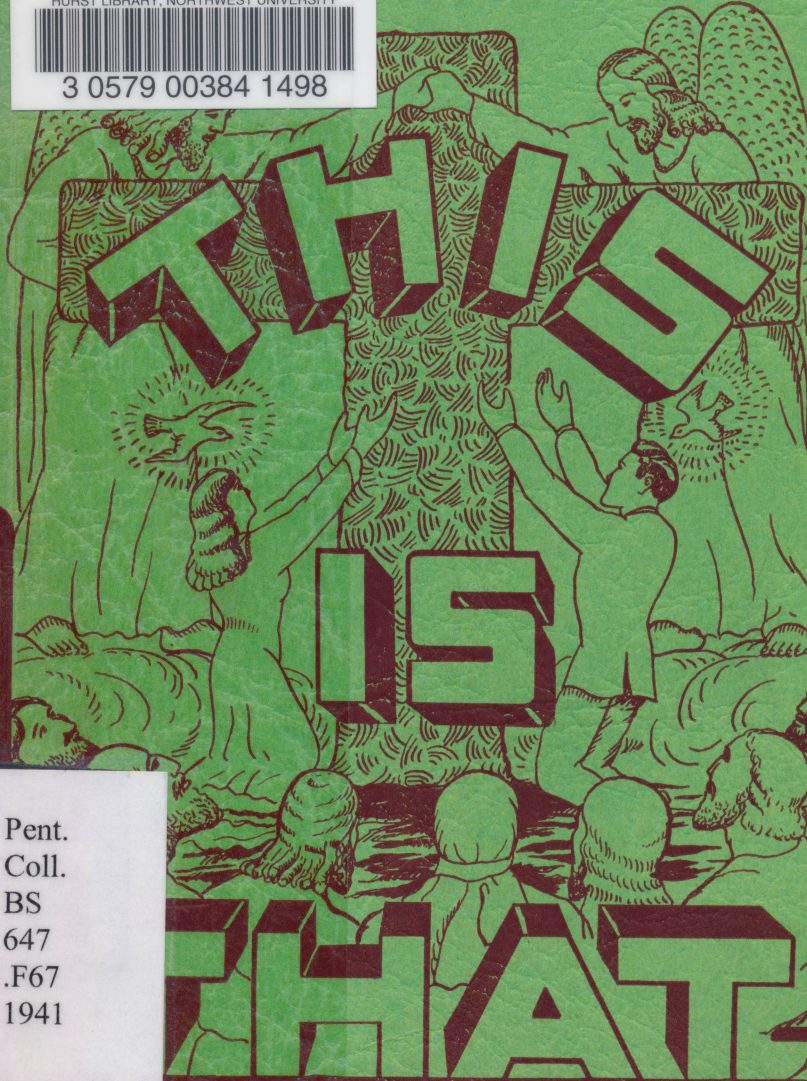


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WHICH WAS SPOKEN
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by
ATWOOD FOSTER

Secretary of The Oregon District Council
of The Assemblies of God, 1937—1941

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To that Redeemed people
 whose deepest interests have
 been burned into the very fiber of
 my soul during a decade of happy ministry
 and service is this booklet affectionately dedicated:
**THE ASSEMBLY OF GOD at COTTAGE GROVE,
 OREGON**

MEMORANDUM OF OUR FINANCIAL PROGRESS

For the year	Total Annual Income
1932 - - - - -	\$ 496.74
1933 - - - - -	-- 725.84
1934 - - - - -	960.19
1935 - - - - -	1,119.42
1936 - - - - -	1,755.26
1937 - - - - -	2,518.45
1938 - - - - -	4,009.26
1939 - - - - -	4,014.12
1940 - - - - -	4,522.00

Cottage Grove Sunday School, 1939.



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I N T R O D U C T I O N

By P. C. Nelson, President

Brother Foster has honored me with the privilege of reading his fine little book, "This Is That . . ." before it is printed, and by asking me to write a few lines of introduction. I have read his manuscript from first to last with increasing pleasure and profit, and believe that every one who will read the book carefully will be delighted to find in it the very essence of the Gospel. It is the old old story of Jesus and His love, presented in a new and fascinating manner. The work bears marks of deep study, careful analysis, cogent reasoning, apt illustration and spiritual insight. The author leads us by rapid strides from peak to peak. It is evident that he is going somewhere, and if we follow him, to the end, we will find ourselves surrounded by the delightful scenery of Pentecost, and breathing its celestial atmosphere.

"He shall bring all things to your remembrance." The Spirit who inspired the Scriptures has brought to the author's remembrance innumerable texts from the Sacred Volume proving and illustrating the doctrines set forth. By his faithful expositions of the Word of God, the writer shows us the great and ever-widening stream of God's mercy, love and grace, beginning with His covenant with Abraham, the father of the faithful, and descending like a mighty Amazon down to our times. In this stream the author finds an abundant salvation for soul and body, together with "the things which accompany salvation" Heb.6:9. Books like this enlighten the mind and delight the heart.

Southwestern Bible Institute

Ft. Worth, Texas, Nov. 24, 1941.

P R E F A C E

The Grace of God prevailed upon my life when I was but a child. The blessing of being adopted into that most sacred relation of sonship with my Creator was received almost as much a 'matter of course' as the blessing of being born into a free Christian home in America where love and kindness reigned. I have since learned to appreciate greatly both these blessings.

