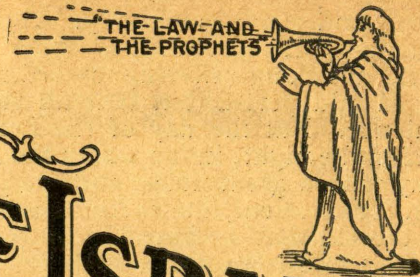


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THE REMNANT OF ISRAEL

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"All ye inhabitants of the world and dwellers on the earth, see ye; when he lifteth up an ensign on the mountain and when he bloweth a trumpet, hear ye."—Isaiah, 18:3.

Vol 9

OKLAHOMA CITY, OKLA., JANUARY, 1928

No. 12

"Give Light and the People Will Find Their Own Way."---Dante.

Bible Chronology and Age of the World

By I. C. Sultz

For many years we have longed for a Bible chronology that would prove the age of the world by scriptural statements alone. In examining the different Bible chronologies now in print, we find none that has not used profane history to span certain periods of time, thus leaving room for criticism and doubt, till many have said that it is impossible to prove by the Bible alone, the duration of the world from its beginning, step by step, to its end, or, even as far as the birth of Christ.

As the result of a rather lengthy Bible study by a few believers in the entire Bible story, we here give the proof of what has been termed the impossible.

In making our examinations of the different chronologies, the best and most complete is that of the late Elder G. G. Rupert, who used profane history in one instance only, and that was to span the time of the reign of Cyrus, Darius, and Artaxerxes, kings of Media and Persia. And we fail not in this instance to give him much credit for his work which has helped to guide our steps as we searched the scriptures for a complete Bible chronology.

Scientists do not agree as to the age of the world upon which we live. Some say it has existed countless ages. Now if we knew just how many countless ages, and how many years in a countless age, then we could arrive at some conclusion.

They study strata formation, glacial drifts, erosion, etc. One concludes that the earth has stood one million years, another says, two million, and others several million, and so on.

In view of such a conglomeration of ideas, we can only say, that they, without the sure word of God are like the mariner at sea without a compass.

We read in the first chapter of Genesis that the

world was made in six days (evenings and mornings) not periods of one thousand years, as some try to make themselves believe, but each day consisted of just one evening and one morning, no more and no less.

Man, the crowning work of creation, was created on the sixth day. "And on the seventh day God ended his work which He had made; and He rested on the seventh day from His work which He created and made. And God blessed the seventh day, and sanctified it; because that in it He rested from all his work which God created and made." Gen. 2:2, 3. In this act, it is clearly shown that God set an example for us to follow.

May we ask, why did God put just seven days into the week? We shall answer that by asking another, Why are there just seven tones in the scale? and why seven colors? You say, the seven tones are perfect, they need no more. So with the colors. Remove one of the tones and you destroy harmony, remove one of the colors and you have the same effect. You will have no more beautiful white. Now if we remove one of the days of the week, the seventh for an example, we produce practically the same effect. God created everything upon scientific principles that cannot be changed without destroying all harmony.

Let us not forget here to note the fact that the seven day week every time it rolls around, represents the entire history of the world which will be just seven thousand years. Thus, when we remember creation through the observance of the Sabbath, we also remember that the world is nearing its close.

"But beloved, be not ignorant of this one thing, that one day with the Lord is a thousand years, and

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a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long suffering toward us, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the element shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:8, 9, 13.

It is easily seen by the above that Peter is here speaking of the duration of the world's history, and the time when the Lord will fulfill his promise that man shall inherit the earth made new. The Psalmist says, "For a thousand years in thy sight are but as yesterday when it is past" Ps. 90:4.

The Sabbath, or Lord's day, was set aside at creation to be observed by His followers. The Great day of the Lord (Zeph. 14:1; Joel 1:2, 11, 31), is the one thousand years mentioned in the twentieth chapter of Revelation, when the earth lies desolate. The Sabbath has been trampled under foot, and to restore harmony all the lost and broken Sabbaths will be made up during this one thousand years.

This is an interesting problem for the reader. Find the number of Sabbaths in six thousand years. How long will it take to make them up, if six are made up in one week. None can be made up on the seventh day as that is already the Sabbath. Some may be surprised to know that it will take just one thousand years.

The Lord, by Moses, told the Children of Israel that for disobedience they would be scattered among the heathen, and then said, "Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths when ye dwelt upon it." Lev. 26:34, 35. This was fulfilled in the captivity, which is a type of the desolation of the earth during the one thousand years.

