock where right principles are involved; and yet, withal, they are to manifest sympathy and forbearance. Like Ezra, they are to teach transgressors the way of life by calculating principles that are the foundation of all rightdoing.

 In this age of the world, when Satan is seeking, through manifold agencies, to blind the eyes of men and women to the binding claims of the law of God, there is need of men who can cause many to "tremble at the commandment of our God." Ezra 10:3. There is need of true reformers, who will point transgressors to the great Lawgiver and teach them that "the law of the Lord is perfect, converting the soul." Psalm 19:7. There is need of men mighty in the Scriptures, men whose every word and act exalts the statutes of Jehovah, men who seek to strengthen faith. Teachers are needed, oh, so much, who will inspire hearts with reverence and love for the Scriptures.

 The widespread iniquity prevalent today may in a great degree be attributed to a failure to study and obey the Scriptures, for when the word of God is set aside, its power to restrain the evil passions of the natural heart is rejected. Men sow to the flesh and of the flesh reap corruption.

 With the setting aside of the Bible has come a turning away from God's law. The doctrine that men are released from obedience to the divine precepts, has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in like an overwhelming flood. Everywhere are seen envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall in ruins.

 In the last days of this earth's history the voice that spoke from Sinai is still declaring, "Thou shalt have no other gods before Me." Exodus 20:3. Man has set his will against the will of God, but he cannot silence the word of command. The human mind cannot evade its obligation to a higher power. Theories and speculations may abound; men may try to set science in opposition to revelation, and thus do away with God's law; but stronger and still stronger comes the command, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10.

 There is no such thing as weakening or strengthening the law of Jehovah. As it has been, so it is. It always has been, and always will be, holy, just, and good, complete in itself. It cannot be repealed or changed. To "honor" or "dishonor" it is but the speech of men.

 Between the laws of men and the precepts of Jehovah will come the last great conflict of the controversy between truth and error. Upon this battle we are now entering--a battle not between rival churches contending for the supremacy, but between the religion of the Bible and the religions of fable and tradition. The agencies which have united against truth are now actively at work. God's Holy Word, which has been handed down to us at so great a cost of suffering and bloodshed, is little valued. There are few who really accept it as the rule of life. Infidelity prevails to an alarming extent, not in the world only, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, the perpetuity of the law--these all are practically rejected by a large share of the professedly Christian world. Thousands who pride themselves on their knowledge regard it as an evidence of weakness to place implicit confidence in the Bible, and a proof of learning to cavil at the Scriptures and to spiritualize and explain away their most important truths.

 Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God and striving to conform their lives to its precepts. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where truth is kept in the outer court. God calls for a revival and a reformation. The words of the Bible and the Bible alone, should be heard from the pulpit. But the Bible has been robbed of its power, and the result is seen in a lowering of the tone of spiritual life. In many sermons of today there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers cannot say, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32. There are many who are crying out for the living God, longing for the divine presence. Let the word of God speak to the heart. Let those who have heard only tradition and human theories and maxims, hear the voice of Him who can renew the soul unto eternal life.

 Great light shone forth from patriarchs and prophets. Glorious things were spoken of Zion, the City of God. Thus the Lord designs that the light shall shine forth through His followers today. If the saints of the Old Testament bore so bright a testimony of loyalty, should not those upon whom is shining the accumulated light of centuries, bear a still more signal witness to the power of truth? The glory of the prophecies sheds their light upon our pathway.

Type has met antitype in the death of God's Son. Christ has risen from the dead, proclaiming over the rent sepulcher, "I am the resurrection, and the life." John 11:25. He has sent His Spirit into the world to bring all things to our remembrance. By a miracle of power He has preserved His written word through the ages.

 The Reformers whose protest has given us the name of Protestant, felt that God had called them to give the light of the gospel to the world; and in the effort to do this they were ready to sacrifice their possessions, their liberty, even life itself. In the face of persecution and death the gospel was proclaimed far and near. The word of God was carried to the people; and all classes, high and low, rich and poor, learned and ignorant, eagerly studied it for themselves. Are we, in this last conflict of the great controversy, as faithful to our trust as the early Reformers were to theirs? {PK 627.1}

 "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach." "Turn ye even to Me with all your hearts, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?" Joel 2:15-17, 12-14. {PK 627.2}

Chap. 52 - A Man of Opportunity

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