

Christ had been speaking of the period just before His second coming, and of the perils through which His followers must pass. With special reference to that time He related the parable "to this end, that men ought always to pray, and not to faint." {COL 164.1}

"There was in a city," He said, "a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." {COL 164.2}

The judge who is here pictured had no regard for right, nor pity for suffering. The widow who pressed her case before him was persistently repulsed. Again and again she came to him, only to be treated with contempt, and to be driven from the judgment seat. The judge knew that her cause was righteous, and he could have relieved her at once, but he would not. He wanted to show his arbitrary power, and it gratified him to let her ask and plead and entreat in vain. But she would not fail nor become discouraged. Notwithstanding his indifference and hardheartedness, she pressed her petition until the judge consented to attend to her case. "Though I fear not God, nor regard man," he said, "yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." To save his reputation, to avoid giving publicity to his partial, one-sided judgment, he avenged the persevering woman. {COL 164.3}

"And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto him, though He bear long with them? I tell you that He will avenge them speedily." **Christ here draws a sharp contrast between the unjust judge and God.** The judge yielded to the widow's request merely through selfishness, that he might be relieved of her importunity. He felt for her no pity or compassion; her misery was nothing to him. How different is the attitude of God toward those who seek Him. The appeals of the needy and distressed are considered by Him with infinite compassion. {COL 165.1}

The woman who entreated the judge for justice had lost her husband by death. Poor and friendless, she had no means of retrieving her ruined fortunes. So by sin, man lost his connection with God. Of himself he has no means of salvation. But in Christ we are brought nigh unto the Father. The elect of God are dear to His heart. They are those whom He has called out of darkness into His marvelous light, to show forth His praise, **to shine as lights amid the darkness of the world.** (*contrast*) The unjust judge had no special interest in the widow who importuned him for deliverance; yet in order to rid himself of her pitiful appeals, he heard her plea, and delivered her from her adversary. But God loves **His children** with infinite love. To Him the dearest object on earth is **His church.** {COL 165.2}

His children = His church

(a) Lord's portion = His inheritance

(b) His people = Jacob

"For **the Lord's portion (a) is His people (b); Jacob (b) is the lot of His inheritance (a).** He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, (*to lead = to instruct*) He kept him as the apple of His eye." Deuteronomy 32:9, 10. "For thus saith the Lord of hosts: After the glory hath He sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye." Zechariah 2:8. {COL 166.1}

The widow's prayer, "Avenge me"--"do me justice" (R.V.)--"of mine adversary," represents the prayer of God's children. Satan is their great adversary. He is the "accuser of our brethren," who accuses them before God day and night. (Revelation 12:10.) He is continually working to misrepresent and accuse, to deceive and destroy the people of God. **And it is for deliverance from the power of Satan and his agents that in this parable Christ teaches His disciples to pray.** {COL 166.2}

In the prophecy of Zechariah is brought to view Satan's accusing work, and the work of Christ in resisting the adversary of His people. The prophet says, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that

hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Zechariah 3:1-3. {COL 166.3}

The people of God are here represented as a criminal on trial. Joshua, as high priest, is seeking for a blessing for his people, who are in great affliction. While he is pleading before God, Satan is standing at his right hand as his adversary. He is accusing the children of God, and making their case appear as desperate as possible. He presents before the Lord their evil doings and their defects. He shows their faults and failures, hoping they will appear of such a character in the eyes of Christ that He will render them no help in their great need. Joshua, as the representative of God's people, stands under condemnation, clothed with filthy garments. Aware of the sins of his people, he is weighed down with discouragement. Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless. Yet there he stands as a suppliant, with Satan arrayed against him. {COL 166.4}

The work of Satan as an accuser began in heaven. This has been his work on earth ever since man's fall, and it will be his work in a special sense as we approach nearer to the close of this world's history. As he sees that his time is short, he will work with greater earnestness to deceive and destroy. He is angry when he sees a people on the earth who, even in their weakness and sinfulness, have respect to the law of Jehovah. He is determined that they shall not obey God. He delights in their unworthiness, and has **devices prepared for every soul**, that all may be ensnared and separated from God. He seeks to accuse and condemn God and all who strive to carry out His purposes in this world in mercy and love, in compassion and forgiveness. {COL 167.1}