Now, if the world does not come to an end in the six thousand years from creation, then the Great Day of the Lord" will have to be longer than one thousand years. This forever settles the end of the world question, although "of that day and that hour knoweth no man."

That the world will only have seven millennial periods is also taught in the law of Moses. In Leviticus the twenty-third chapter we learn that the feast of unleavened bread began on the fifteenth day of the first month and lasted seven days. The unleavened bread representing the body of Christ to redeem the world, and the seven days the seven-thousand years of the world's existence.

Then in the same chapter, from the wave sheaf, they were to count seven Sabbaths, which were again to represent the seven millennial periods of the world.

Again, on the fifteenth day of the seventh month was the feast of tabernacles lasting seven days. Here again is represented the seven thousand years allotted to the redemption of the world.

The same lesson is also taught in the sabbatic year. They were to till the soil six years and let it

rest the seventh. Lev. 25:34. Then they were to count seven sabbatic years, which would be forty-nine years. Then the next year, the fiftieth year, or the eighth on the last count, was the year of jubilee, which was the year of release, when debts were cancelled and everyone returned to his own land in freedom. The jubilee and year of release point forward to the end of the seven thousand years when the earth is restored to its edenic state, and the elect return to their possessions in the earth made new in fulfillment of the promise made to Abraham.

Let us not forget here to note the fact that the sabbatic year has its antitype in the seventh thousandth year period, which is the great antitypical sabbath of the world, and just long enough to include all the lost and broken Sabbaths from the creation of the world.

Had the law of Moses been obeyed, and the land allowed to rest, the edenic state would have been preserved; therefore there would be no use of the great antitypical sabbath (great day of the Lord) when the earth shall lie desolate and rest for one thousand years. Rightly understood, the law of Moses reveals to us the past and future of God's people, the world, and the plan of redemption.

As we proceed with our chronology, we invite the criticisms of Bible students. If you find us wrong, tell us where. There is nothing so valuable to the development of truth as friendly criticism.

We shall now go through the Bible from beginning to end and let the scriptures verify the above facts, thus vindicating the word of God. Adam was 130 years old when Seth was born, Gen. 5:3. To this we add 105 years which was the age of Seth when Enos was born, v. 6. In the fifth chapter of Genesis we have in this manner given the ages of Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech and Noah, making ten generations which reach to the five-hundredth year of Noah's life, to the birth of Shem. Gen. 5:32. Thus the ten generations in this chapter total 1556 years, which is the age of the world at the birth of Shem, and also 100 years before the flood. Gen. 7:11. As the flood caused a marked change or break in the conditions of the world, we shall call this our first stepping stone in chronology.

In Gen. 11:10 we read, "Shem was an hundred years old and begat Arphaxad two years after the flood." This makes Shem 102 years old at the birth of Arphaxad. Arphaxad lived 35 years and begat Salah. Following on through the chapter we find ten generations given, which reaches to Abraham, totaling 452 years. Adding this to our last total (1556) brings us to the birth of Abraham, (Gen. 11:26), which is 2008 A. M.

Some may get bothered in finding the age of Terah at the birth of Abraham, as it is not so stated in the record. We get it in this way, "Now these are the generations of Tera. Tera lived seventy years and begat Abraham, Nahor, and Haran." Verse 32 states that Tera was 205 years old when he died. The next four verses following this, which are the first four verses of chapter twelve, show that Abraham departed from Haran at the death of his father, (Also Acts 7:4.) when he (Abraham) was 75 years old. Deduct Abraham's age (75) from Tera's age (205) when he died will give 130, the age of Tera when Abraham was born. We shall now add 75 years to 2008 which brings us to 2083, the age of the world when Abraham left his father's house. This is a

short step of 75 years, but nevertheless an important one, as it marks the beginning of the 430 years of wandering which we will now consider.

"Now the sojourning of the children of Israel which dwelt in Egypt was four hundred and thirty years, and it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the host of the Lord went out from the land of Egypt." Ex. 12:40.

As the promise to Abraham was to begin when he left his father's house (Gen. 12:1, 2) then it remains a fact that the 430 years commences at the death of Tera and ends at the deliverance from Egyptian bondage. This is corroborated by Paul when he says, "And this I say, that the covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years afterward, cannot disannul, that it should make the promise of none effect." Gal. 3:17.

The law was given at Sinai when the children of Israel left Egypt. So we add this 430 years to our last sum and it brings us to 2513 A. M.

