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Prison Ministry

**Prophets and Kings** (1917) Edition Chapter 58 – “The Coming of a Deliverer”

Through the long centuries of "trouble and darkness" and "dimness of anguish" (Isaiah 8:22) marking the history of mankind from the day our first parents lost their Eden home, to the time the Son of God appeared as the Saviour of sinners, the hope of the fallen race was centered in the coming of a Deliverer to free men and women from the bondage of sin and the grave.

 The first intimation of such a hope was given to Adam and Eve in the sentence pronounced upon the serpent in Eden when the Lord declared to Satan in their hearing, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

 As the guilty pair listened to these words, they were inspired with hope; for in the prophecy concerning the breaking of Satan's power they discerned a promise of deliverance from the ruin wrought through transgression. Though they must suffer from the power of their adversary because they had fallen under his seductive influence and had chosen to disobey the plain command of Jehovah, yet they need not yield to utter despair. The Son of God was offering to atone with His own lifeblood for their transgression. To them was to be granted a period of probation, during which, through faith in the power of Christ to save, they might become once more the children of God.

 Satan, by means of his success in turning man aside from the path of obedience, became "the god of this world." 2 Corinthians 4:4. The dominion that once was Adam's passed to the usurper. But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion forfeited. It is of this restoration that Micah prophesied when he said, "O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8. The apostle Paul has referred to it as "the redemption of the purchased possession." Ephesians 1:14. And the psalmist had in mind the same final restoration of man's original inheritance when he declared, "The righteous shall inherit the land, and dwell therein forever." Psalm 37:29.

 This hope of redemption through the advent of the Son of God as Saviour and King, has never become extinct in the hearts of men. From the beginning there have been some whose faith has reached out beyond the shadows of the present to the realities of the future. Adam, Seth, Enoch, Methuselah, Noah, Shem, Abraham, Isaac, and Jacob-- through these and other worthies the Lord has preserved the precious revealings of His will. And it was thus that to the children of Israel, the chosen people through whom was to be given to the world the promised Messiah, God imparted a knowledge of the requirements of His law, and of the salvation to be accomplished through the atoning sacrifice of His beloved Son.

 The hope of Israel was embodied in the promise made at the time of the call of Abraham, and afterward repeated again and again to his posterity, "In thee shall all families of the earth be blessed." Genesis 12:3. As the purpose of God for the redemption of the race was unfolded to Abraham, the Sun of Righteousness shone upon his heart, and his darkness was scattered. And when, at last, the Saviour Himself walked and talked among the sons of men, He bore witness to the Jews of the patriarch's bright hope of deliverance through the coming of a Redeemer. "Your father Abraham rejoiced to see My day," Christ declared; "and he saw it, and was glad." John 8:56.

 This same blessed hope was foreshadowed in the benediction pronounced by the dying patriarch Jacob upon his son Judah:

 "Judah, thou art he whom thy brethren shall praise:

 Thy hand shall be in the neck of thine enemies;

 Thy father's children shall bow down before thee. . . .

 The scepter shall not depart from Judah,

 Nor a lawgiver from between his feet, Until Shiloh come;

 And unto Him shall the gathering of the people be."

 Genesis 49:8-10.

 Again, on the borders of the Promised Land, the coming of the world's Redeemer was foretold in the prophecy uttered by Balaam:

 "I shall see Him, but not now: I shall behold Him, but not nigh:

 There shall come a Star out of Jacob, and a Scepter shall rise out of Israel,

 And shall smite the corners of Moab, and destroy all the children of Sheth."

 Numbers 24:17.

 Through Moses, God's purpose to send His Son as the Redeemer of the fallen race, was kept before Israel. On one occasion, shortly before his death, Moses declared, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Plainly had Moses been instructed for Israel concerning the work of the Messiah to come. "I will raise them up a Prophet from among their brethren, like unto thee," was the word of Jehovah to His servant; "and will put My words in His mouth; and He shall speak unto them all that I shall command Him." Deuteronomy 18:15, 18.

 In patriarchal times the sacrificial offerings connected with divine worship constituted a perpetual reminder of the coming of a Saviour, and thus it was with the entire ritual of the sanctuary services throughout Israel's history. In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly. The earthly sanctuary was "a figure for the time then present," in which were offered both gifts and sacrifices; its two holy places were "patterns of things in the heavens;" for Christ, our great High Priest, is today "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 9:9, 23; 8:2.

