April 22, 2017

Prison Ministry

**Prophets and Kings** (1917) Edition Chapter 55 – “Heathen Plots”

Sanballat and his confederates dared not make open war upon the Jews; but with increasing malice they continued their secret efforts to discourage, perplex, and injure them. The wall about Jerusalem was rapidly approaching completion. When it should be finished and its gates set up, these enemies of Israel could not hope to force an entrance into the city. They were the more eager, therefore, to stop the work without further delay. At last they devised a plan by which they hoped to draw Nehemiah from his station, and while they had him in their power, to kill or imprison him.

 Pretending to desire a compromise of the opposing parties, they sought a conference with Nehemiah, and invited him to meet them in a village on the plain of Ono. But enlightened by the Holy Spirit as to their real purpose, he refused. "I sent messengers unto them," he writes, "saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" But the tempters were persistent. Four times they sent a message of similar import, and each time they received the same answer.

 Finding this scheme unsuccessful, they resorted to a more daring stratagem. Sanballat sent Nehemiah a messenger bearing an open letter which said: "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king. . . . And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together."

 Had the reports mentioned been actually circulated, there would have been cause for apprehension; for they would soon have been carried to the king, whom a slight suspicion might provoke to the severest measures. But Nehemiah was convinced that the letter was wholly false, written to arouse his fears and draw him into a snare. This conclusion was strengthened by the fact that the letter was sent open, evidently that the people might read the contents, and become alarmed and intimidated.

 He promptly returned the answer. "There are no such things done as thou sayest, but thou feignest them out of thine own heart." Nehemiah was not ignorant of Satan's devices. He knew that these attempts were made in order to weaken the hands of the builders and thus frustrate their efforts.

 Again and again had Satan been defeated; and now, with deeper malice and cunning, he laid a still more subtle and dangerous snare for the servant of God. Sanballat and his companions hired men who professed to be the friends of Nehemiah, to give him evil counsel as the word of the Lord. The chief one engaged in this iniquitous work was Shemaiah, a man previously held in good repute by Nehemiah. This man shut himself up in a chamber near the sanctuary as if fearing that his life was in danger. The temple was at this time protected by walls and gates, but the gates of the city were not yet set up. Professing great concern for Nehemiah's safety, Shemaiah advised him to seek shelter in the temple. "Let us meet together in the house of God, within the temple," he proposed, "and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee."

 Had Nehemiah followed this treacherous counsel, he would have sacrificed his faith in God, and in the eyes of the people he would have appeared cowardly and contemptible. In view of the important work that he had undertaken, and the confidence that he professed to have in the power of God, it would have been altogether inconsistent for him to hide as if in fear. The alarm would have spread among the people, each would have sought his own safety, and the city would have been left unprotected, to fall a prey to its enemies. That one unwise move on the part of Nehemiah would have been a virtual surrender of all that had been gained.

 Nehemiah was not long in penetrating the true character and object of his counselor. "I perceived that God had not sent him," he says, "but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me."

 The infamous counsel given by Shemaiah was seconded by more than one man of high reputation, who, while professing to be Nehemiah's friends, were secretly in league with his enemies. But it was to no avail that they laid their snare. Nehemiah's fearless answer was: "Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in."

 Notwithstanding the plots of enemies, open and secret, the work of building went steadily forward, and in less than two months from the time of Nehemiah's arrival in Jerusalem the city was girded with its defenses and the builders could walk upon the walls and look down upon their defeated and astonished foes. "When all our enemies heard thereof, and all the heathen that were about us saw these things," Nehemiah writes, "they were much cast down in their own eyes: for they perceived that this work was wrought of our God."

 Yet even this evidence of the Lord's controlling hand was not sufficient to restrain discontent, rebellion, and treachery among the Israelites. "The nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah." Here are seen the evil results of intermarriage with idolaters. A family of Judah had become connected with the enemies of God, and the relation had proved a snare. Many others had done the same. These, like the mixed multitude that came up with Israel from Egypt, were a source of constant trouble. They were not wholehearted in His service; and when God's work demanded a sacrifice, they were ready to violate their solemn oath of co-operation and support.