The four hundred years of affliction brought to view in Gen. 15:13, begins at the weaning of Isaac thirty years after Abraham left his father's house, and is covered by the four hundred and thirty years; therefore we need not use space to discuss that period here.

This most interesting story is continued in I Kings 6:1: "And it came to pass, in the four hundred and eightieth year after the Children of Israel were come up out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." This 480 years added to our last sum, brings us to the fourth year of Solomon's reign and the building of the temple in 2993 A. M.

Our sixth period or stepping stone will end with Solomon's reign and death 36 years from our last date. "And the time that Solomon reigned over all Israel was forty years". I Kings 11:42. We have counted four years of Solomon's reign, so we now have 36 more to add, which gives us 3029.

Our next span will be the three hundred and ninety years found in Ezek 4:4, 5. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."

This period of 390 years begins with the death of Solomon, with the complete separation of Israel into two houses (Judah and Israel). Jeroboam was chosen king by the house of Israel, and Rehoboam was chosen king by the house of Judah. They were appointed by Ahija the prophet, three years before Solomon's death, but did not take the kingship until his death. This is all clearly stated in I Kings 11, 12. This 390 years was a time of bitter rebellion and iniquity with the house of Israel.

The above scripture gives a positive statement that the iniquity of the house of Israel was to be

borne 390 years, which period ends at the captivity. By computing the reign of the kings of Judah from the division of the two houses at Solomon's death to the captivity, we get 392 years. This extra two years is accounted for by the overlapping of the reign of some of the kings. This proves beyond question that we have the right application of the 390 years. So we shall add this to our last total and we get 3419 A. M., the time of the complete captivity, when the following scripture met its fulfillment: "Thus saith the Lord God, remove the diadem, and take off the crown . . . I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him." Ezek. 21:26, 27.

The theocracy at this point was completely broken up and never re-established. Thus we see that the 390 years could not end at the partial captivity by the Assyrians a few years earlier, as the scripture definitely points to the time when the "crown" and "diadem" (the last king and priest) were removed, and Judah also removed out of His sight. 2 Kings 23:27. The 40 years for Judah began with the 13th year of the reign of Josiah (Jer. 1:2, 3; 25:2, 3) and ended at the same time. This was a time of great apostacy with Judah.

We shall now pass on from the captivity to its close, which was 70 years. Jer. 25:11, 12; Dan. 9:2. This will extend our chronology to 3489 A. M.

Then immediately upon the release of the Jews from captivity, a decree was issued by Cyrus for the rebuilding of the house of the Lord. 2 Chron. 26:22, 23; Ezra 1:1, 2, 3; Dan. 9:1, 2. The time occupied in the building of the temple was 46 years. Jno. 2:20. Add this and we have 3535 A. M.

The house was finished in the sixth year of Darius. Ezra 6:14, 15, and dedicated upon the last month of the year, which was also in the latter half of the seventh year of Artaxerxes as noted in the next chapter. Then the commandment for the finishing of the work went forth in the first month, and in the twentieth year of Artaxerxes, Nehemiah 2:1; Dan. 9:25, which covers nineteen full years of Artaxerxes, making 12 years from the dedication of the temple to the going forth of the commandment for the completion of the work; thus completing the commandment of Cyrus and Darius, which is the going forth of the commandment of Dan. 9:25. This 12 years added to our last figures brings us to 3547 A. M., or 457 years before the Christian era. Upon this date much depends. It is here that the seventy week of Dan. 9:25 begins, which spans the time to the anointing and crucifixion of Christ, and gives the best positive proof of the inspiration of the Scriptures, and definitely points out Christ as the Son of God and Savior of the world.

"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 three score and two weeks: the street shall be built again, and the wall, even in troublous times." Dan. 9:25.

Here we have brought to view, seven weeks, threescore and two weeks, making sixty-nine weeks from the going forth of the commandment for the restoration of Jerusalem to Messiah the Prince. Using the rule for computing prophetic periods, as given in Ezek 4:5, 6 (one day for a year) We have 483 years to Messiah the Prince, or the anointing of

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Christ. Luke 3:21-23. This 483 years added to our last total brings us to 4030 A. M. or, 26 years after what is commonly termed the Christian era. As the above Scripture states that Christ was thirty years of age at his baptism, this places his birth 4000 years from creation, or at the beginning of the fifth millennial period.

Unquestionably the shepherds in the field understood well the seventy weeks of Daniel's prophecy as they patiently waited for the star to guide them to Bethlehem where they might behold the promised Messiah.