 From the day the Lord declared to the serpent in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed" (Genesis 3:15), Satan has known that he can never hold absolute sway over the inhabitants of this world. When Adam and his sons began to offer the ceremonial sacrifices ordained by God as a type of the coming Redeemer, Satan discerned in these a symbol of communion between earth and heaven. During the long centuries that have followed, it has been his constant effort to intercept this communion. Untiringly has he sought to misrepresent God and to misinterpret the rites pointing to the Saviour, and with a great majority of the members of the human family he has been successful.

 While God has desired to teach men that from His own love comes the Gift which reconciles them to Himself, the archenemy of mankind has endeavored to represent God as one who delights in their destruction. Thus the sacrifices and the ordinances designed of Heaven to reveal divine love have been perverted to serve as means whereby sinners have vainly hoped to propitiate, with gifts and good works, the wrath of an offended God. At the same time, Satan has sought to arouse and strengthen the evil passions of men in order that through repeated transgression multitudes might be led on and on, far from God, and hopelessly bound with the fetters of sin.

 When God's written word was given through the Hebrew prophets, Satan studied with diligence the messages concerning the Messiah. Carefully he traced the words that outlined with unmistakable clearness Christ's work among men as a suffering sacrifice and as a conquering king. In the parchment rolls of the Old Testament Scriptures he read that the One who was to appear was to be "brought as a lamb to the slaughter," "His visage . . . so marred more than any man, and His form more than the sons of men." Isaiah 53:7; 52:14. The promised Saviour of humanity was to be "despised and rejected of men; a man of sorrows, and acquainted with grief; . . . smitten of God, and afflicted;" yet He was also to exercise His mighty power in order to "judge the poor of the people." He was to "save the children of the needy," and "break in pieces the oppressor." Isaiah 53:3, 4; Psalm 72:4. These prophecies caused Satan to fear and tremble; yet he relinquished not his purpose to thwart, if possible, the merciful provisions of Jehovah for the redemption of the lost race. He determined to blind the eyes of the people, so far as might be possible, to the real significance of the Messianic prophecies, in order to prepare the way for the rejection of Christ at His coming.

 During the centuries immediately preceding the Flood, success had attended Satan's efforts to bring about a worldwide prevalence of rebellion against God. And even the lessons of the Deluge were not long held in remembrance. With artful insinuations Satan again led the children of men step by step into bold rebellion. Again he seemed about to triumph, but God's purpose for fallen man was not thus to be set aside. Through the posterity of faithful Abraham, of the line of Shem, a knowledge of Jehovah's beneficent designs was to be preserved for the benefit of future generations. From time to time divinely appointed messengers of truth were to be raised up to call attention to the meaning of the sacrificial ceremonies, and especially to the promise of Jehovah concerning the advent of the One toward whom all the ordinances of the sacrificial system pointed. Thus the world was to be kept from universal apostasy.

 Not without the most determined opposition was the divine purpose carried out. In every way possible the enemy of truth and righteousness worked to cause the descendants of Abraham to forget their high and holy calling, and to turn aside to the worship of false gods. And often his efforts were all but successful. For centuries preceding Christ's first advent, darkness covered the earth, and gross darkness the people. Satan was throwing his hellish shadow athwart the pathway of men, that he might prevent them from gaining a knowledge of God and of the future world. Multitudes were sitting in the shadow of death. Their only hope was for this gloom to be lifted, that God might be revealed.

 With prophetic vision David, the anointed of God, had foreseen that the coming of Christ should be "as the light of the morning, when the sun riseth, even a morning without clouds." 2 Samuel 23:4. And Hosea testified, "His going forth is prepared as the morning." Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness and waking the earth to life. So was the Sun of Righteousness to arise, "with healing in His wings." Malachi 4:2. The multitudes dwelling "in the land of the shadow of death" were to see "a great light." Isaiah 9:2.

 The prophet Isaiah, looking with rapture upon this glorious deliverance, exclaimed:

 "Unto us a Child is born, Unto us a Son is given:

 And the government shall be upon His shoulder:

 And His name shall be called Wonderful, Counselor, The mighty God,

 The everlasting Father, The Prince of Peace.