(a) Manifestation of God's power = God working in their behalf

(b) Enmity of Satan = compass their ruin

Every manifestation of God's power (a) for His people arouses the enmity of Satan (b). Every time God works in their behalf (a), Satan with his angels works with renewed vigor to compass their ruin (b). He is jealous of all who make Christ their strength. His object is to instigate evil, and when he has succeeded, throw all the blame upon the tempted ones. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which have dishonored their Redeemer. **All this he urges as an argument proving his right to work his will in their destruction.** He endeavors to affright their souls with the thought that their case is hopeless, that the stain of their defilement can never be washed away. He hopes so to destroy their faith that they will yield fully to his temptations, and turn from their allegiance to God. {COL 168.1}

The Lord's people cannot of themselves answer the charges of Satan. As they look to themselves they are ready to despair. But they appeal to the divine Advocate. They plead the merits of the Redeemer. God can be "just, and the justifier of him which believeth in Jesus." Romans 3:26. With confidence the Lord's children cry unto Him to silence the accusations of Satan, and bring to naught his devices. "Do me justice of mine adversary," they pray; and with the mighty argument of the cross, Christ silences the bold accuser. {COL 168.2}

"The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" When Satan seeks to cover the people of God with blackness, and ruin them, Christ interposes. Although they have sinned, Christ has taken the guilt of their sins upon His own soul. He has snatched the race as a brand from the fire. By His human nature He is linked with man, while through His divine nature He is one with the infinite God. Help is brought within the reach of perishing souls. The adversary is rebuked. {COL 169.1}

"Now Joshua was clothed with filthy garments, and stood before the angel: and he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments." Then with the authority of the Lord of hosts the angel made a solemn pledge to Joshua, the representative of God's people: "If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by"--even among the angels that surround the throne of God. (Zechariah 3:3-7.) {COL 169.2}

Notwithstanding the defects of the people of God, Christ does not turn away from the objects of His care. He has the power to change their raiment. He removes the filthy garments, He places upon the repenting, believing ones His own robe of righteousness, and writes pardon against their names on the records of heaven. He confesses them as His before the heavenly universe. Satan their adversary is shown to be an accuser and deceiver. God will do justice for His own elect. {COL 169.3}

The prayer, "Do me justice of mine adversary," applies not only to Satan, but to the agencies whom he instigates to misrepresent, to tempt, and to destroy the people of God. **Those who have decided to obey the commandments of God will understand by experience that they have adversaries who are controlled by a power from beneath. Such adversaries beset Christ at every step, how constantly and determinedly no human being can ever know. Christ's disciples, like their Master, are followed by continual temptation.** {COL 170.1}

The Scriptures describe **the condition of the world just before Christ's second coming.** James the apostle pictures the **greed and oppression that will prevail.** He says, "Go to now, ye rich men, . . . ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:1-6. **This is a picture of what exists today. By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God.** {COL 170.2}

"Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." Isaiah 59:14, 15. **This was fulfilled in the life of Christ on earth. He was loyal to God's commandments, setting aside the human traditions and requirements which had been exalted in their place. Because of this He was hated and persecuted. This history is repeated. The laws and traditions of men are exalted above the law of God, and those who are true to God's commandments suffer reproach and persecution.** Christ, because of His faithfulness to God, was accused as a Sabbathbreaker and blasphemer. He was declared to be possessed of a devil, and was denounced as Beelzebub. **In like manner His followers are accused and misrepresented.** Thus Satan hopes to lead them to sin, and cast dishonor upon God. {COL 170.3}

The character of the judge in the parable, who feared not God nor regarded man, was presented by Christ to show the kind of judgment that was then being executed, and that would soon be witnessed at His trial. He desires His people in all time to realize how little dependence can be placed on earthly rulers or judges in the day of adversity. Often the elect people of God have to stand before men in official positions who do not make the word of God their guide and counselor, but who follow their own unconsecrated, undisciplined impulses. {COL 171.1}

In the parable of the unjust judge, Christ has shown what we should do. "Shall not God avenge His own elect, which cry day and night unto Him?" Christ, our example, did nothing to vindicate or deliver Himself. He committed His case to God. So His followers are not to accuse or condemn, or to resort to force in order to deliver themselves. {COL 171.2}