As before shown, the world in its present condition will be brought to a close at the end of 6000 years. From our last total, which reached to the anointing of Christ, there still remains 1970 years.

Thus far we have gone step by step through the Bible, computing the years from creation down to the anointing of Christ for his work as high priest, and here at this point we could take profane history and easily show the exact age of the world, but we refuse to resort to any proof other than that found in the word of God, and thus allow the Scriptures to vindicate their preeminence above all the sophisticated ideas now in vogue. So we search the Scriptures for the truth and proper application of the last long prophetic period of 2300 days of Daniel 8:14. "And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Many have thought and taught for years that the 2300 days ended in 1844. After making a special study of the subject, I feel safe in saying that there is no Scripture to warrant such conclusions. Verse 19 states clearly that this period ends in the "last end of the indignation."

Now, in order to arrive at a definite and proper conclusion as to when the 2300 days ends, we must first learn what the indignation is, and when it ends. Here it is: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger: for all the earth will be devoured with the fire of my jealousy." Zeph. 3:8. "For the indignation of the Lord is upon

all nations, and his fury upon all their armies: he has utterly destroyed them, he has delivered them to the slaughter." And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Isa. 34:2, 4.

Many like passages might be sighted, but this is sufficient to show that the indignation is the wrath of God poured out upon the nations at the end of the world. There is no dodging the fact that the 2300 days ends in the last end of the indignation, which is the end of the world. Therefore this long prophetic period cannot end sooner than the indignation.

As previously shown, the world will stand 6000 years. Now all that is necessary to determine when the 2300 days begins, is to deduct 2300 from 6000 which gives 3700 A. M. or 304 B. C. Thus the 2300 days is the last long step which closes the history of the world in its present condition. As chronology is our main object at this writing, we shall not here use space to discuss the identity of the little horn of Dan. 8:9.

As our last total was 4030, and the 2300 days begins 3700 A. M., we have 1970 years left of the 2300 to add, which gives us a total of 6000 years. At this point the sixth millennial period, or the sixth day of the Lord's work for fallen man has closed. "And he said unto me, it is done." Rev. 21:6. "Behold I come quickly." Rev. 22:12. The righteous are taken to heaven, where they reign with Christ for 1000 years. Rev. 20:4. This 1000 years added, gives us a grand total of 7000 years which perfects the work of redemption and restoration of the world to its Edenic state and beauty.

Thus our chronology of the world must come to a close. There are no more genealogies to compute, no more years to add, no more prophetic periods to lengthen the time allotted to fallen man. Therefore all must come to a speedy end. No matter what men may think, or what they have taught, the truth of the word of God still shines out like a beacon light, and as we study and restudy, our convictions grow deeper and deeper that the above chronology of the Bible and age of the world is correct. We only regret that we have not space and time to dwell more upon many of the important truths touched upon by the different phases of our chronology. Chronology is a broad field, and no one can study it without searching the scriptures from beginning to end.

The writer with others once visited a great museum. As we entered, our attention was called to the relics, art, and invention of our own country. Next our attention was riveted for a considerable length of time to Grecian sculpture and fine art. Following this was the Egyptian mummies, hieroglyphics and relics; and then on to the thousands of interesting things of many ancient countries, until our minds were so deeply absorbed that we scarcely knew where we were, and when our attention was called to the hour, we were much surprised to know that the day was far spent, and we had only begun.

As we search the Scriptures for chronological facts, connecting them link by link, we are reminded that the Bible is a great museum, filled with numerous interesting things, and it has been with much difficulty that the writer has refrained from giving some thought and discussion to the many different subjects brought to light by chronological research.

In fact we cannot study chronology in the broad sense, without studying the entire Bible, for it touches upon every subject from Genesis to Revelation. In other words it is the Bible story, and when people learn to study chronology they will get an understanding of the Bible, and not till then.

We will close by saying that anyone who will be fair must admit that all so called scientific theories of men concerning the age of the world, must of necessity fall before the sure word of God. Shall we not confess that there is a God who created all things, and whose hand controls their every step?

Omaha, Nebr., May 31, 1927

Union Publishing Co.,
Oklahoma City, Okla.,
Kind Sirs:-

Wish information as to your price lists on the book you published, the "Yellow Peril" by G. G. Rupert. It is among the most wonderful books I have ever read and would like so much to secure some copies for my friends.

After reading a marvelous work of this kind, no one can help but understand the Scriptures. May God bless you in your work.