 Of the increase of His government and peace there shall be no end,

 Upon the throne of David, And upon His kingdom,

 To order it, and to establish it With judgment and with justice

 From henceforth even forever.

 The zeal of the Lord of hosts will perform this."

Verses 6, 7.

 In the later centuries of Israel's history prior to the first advent it was generally understood that the coming of the Messiah was referred to in the prophecy, "It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." "The glory of the Lord shall be revealed," the prophet had foretold, "and all flesh shall see it together." Isaiah 49:6; 40:5. It was of this light of men that John the Baptist afterward testified so boldly, when he proclaimed, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23.

 It was to Christ that the prophetic promise was given: "Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth, . . . thus saith the Lord, . . . I will preserve Thee, and give Thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that Thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. . . . They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them." Isaiah 49:7-10.

 The steadfast among the Jewish nation, descendants of that holy line through whom a knowledge of God had been preserved, strengthened their faith by dwelling on these and similar passages. With exceeding joy they read how the Lord would anoint One "to preach good tidings unto the meek," "to bind up the brokenhearted, to proclaim liberty to the captives," and to declare "the acceptable year of the Lord." Isaiah 61:1, 2. Yet their hearts were filled with sadness as they thought of the sufferings He must endure in order to fulfill the divine purpose. With deep humiliation of soul they traced the words in the prophetic roll:

 "Who hath believed our report?

 And to whom is the arm of the Lord revealed?

 "For He shall grow up before Him as a tender plant,

 And as a root out of a dry ground: He hath no form nor comeliness;

 And when we shall see Him, There is no beauty that we should desire Him.

 "He is despised and rejected of men; A Man of Sorrows, and acquainted with grief:

 And we hid as it were our faces from Him; He was despised, and we esteemed Him not.

 "Surely He hath borne our griefs, And carried our sorrows:

 Yet we did esteem Him stricken, Smitten of God, and afflicted.

 "But He was wounded for our transgressions, He was bruised for our iniquities:

 The chastisement of our peace was upon Him; And with His stripes we are healed.

 "All we like sheep have gone astray; We have turned everyone to his own way;

 And the Lord hath laid on Him The iniquity of us all.

 "He was oppressed, and He was afflicted, Yet He opened not His mouth:

 He is brought as a lamb to the slaughter,

 And as a sheep before her shearers is dumb, So He openeth not His mouth.

 "He was taken from prison and from judgment:

 And who shall declare His generation?

 For He was cut off out of the land of the living:

 For the transgression of My people was He stricken.

 "And He made His grave with the wicked, And with the rich in His death;

 Because He had done no violence, Neither was any deceit in His mouth."

 Isaiah 53:1-9.

 Of the suffering Saviour Jehovah Himself declared through Zechariah, "Awake, O sword, against My Shepherd, and against the Man that is My Fellow." Zechariah 13:7. As the substitute and surety for sinful man, Christ was to suffer under divine justice. He was to understand what justice meant. He was to know what it means for sinners to stand before God without an intercessor.

 Through the psalmist the Redeemer had prophesied of Himself:

 "Reproach hath broken My heart; And I am full of heaviness:

 And I looked for some to take pity, But there was none;

 And for comforters, But I found none.

 They gave Me also gall for My meat;

 And in My thirst they gave Me vinegar to drink."

 Psalm 69:20, 21.

 Of the treatment He was to receive, He prophesied, "Dogs have compassed Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture." Psalm 22:16-18.

 These portrayals of the bitter suffering and cruel death of the Promised One, sad though they were, were rich in promise; for of Him whom "it pleased the Lord to bruise" and to put to grief, in order that He might become "an offering for sin," Jehovah declared:

 "He shall see His seed, He shall prolong His days,

 And the pleasure of the Lord shall prosper in His hand.

 He shall see of the travail of His soul, and shall be satisfied:

 "By His knowledge shall My righteous Servant justify many;

 For He shall bear their iniquities.

 Therefore will I divide Him a portion with the great,

 And He shall divide the spoil with the strong;

 Because He hath poured out His soul unto death:

 And He was numbered with the transgressors;

 And He bare the sin of many,

 And made intercession for the transgressors."