 Some who had been foremost in plotting mischief against the Jews, now professed a desire to be on friendly terms with them. The nobles of Judah who had become entangled in idolatrous marriages, and who had held traitorous correspondence with Tobiah and taken oath to serve him, now represented him as a man of ability and foresight, an alliance with whom would be greatly to the advantage of the Jews. At the same time they betrayed to him Nehemiah's plans and movements. Thus the work of God's people was laid open to the attacks of their enemies, and opportunity was given to misconstrue Nehemiah's words and acts, and to hinder his work.

 When the poor and oppressed had appealed to Nehemiah for redress of their wrongs, he had stood boldly in their defense and had caused the wrongdoers to remove the reproach that rested on them. But the authority that he had exercised in behalf of his downtrodden countrymen he did not now exercise in his own behalf. His efforts had been met by some with ingratitude and treachery, but he did not use his power to bring the traitors to punishment. Calmly and unselfishly he went forward in his service for the people, never slackening his efforts or allowing his interest to grow less.

 Satan's assaults have ever been directed against those who have sought to advance the work and cause of God. Though often baffled, he as often renews his attacks with fresh vigor, using means hitherto untried. But it is his secret working through those who avow themselves the friends of God's work, that is most to be feared. Open opposition may be fierce and cruel, but it is fraught with far less peril to God's cause than is the secret enmity of those who, while professing to serve God, are at heart the servants of Satan. These have it in their power to place every advantage in the hands of those who will use their knowledge to hinder the work of God and injure His servants.

 Every device that the prince of darkness can suggest will be employed to induce God's servants to form a confederacy with the agents of Satan. Repeated solicitations will come to call them from duty; but, like Nehemiah, they should steadfastly reply, "I am doing a great work, so that I cannot come down." God's workers may safely keep on with their work, letting their efforts refute the falsehoods that malice may coin for their injury. Like the builders on the walls of Jerusalem they must refuse to be diverted from their work by threats or mockery or falsehood. Not for one moment are they to relax their watchfulness or vigilance, for enemies are continually on their track. Ever they must make their prayer to God "and set a watch against them day and night." Nehemiah 4:9.

 As the time of the end draws near, Satan's temptations will be brought to bear with greater power upon God's workers. He will employ human agents to mock and revile those who "build the wall." But should the builders come down to meet the attacks of their foes, this would but retard the work. They should endeavor to defeat the purposes of their adversaries, but they should not allow anything to call them from their work. Truth is stronger than error, and right will prevail over wrong.

 Neither should they allow their enemies to gain their friendship and sympathy, and thus lure them from their post of duty. He who by any unguarded act exposes the cause of God to reproach, or weakens the hands of his fellow workers, brings upon his own character a stain not easily removed, and places a serious obstacle in the way of his future usefulness.

 "They that forsake the law praise the wicked." Proverbs 28:4. When those who are uniting with the world, yet claiming great purity, plead for union with those who have ever been the opposers of the cause of truth, we should fear and shun them as decidedly as did Nehemiah. Such counsel is prompted by the enemy of all good. It is the speech of timeservers, and should be resisted as resolutely today as then. Whatever influence would tend to unsettle the faith of God's people in His guiding power, should be steadfastly withstood.

 In Nehemiah's firm devotion to the work of God, and his equally firm reliance on God, lay the reason of the failure of his enemies to draw him into their power. The soul that is indolent falls an easy prey to temptation; but in the life that has a noble aim, an absorbing purpose, evil finds little foothold. The faith of him who is constantly advancing does not weaken; for above, beneath, beyond, he recognizes Infinite Love, working out all things to accomplish His good purpose. God's true servants work with a determination that will not fail because the throne of grace is their constant dependence.

 God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He provides opportunities and opens channels of working. If His people are watching the indications of His providence, and are ready to co-operate with Him, they will see mighty results.

Next Mailing: **Prophets and Kings** (1917) Edition Chapter 56 - Instructed in the Law of God