Respectfully,

Mrs. R. E.

A Letter

Friday Morning, May 28, 1926.

Dear Brother,-

It would be nice if we could talk. But your work can't manage it and we do not otherwise meet. So you will not mind if I write you a letter. To you and your lady, in case she cares to read it.

Speaking about the article I lent you to read, entitled, "The Sign of the Son of Man", you and your wife have probably read in the Book of Matthew (24:30). "Then shall appear the Sign of the Son of man in Heaven." This was given as one of the several indications that the coming of Jesus is near. Or, as is says in the Book of James (5:8), "The coming of the Lord draweth nigh."

But, you know, that very few people seem to know what that "Sign of the Son of man" really is. I have found but a few.

But, whatever it is, it is a matter of importance, for it is said that at the sight of it "Then shall all the tribes of the earth mourn." (Mat. 24:30).

So I am in for knowing what it is. As well as loving and serving my Lord, here and now, so as to be ready for it when it does come.

For, I purpose in my heart to not have to do any "mourning" when Jesus comes. But, instead, rejoicing. And to go wherever He designs to take His people.

So, my brother, let us take a look. The sign of any thing is the proof that that thing is THE THING we are looking for. The sign of your bank is the proof that we have found the bank we are looking for. So the "Sign of the Son of man", is something that is a proof that it really is the "Son of man." That it really is Jesus.

Jesus is going to come. And His coming is not so very many years away. And also the devil is here and at work. Hard. And it is his special business

to get up something that will deceive people.

And we are plainly told, (2 Thes. 2:9), that satan "is working with all power and signs." So, no matter what wonderful things and signs we see, we may know that it is not Jesus coming unless we see the Rainbow.

Not that every time we see a rainbow, are we to think that it means that Jesus is then coming. For the rainbow we see in the clouds is a local affair, same as clouds are a local affair. But the Rainbow seen as a sign of the coming of the Lord (Mat. 24:30), will be a general, and world-wide affair. Same as the coming of Jesus, Himself, will be. For it is written in Rev. 1:7, "Every eye shall see Him." "And all kindreds of the earth shall wail because of Him."

So that, brother is how and when the Rainbow will be seen. The Great and Magnificent Rainbow, which always does and always has encircled the Head of Jesus, the Son of God. Excepting during His ministry here on earth when He laid aside His Glory and came among men.

But satan is a counterfeiter. Every good and Bible thing, he will counterfeit. He must counterfeit them. For if not, people who read the Bible would know and be led aright. So to lead them a-wrong, and get them destroyed, (which is his business), he must present something that will lead men to think the Scriptures they read is being fulfilled. Or, as will, also, equally be effective to their destruction, to get manifestations to be so cheap and commonplace that people will cease to heed. As is the case of setting the day for Jesus to come. Or (as is being seen occasionally) wonderful sights in the heavens above us. Or as the boy repeatedly crying, "Wolf, wolf."

But let us learn the Scriptures and believe them and obey them and we will not be deceived by any of satan's deceptions.

Now Mr. R——, speaking of another matter that in our conversation was brought out (of belonging to some church) and the statement was made that the Real Christian, the True Child of God, had no right to have his name written anywhere else only "in Heaven". This is literally true. It is an actual and Bible Teaching and Fact. God is the only One who adds anybody to His church. There is only One Church (in God's sight). All the rest are man-made affairs and satan's counterfeits. (Thru the people being deceived into it.) The Only and One True Church is God's Church. And there is only One Place that those who truly (and always will) belong to it, have their names written and that is the Church Book Record, "Written in Heaven."

To have one's name written in and on the record of any visible man-made church here on earth is simply to depart from God. When we start out to be a real Christian, we give our hearts to God. Or as it says in Acts 5:14, we are "added to the Lord." So the minute we are "added to the Lord", we commit spiritual adultery if we become "added" to anybody else. And the Lord becomes jealous. As He has a perfect right to be. Same as you would be if when your wife was added to you she would permit herself to be added to any one else.

Then in Acts 2:47, it says "The Lord added to the church". So, first, we get "added to the Lord" (at real conversion). And then the Lord, Himself, adds us "The Church." Well, "The Church" simply means "The Church of the First-Born," which is

"Written in Heaven." (Heb. 12:22-24). Cannot mean anything else. God doesn't add people to a lot of confused churches here on earth. So every true Christian has his name written, only in one place. And That Place is "In Heaven", (Heb. 12:22-24). Or if found in a man-made church here below (before he became aware of what he was doing) that is what Rev. 18:1-4 means when it says "Come out of here my people." Come out of any and all churches and just serve God according to His Bible.