 Isaiah 53:10-12. {PK 692.1}

 It was love for sinners that led Christ to pay the price of redemption. "He saw that there was no man, and wondered that there was no intercessor," none other could ransom men and women from the power of the enemy; "therefore His arm brought salvation unto him; and His righteousness, it sustained him." Isaiah 59:16.

 "Behold My Servant, whom I uphold;

 Mine Elect, in whom My soul delighteth;

 I have put My Spirit upon Him:

 He shall bring forth judgment to the Gentiles."

 Isaiah 42:1.

 In His life no self-assertion was to be mingled. The homage which the world gives to position, to wealth, and to talent, was to be foreign to the Son of God. None of the means that men employ to win allegiance or to command homage, was the Messiah to use. His utter renunciation of self was foreshadowed in the words:

 "He shall not cry, Nor lift up,

 Nor cause His voice to be heard in the street.

 A bruised reed shall He not break,

 And the smoking flax shall He not quench."

 Verses 2, 3.

 In marked contrast to the teachers of His day was the Saviour to conduct Himself among men. In His life no noisy disputation, no ostentatious worship, no act to gain applause, was ever to be witnessed. The Messiah was to be hid in God, and God was to be revealed in the character of His Son. Without a knowledge of God, humanity would be eternally lost. Without divine help, men and women would sink lower and lower. Life and power must be imparted by Him who made the world. Man's necessities could be met in no other way.

 It was further prophesied of the Messiah: "He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law." The Son of God was to "magnify the law, and make it honorable." Verses 4, 21. He was not to lessen its importance and binding claims; He was rather to exalt it. At the same time He was to free the divine precepts from those burdensome exactions placed upon them by man, whereby many were brought to discouragement in their efforts to serve God acceptably.

 Of the mission of the Saviour the word of Jehovah was: "I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is My name: and My glory will I not give to another, neither My praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Verses 6-9.

 Through the promised Seed, the God of Israel was to bring deliverance to Zion. "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good." Isaiah 11:1; 7:14, 15.

 "And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." "And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious." Isaiah 11:2-5, 10.

 "Behold the Man whose name is the Branch; . . . He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne." Zechariah 6:12, 13.

 A fountain was to be opened "for sin and for uncleanness" (Zechariah 13:1); the sons of men were to hear the blessed invitation:

 "Ho, everyone that thirsteth, come ye to the waters,

 And he that hath no money; come ye, buy, and eat;

 Yea, come, buy wine and milk

 Without money and without price.

 "Wherefore do ye spend money for that which is not bread?

 And your labor for that which satisfieth not?

 Hearken diligently unto Me, and eat ye that which is good,

 And let your soul delight itself in fatness.

 "Incline your ear, and come unto Me:

 Hear, and your soul shall live;

 And I will make an everlasting covenant with you,

 Even the sure mercies of David."

 Isaiah 55:1-3.

 To Israel the promise was made: "Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee." Verses 4, 5.

 "I bring near My righteousness; it shall not be far off, and My salvation shall not tarry: and I will place salvation in Zion for Israel My glory." Isaiah 46:13.

 In word and in deed the Messiah, during His earthly ministry, was to reveal to mankind the glory of God the Father. Every act of His life, every word spoken, every miracle wrought, was to make known to fallen humanity the infinite love of God.

 "O Zion, that bringest good tidings,

 Get thee up into the high mountain;

 O Jerusalem, that bringest good tidings,

 Lift up thy voice with strength; Lift it up, be not afraid;

 Say unto the cities of Judah, Behold your God!

 "Behold, the Lord God will come with strong hand,

 And His arm shall rule for Him:

 Behold, His reward is with Him, And His work before Him.

 He shall feed His flock like a shepherd:

 He shall gather the lambs with His arm, And carry them in His bosom,

 And shall gently lead those that are with young."

 Isaiah 40:9-11.

 "And in that day shall the deaf hear the words of the Book,

 And the eyes of the blind shall see out of obscurity, and out of darkness.

 The meek also shall increase their joy in the Lord,

 And the poor among men shall rejoice in the Holy One of Israel."

 "They also that erred in spirit shall come to understanding,

 And they that murmured shall learn doctrine."

 Isaiah 29:18, 19, 24.