When trials arise that seem unexplainable, we should not allow our peace to be spoiled. However unjustly we may be treated, let not passion arise. By indulging a spirit of retaliation we injure ourselves. We destroy our own confidence in God, and grieve the Holy Spirit. There is by our side a witness, a heavenly messenger, who will lift up for us a standard against the enemy. He will shut us in with the bright beams of the Sun of Righteousness. Beyond this Satan cannot penetrate. He cannot pass this shield of holy light. {COL 171.3}

While the world is progressing in wickedness, none of us need flatter ourselves that we shall have no difficulties. But it is these very difficulties that bring us into the audience chamber of the Most High. We may seek counsel of One who is infinite in wisdom. {COL 172.1}

The Lord says, "Call upon Me in the day of trouble." Psalm 50:15. He invites us to present to Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer. As soon as difficulties arise, we are to

offer to Him our sincere, earnest petitions. **By our importunate prayers we give evidence of our strong confidence in God. The sense of our need leads us to pray earnestly, and our heavenly Father is moved by our supplications.** {COL 172.2}

Often those who suffer reproach or persecution for their faith are tempted to think themselves forsaken by God. In the eyes of men they are in the minority. To all appearance their enemies triumph over them. **But let them not violate their conscience. He who has suffered in their behalf, and has borne their sorrows and afflictions, has not forsaken them.** {COL 172.3}

The children of God are not left alone and defenseless. Prayer moves the arm of Omnipotence. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire"--we shall know what it means when we hear the reports of the martyrs who died for their faith--"turneth to flight the armies of the aliens." Hebrews 11:33, 34. {COL 172.4}

If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, "I am the Way, the Truth, and the Life." John 14:6. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Psalm 72:12. {COL 173.1}

The Lord declares that He will be honored by those who draw nigh to Him, who faithfully do His service. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Isaiah 26:3. **The arm of Omnipotence is outstretched to lead us onward and still onward. Go forward, the Lord says; I will send you help.** It is for My name's glory that you ask, and you shall receive. I will be honored before those who are watching for your failure. They shall see My word triumph gloriously. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 21:22. {COL 173.2}

Let all who are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard. {COL 174.1}

You who feel the most unworthy, fear not to commit your case to God. When He gave Himself in Christ for the sin of the world, He undertook the case of every soul. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. Will He not fulfill the gracious word given for our encouragement and strength? {COL 174.2}

Christ desires nothing so much as to redeem His heritage from the dominion of Satan. But before we are delivered from Satan's power without, we must be delivered from his power within. **The Lord permits trials in order that we may be cleansed from earthliness, from selfishness, from harsh, unchristlike traits of character. He suffers the deep waters of affliction to go over our souls in order that we may know Him and Jesus Christ whom He has sent, in order that we may have deep heart longings to be cleansed from defilement, and may come forth from the trial purer, holier, happier.** Often we enter the furnace of trial with our souls darkened with selfishness; but if patient under the crucial test, we shall come forth reflecting the divine character. When His purpose in the affliction is accomplished, "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." Psalm 37:6. {COL 174.3}

There is no danger that the Lord will neglect the prayers of His people. The danger is that in temptation and trial they will become discouraged, and fail to persevere in prayer. {COL 175.1}

The Saviour manifested divine compassion toward the Syrophenician woman. His heart was touched as He saw her grief. He longed to give her an immediate assurance that her prayer was heard; but He desired to teach His disciples a lesson, and for a time He seemed to neglect the cry of her tortured heart. When her faith had been made manifest, He spoke to her words of commendation and sent her away with the precious boon she had asked. The disciples never forgot this lesson, and it is placed on record to show the result of persevering prayer. {COL 175.2}

It was Christ Himself who put into that mother's heart the persistence which would not be repulsed. It was Christ who gave the pleading widow courage and determination before the judge. It was Christ who, centuries before, in the mysterious conflict by the Jabbok, had inspired Jacob with the same persevering faith. And the confidence which He Himself had implanted, He did not fail to reward. {COL 175.3}

He who dwells in the heavenly sanctuary judges righteously. His pleasure is more in His people, struggling with temptation in a world of sin, than in the host of angels that surround His throne. {COL 176.1}