514 W. Reno Ave.,
Owlahoma City, Okla.
January 16, 1928

Dear Friend,-

Greetings in Jesus' name. This is to let you know we are still in the Lord's great work for the salvation of souls and the healing of people's bodies.

We just closed a very successful 18 week's meeting in Cedar Rapids, Iowa, with 115 converts and 1200 cases of healing. We are now in the midst of a good meeting here in Oklahoma City. Have had 20 conversions and over 100 healed. The interest is good but collections are small.

December 2, our new tent, 70x100 feet, purchased since the Florida hurricane, burned down, including several hundred new folding chairs, a rented piano, lighting system, etc. The people of Cedar Rapids and Oklahoma City are helping us raise the money to cover that loss—about three thousand dollars.

We want your prayers and assistance in tithes and offerings, be it much or little, at this time of need. We hope to have all replaced when the early spring season opens in February or March. We have five in our tent company, and we want to make 1928 our banner year.

I have arranged with Sister Lucile Rupert Smith, editor of the "Remnant of Israel", a paper which carries my reports of the work, to send the paper free, to all who send us \$5.00 or more on the new tent and equipment.

Write and pray.

Evangelist Lloyd C. Shanklin,
Permanent address,
Lloyd Shanklin,
Route 2, Box 4, Cedar Rapids, Iowa.

P. S.—Anyone wishing to subscribe for the paper, at \$1.00 per year, half the subscription price will be donated to the tent fund.

Lucile Rupert Smith.

Prayer

James H. McConkey

"IF YE ASK * * * * * I WILL DO." (Jno. 14: 14.)

IT IS A WONDERFUL Promise

Many and precious are the promises which God gives to His praying children. He tells us that as we pray and receive our joy shall be full, (Jno. 16: 24); that if we bring all things to Him in prayer His own unspeakable peace shall possess and keep our hearts in Christ Jesus, (Phil. 4: 7) that of all who ask from Him not one shall be turned away; that to any who knock at His door it shall without fail be opened, (Matt. 7, 7: 8). Familiar enough and gracious too is His truth that as we ask He gives. So says His Word again and again: "Ask and it shall be given you;"

"Every one that asketh receiveth;" "How much more will your heavenly Father give good things to them that ask Him." But in the heart of this great chapter, the fourteenth of John, we come upon the greatest promise God has ever given to His praying children. Presuming—as we do in all that is said in these opening chapters concerning prayer—that the child of God is asking in His name, or according to His will, the wondrous statement is here twice made that not only as we pray does God give, but that

AS WE PRAY GOD WORKS.

God, the eternal God of the universe, stands, as it were, like an almighty servant and says: "If you, my child, will only pray I will work; if you will only be busy with asking I will see to the doing." Not only does He bestow at our cry, but He acts. Not only does our praying evoke His bounty, it sets in motion His omnipotence. Wherefore, as we enter the secret chamber of prayer, nothing will so stir us to mighty intercession, nothing will so soon make us master-pleaders with God for a lost world, as to whisper to our own soul, again and again, this wonderful truth, "While I am praying God is really Doing that which I am asking!"

Thus to a child of God bowed in prayer that the gospel may be sent to the dark lands, though he may not see it, yet as he prays God baffles the powers of darkness; as he prays God moves the hearts of kings; as he prays God breaks down the barriers to evangelization; as he prays God loosens the bands of superstition; as he prays God opens up the pathway to forbidden lands; as he prays God unclasps the purses of His children; as he prays God raises up and thrusts forth the gospel messengers to the whitened harvests. As he is praying God is Doing. This is explicitly asserted. "Search my word, says our Lord. Find out clearly in it what my will is concerning the world. Pray according to that will. Then as you pray "Lord thrust forth laborers into the harvest," I thrust them forth! As you pray "Lord break down the obstacles," I break them down! As you pray "Lord stir men's hearts to give," I stir them! Whatsoever ye ask in my name, I do." Beloved, what a tremendous responsibility is ours! What a unique privilege! That all the power of an omnipotent God is ready and waiting to be put into triumphant, irresistible action at the prayer of one of His children! That the very hosts of heaven are marshalled against the powers of darkness at that importunate call of yours which is according to the will of God! He declares that all power in heaven and earth is His, and then, as it were, places Himself at our disposal and says, "Now my child you pray and I will work; you ask and I will do." As an engineer might suffer a child powerless in itself, to call forth power, not its own, by opening the throttle of his great machine, so God says to us weaklings, "all power is mine, but unto you it is given to call it forth by prayer." If it be true, then, that God's omnipotence is placed at our disposal, we are responsible for its exercise through power as though we possessed it ourselves. Behold here the shame of an unevangelized world, of two thousand years delay, of our cowardice and faltering in the presence of difficulties. For though we have had no power to do, yet the mighty God, linking Himself with us as a real yoke-fellow and co-worker, has said

"IF YE ASK I WILL DO."