 Thus, through patriarchs and prophets, as well as through types and symbols, God spoke to the world concerning the coming of a Deliverer from sin. A long line of inspired prophecy pointed to the advent of "the Desire of all nations." Haggai 2:7. Even the very place of His birth and the time of His appearance were minutely specified.

 The Son of David must be born in David's city. Out of Bethlehem, said the prophet, "shall He come forth ... that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin.

 "And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah:

 For out of thee shall come forth a Governor, Which shall be Shepherd of My people Israel."

 Matthew 2:6, R.V.

 The time of the first advent and of some of the chief events clustering about the Saviour's lifework was made known by the angel Gabriel to Daniel. "Seventy weeks," said the angel, "are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Daniel 9:24. A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" (Daniel 9:25), sixty-nine weeks, or four hundred and eighty-three years. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus, went into effect in the autumn of 457 B.C. See Ezra 6:14; 7:1, 9. From this time four hundred and eighty-three years extend to the autumn of A.D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A.D. 27, Jesus at His baptism received the anointing of the Holy Spirit and soon afterward began His ministry. Then the message was proclaimed, "The time is fulfilled." Mark 1:15.

 Then, said the angel, "He shall confirm the covenant with many for one week [seven years]." For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself, and afterward by the apostles. "In the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. In the spring of A.D. 31, Christ, the true Sacrifice, was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.

 The one week--seven years--ended in A.D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution "went everywhere preaching the word" (Acts 8:4); and shortly after, Saul the persecutor was converted and became Paul the apostle to the Gentiles.

 The many prophecies concerning the Saviour's advent led the Hebrews to live in an attitude of constant expectancy. Many died in the faith, not having received the promises. But having seen them afar off, they believed and confessed that they were strangers and pilgrims on the earth. From the days of Enoch the promises repeated through patriarchs and prophets had kept alive the hope of His appearing.

 Not at first had God revealed the exact time of the first advent; and even when the prophecy of Daniel made this known, not all rightly interpreted the message.

 Century after century passed away; finally the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel. As the Jews departed from God, faith grew dim, and hope well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended by many; and those whose faith should have continued strong were ready to exclaim, "The days are prolonged, and every vision faileth." Ezekiel 12:22. But in heaven's council the hour for the coming of Christ had been determined; and "when the fullness of the time was come, God sent forth His Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4, 5.

 Lessons must be given to humanity in the language of humanity. The Messenger of the covenant must speak. His voice must be heard in His own temple. He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men.

 When the Saviour finally appeared "in the likeness of men" (Philippians 2:7), and began His ministry of grace, Satan could but bruise the heel, while by every act of humiliation or suffering Christ was bruising the head of His adversary. The anguish that sin has brought was poured into the bosom of the Sinless; yet while Christ endured the contradiction of sinners against Himself, He was paying the debt for sinful man and breaking the bondage in which humanity had been held. Every pang of anguish, every insult, was working out the deliverance of the race.

 Could Satan have induced Christ to yield to a single temptation, could he have led Him by one act or even thought to stain His perfect purity, the prince of darkness would have triumphed over man's Surety and would have gained the whole human family to himself. But while Satan could distress, he could not contaminate. He could cause agony, but not defilement. He made the life of Christ one long scene of conflict and trial, yet with every attack he was losing his hold upon humanity.

 In the wilderness of temptation, in the Garden of Gethsemane, and on the cross, our Saviour measured weapons with the prince of darkness. His wounds became the trophies of His victory in behalf of the race. When Christ hung in agony upon the cross, while evil spirits rejoiced and evil men reviled, then indeed His heel was bruised by Satan. But that very act was crushing the serpent's head. Through death He destroyed "him that had the power of death, that is, the devil." Hebrews 2:14. This act decided the destiny of the rebel chief, and made forever sure the plan of salvation. In death He gained the victory over its power; in rising again, He opened the gates of the grave to all His followers. In that last great contest we see fulfilled the prophecy, "It shall bruise thy head, and thou shall bruise his heel." Genesis 3:15.

 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. Our Redeemer has opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father.

 "O Lord, Thou art my God;

 I will exalt Thee,

 I will praise Thy name;

 For Thou hast done wonderful things;

 Thy counsels of old are faithfulness and truth."

 Isaiah 25:1. {PK 702.1}

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