In this speck of a world the whole heavenly universe manifests the greatest interest, for Christ has paid an infinite price for the souls of its inhabitants. The world's Redeemer has bound earth to heaven by ties of intelligence, for the redeemed of the Lord are here. Heavenly beings still visit the earth as in the days when they walked and talked with Abraham and with Moses. Amid the busy activity of our great cities, amid the multitudes that crowd the thoroughfares and fill the marts of trade where from morning till evening the people act as if business and sport and pleasure were all there is to life, where there are so few to contemplate unseen realities--even here heaven has still its watchers and its holy ones. There are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, in every gathering for worship, there are more listeners than can be seen with the natural sight. Sometimes the heavenly intelligences draw aside the curtain which hides the unseen world that our thoughts may be withdrawn from the hurry and rush of life to consider that there are unseen witnesses to all we do or say. {COL 176.2}

We need to understand better than we do the mission of the angel visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength--ten thousand times ten thousand and thousands of thousands--stand at His right hand, "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14. {COL 176.3}

By these angel messengers a faithful record is kept of the words and deeds of the children of men. Every act of cruelty or injustice toward God's people, all they are caused to suffer through the power of evil workers, is registered in heaven. {COL 177.1}

"Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." {COL 177.2}

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:35-37. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8. {COL 177.3}

The long-suffering of God is wonderful. Long does justice wait while mercy pleads with the sinner. But "righteousness and judgment are the establishment of His throne." Psalm 97:2, margin. "The Lord is slow to anger;" but He is "great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." Nahum 1:3. {COL 177.4}

The world has become bold in transgression of God's law. Because of His long forbearance, men have trampled upon His authority. They have strengthened one another in oppression and cruelty toward His heritage, saying, "How doth God know? and is there knowledge in the Most High?" Psalm 73:11. But there is a line beyond which they cannot pass. The time is near when they will have reached the prescribed limit. Even now they have almost exceeded the bounds of the long-

suffering of God, the limits of His grace, the limits of His mercy. The Lord will interpose to vindicate His own honor, to deliver His people, and to repress the swellings of unrighteousness. {COL 177.5}

In Noah's day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their iniquity reached so great a height that the Lord brought a flood of waters upon the earth, and swept away its wicked inhabitants. {COL 178.1}

From age to age the Lord has made known the manner of His working. When a crisis has come, He has revealed Himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, He has often permitted matters to come to a crisis, that His interference might become marked. Then He has made manifest that there is a God in Israel who will maintain His law and vindicate His people. {COL 178.2}

In this time of prevailing iniquity we may know that the last great crisis is at hand. When the defiance of God's law is almost universal, when His people are oppressed and afflicted by their fellow men, the Lord will interpose. {COL 178.3}

The time is near when He will say, "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:20, 21. Men who claim to be Christians may now defraud and oppress the poor; they may rob the widow and fatherless; they may indulge their Satanic hatred because they cannot control the consciences of God's people; but for all this God will bring them into judgment. They "shall have judgment without mercy" that have "showed no mercy." (James 2:13.) Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of His heritage. They may now indulge in false accusations, they may deride those whom God has appointed to do His work, they may consign His believing ones to prison, to the chain gang, to banishment, to death; but **for every pang of anguish, every tear shed, they must answer.** God will reward them double for their sins. Concerning **Babylon, the symbol of the apostate church**, He says to His ministers of judgment, "Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." Revelation 18:5, 6. {COL 178.4}

From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered. God will cleanse the earth from its moral corruption, not by a sea of water as in Noah's day, but by a sea of fire that cannot be quenched by any human devising. {COL 179.1}

"There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1. {COL 179.2}

From garrets, from hovels, from dungeons, from scaffolds, from mountains and deserts, from the caves of the earth and the caverns of the sea, Christ will gather His children to Himself. On earth they have been destitute, afflicted, and tormented. Millions have gone down to the grave loaded with infamy because they refused to yield to the deceptive claims of Satan. By human tribunals the children of God have been adjudged the vilest criminals. But the day is near when "God is judge Himself." (Psalm 50:6). Then the decisions of earth shall be reversed. "The rebuke of His people shall He take away." Isaiah 25:8. White robes will be given to every one of them. (Revelation 6:11.) And "they shall call them the holy people, the redeemed of the Lord." Isaiah 62:12. {COL 179.3}

Whatever crosses they have been called to bear, whatever losses they have sustained, whatever persecution they have suffered, even to the loss of their temporal life, the children of God are amply recompensed. "They shall see His face; and His name shall be in their foreheads." Revelation 22:4. {COL 180.1}