It is a promise by an omnipotent Doer

They who are charged with the erection of costly public or private buildings count it a rare privilege to have a great artist offer his services. They seek to employ the greatest architect, the most famous painter, the most skillful sculptor to do their work. But who is it here who offers to do for us, if we will only ask? It is no untried apprentice, no bungling worker accustomed to failure. It is God Himself. It is the mightiest doer in the universe who says "I will do, if you ask." Unrivalled wisdom, boundless skill, limitless power, infinite resources are His. Think a moment who it is that promises. He who shrouded the land of Egypt in awful darkness; He who turned her streams of water to streams of blood; He who laid His hand upon her first-born and filled her borders with mourning; He who broke the stubborn will of her impious king; He who led forth His people Israel, with mighty arm and outstretched hand; He who parted the great sea, and made the glassy walls of water to be bulwarks of safety to them, and swift avalanches of death to their pursuing foes; He who, when His children cried for water, sweetened the bitter wells to quench their thirst; He who, when they hungered sent their bread from heaven; He who, when they marched about Jericho in utter self-helplessness, leveled its towering walls by the word of His power; He who walked with His three children in the fierce, fiery furnace, yet kept them even from the smell of scorching garments; He who stilled the tempest, walked on the seas, cast out devils, healed the living and raised the dead—it is this same mighty doer who says He will do for me, if I ask! This omnipotence is the very same omnipotence whose doing is awaiting my praying!

Yea the God who holds the sea in the hollow of His hand; the God who swings this ponderous globe of earth in its orbit more easily than you could swing a child's toy rubber ball; the God who marshals the stars and guides the planets in their blazing paths with undeviating accuracy; the God of Sinai, and of Horeb; the heaven-creating, devil-conquering, dead-raising God,—it is this very God who says to you and to me:

IF YE ASK I WILL DO

It is a promise which shows how much more wonderful than our doing is His doing called forth by our asking.

You can at will close your eyes and, in vision, call up before you the men and women whom you love yet know to be lost. Friend after friend has wrought with and entreated them: you yourself would almost be willing to be anathema for them, if so be they might be saved: but all has been in vain. Suppose now there came some day a message from the Lord Jesus Christ promising that if you would but ask, He himself would go to these unsaved ones and deal directly with them. What an unheard of privilege would you count it to have Jesus Christ himself deal in person with a soul you loved! To have Jesus Christ work—not indeed in the body but in the Spirit—in your home, your church, your community; to have Jesus Christ give secret messages to your lost loved ones; to have Jesus Christ speak, woo, and win, as none else could; to have Jesus Christ with all His tact, wisdom, winsomeness, patience, gentleness, and compassion following on with unwearied zeal and tenderest love to bring back to God that soul for whom He had died:—what a promise! And

yet this is exactly what prayer will accomplish, for He explicitly says, "If ye ask I will do."

Think a moment of that unsaved loved one for whom all these years you have been doing. You have pleaded, argued, and expostulated in vain. You have preached Christ, you have tried to live Christ. You have exhausted every device and means that love, faith, or hope could conceive. Now that all your doing has failed how wondrous it would be into that life to bring His doing through your asking.

Hear Him speak: "My child you know not how to convict of sin, but I who work as you pray, can bow down that soul in a very agony of conviction. You know not when to woo, and when to reprove, but I, who work as you ask, know just when to pour in the balm of love, and when to let fall the sharp, quick blow of needed judgment. You cannot follow a soul in daily, unbroken pursuit, for you are finite and must eat, rest, and sleep, but I, who do as you ask, follow that soul day and night, with sleepless vigilance, through every second of his existence. Now comforting, now troubling; now giving darkness, now light; now sending prosperity, now adversity; now using the knife, now the healing balm; chastening, troubling; bereaving, blessing; bending, breaking, making, yea, I can do all things needful to be done to bring that wanderer to himself and cause him to cry I will arise and go unto my Father."

What a message, too, is this for God's children who, through years of pain and affliction as invalids and "shut-ins", have mourned because cut off from the active service in which others are busy for God. Beloved sufferers be comforted. Blessed as is the ministry of doing, there is no higher, holier calling under heaven than that asking which calls forth God's doing in the lives of others. Your Master Jesus Christ, through every second of His eternal, heavenly life, is pouring out His soul in unceasingly asking ("He ever liveth to make intercession.") What an honor that God should call you to that same eternal ministry to which His great Son now unceasingly gives Himself! Covet no other if this be thine. To enter into a needy life with your own doing is indeed precious, but to have God enter it through your asking, is it not greater by so much as God's doing is greater than thine? Hear Him speak to you. "O child of mine, laid upon a bed of helplessness and suffering, cease to repine because thou can'st not busy thyself with thine own doing, as others. For I tell thee as in the silence of the night watches thou dost cry unto me for a lost world, I am doing what of my will thou art asking. Wouldst thou not rather call forth mine omnipotent doing by thine asking if to this I have called thee, than even to be busy with thine own doing? For if thou shalt ask (according to my will) I will do." And let your glad answer be, "Lord I rejoice. Though, shut within these four walls, I cannot touch men yet Thou who hast promised to do for me, wilt touch and quicken them if I but ask. Though I am all the day weary and helpless yet Thou, who hast promised to do for me, art in Thy doing tireless and omnipotent. Though I cannot raise a hand nor stir a foot yet Thou, who hast promised to do if I ask, wilt move heaven and earth to bless those for whom I pray. Though my human asking must soon end with my passing away, yet Thy mighty doing, called forth by my asking, will go on through all time, yea through eternity itself. Yea Lord since I can pray down Thy mighty doing into the lives I love, shall I longer mourn because I am shut out from my

doing? What though I can not do if Thou who dost work at my asking can do miracles? So Lord, though I can do nothing, help me to remember with new joy and hope thy blessed promise.

IF YE ASK I WILL DO.

It is a promise for our service

Concerning those things that only God can do we naturally betake ourselves to prayer. For knowing that we ourselves cannot do them, we find our hope only in that asking which brings God's doing. But let us remember, too, that our own personal service, in the things which we can do, needs also that asking which will bring God's doing into it. Do we realize that everything we do needs to be saturated with the spirit of prayer that God may be the real doer, the real worker in the things which we are busily doing? Yet this is a mighty truth; "If ye ask I will do" applies to your own service as well as your intercession for others.

Have you ever toyed with the key of a telegraph instrument while the circuit was closed? If so you have noted this fact. On that key you may write a complete message, from address to signature. Upon it every telegraphic character may be perfectly formed; every condition of expert operating may be fulfilled. But it matters not how skillful an operator you are, so long as the electric circuit is closed, all your efforts are simply sounding brass and clattering platinum. Not a single spark of electric life do you transmit; not a single message of good or ill, of bane or blessing is conveyed to the waiting listener at the other end of the line. Why? Because the battery is not working. And all your working is effort without result, activity without power. But now you open the little brass lever which connects your key to the battery hidden beneath the table. Immediately every letter you form thrills with life, every word you write flashes a living message into the mind and heart of the far-away receiver. Through your work, dead and mechanical in itself, the electric battery is now pouring forth its vital stream, flooding with life and power every deft motion of your flying fingers.

The lesson is plain. It is in spiritual telegraphy as in material. If the battery is not working the message is mere clatter. We may do, but if God is not doing through us then all our doing is naught. If we work in our own fleshly strength we will but effect fleshly results, for "whatsoever is born of the flesh is flesh." God alone is spiritual life. God is the only begetter of life. Our highest function as servants is to be transmitters of the life of God to others. Our highest doing is that in which God is doing through us. And how shall this be? Through prayer. Prayer connects you with the divine battery of life and power. Prayer puts you "in the Spirit," and "it is the Spirit that quickeneth." From the chamber of prayer you come forth to men with the unction, the subtle power, the thrill of God's own life upon you, and as you touch them in speech, deed, or prayer, "virtue goes forth from you," for then it is not you but God that worketh in you. As you keep asking God keeps doing. When you grow prayerless your deeds grow powerless. Lead no meeting without asking that God be the real leader through you; speak no message without asking that He may speak through you; begin no work without asking that God may work through you. For

"IF YE ASK I WILL DO."

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