In young man-hood another grant of mercy was bestowed upon me, not through personal achievement, but by the boundless grace of God alone. My exalted Lord and Saviour (Acts 2:33) baptised me with the Holy Ghost (Acts 1:5) like He did the waiting saints on the Day of Pentecost. Acts 2:4. A new vision of life opened before me. The Bible became a 'living book'. It's Author possessed my heart and life. Only one desire reigned in my being: to follow and serve this Christ with my whole soul and strength.

I began to preach the unsearchable riches of Christ. The message of the Scriptures thrilled my soul. It contained the healing balm for all the troubles and afflictions with which our race has been so abundantly cursed because of sin. This fountain that bubbled up within my being satisfied my heart. It was a source of perpetual strength and rest (Isa. 28:12). It carried me victoriously over every trial and disappointment, enabling me to really understand the Apostle's words, "But to God be the thanks who in Christ ever leads us in His triumphal procession . . ." 2 Cor. 2:14.

This overflowing life of victory through the Holy Spirit became the subject of my preaching through

the years. On my knees with the Holy Scriptures before me I found a continual fountain of inspiration both for my own soul and for the flock to whom I ministered. Occasionally I wrote down a few subjects as I preached them to my church.

The past couple years there has arisen in my heart a desire to put some of these in print as "those things which are most surely believed among us." Luke 1:1. They contain the essence of my preaching and ministry in the Gospel. Their message is that which called me from a life of selfishness to one of sacrifice and self-denial. They are written with a free use of imagery with which the Scriptures abound. They are humbly offered with the sincere prayer and trust, that they may carry the message of an abundant Christian life to my hungering and thirsting fellow-man for whose salvation was shed the blood of God's only begotten Son, the Lord Jesus Christ.

Atwood Foster

CHAPTER 1

*God's Irrevocable and
Unalterable Covenant*

Genesis 12:1-7

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed . . . Unto thy seed will I give this Land."

This was God's promise to His servant Abram: A divine Covenant, originating in the bosom of the Creator, whereby He would, as it were, mark out for Himself a path, and confine the freedom of His will and the manifold omnipotence of His power to prescribed limits in His future course of action relative to His earthly servant. Its very conception is colossal. That the Eternal God should thus delineate to finite creature His predetermined plan for him and his posterity through the countless ages to come is most wonderful. But it was born of a heart of divine love for a fallen and helpless creation, to be fulfilled to this man of faith through his very own son though he was yet childless.

One beautiful bright night Abram left his tent to meditate beneath the glories of the heavens in the presence of the Lord. As he looked into the

canopy above, God spoke to him saying, "Count the stars if thou be able". Count the stars? Abram considered them; myriads of them! And the Lord added, "So shall thy children be!"

But there was a condition that Abram must meet: a qualification in which God takes great delight: Faith! "And he (Abram) believed in the Lord; and He counted it to him for righteousness." Gen. 15:6; Rom. 4:3. There was no other condition imposed save this one. Believe God! And Abram did.

But Abram would have a sign, both to strengthen and confirm his own faith in an hour of temptation that might come and for the sake of his posterity that they, too, might believe. "Lord I believe, help thou mine unbelief." cf. Mark 9:24, Rom. 4:20.

In answer we behold the great condescension of God. Abram was told to prepare a heifer, a goat, a ram, a turtledove and a young pigeon with which the Lord Himself would enter into and confirm a solemn covenant with him. While the makers of a covenant (or will) live they may change the provisions thereof (Heb. 9:17), but after their death, it can never be altered. Oriental custom in Abram's day therefore provided for a ceremony whereby men might pass through the form of death thereby sealing their agreement unalterably and irrevocably, and yet live.

According to this custom God told Abram to prepare these sacrifices that He might come down and by himself passing through the form of death, so confirm His covenant with Abram that there could never be the slightest trace of doubt regarding its irrevocable and unalterable character. God was

making an **everlasting covenant** with His beloved servant.

Abram prepared these sacrifices according to custom, placing half of each of the beasts on one side and half on the other side and with one bird on the right side and the other on the left, leaving a passage way between them. Then he waited for the Lord to make the next move. The afternoon slipped by, evening came on, and darkness settled over the scene. Then behold a smoking furnace, and a burning lamp that passed between those pieces! It was the Lord! Abram's God in the outward form of a smoking furnace and a burning lamp walked slowly through the path of death, between the carcasses, confirming to His servant a covenant with this solemn assurance that Abram might know assuredly that this covenant could never be abrogated. Stupendous, the loving condescension of God!

God cannot lie. His naked word will stand and never fail. But He was willing more abundantly to confirm his promise to Abram that His beloved servant and his posterity after him might know of a surety that God's word to them would stand eternally. Nothing that might ever arise could annul this covenant and relieve the Lord of the solemn obligation of fulfilling it to Abram and his children **forever.**

Some time later God spoke again to Abram regarding this solemn agreement. On this occasion God changed Abram's name which meant 'High Father' to Abraham meaning 'Father of many nations'; for in fulfilment of this covenant God promised to make Abraham a father of many nations. Emphatically God declared that this covenant was

established for an **everlasting covenant**. He to be a God unto Abraham and his children after him. Gen. 17:7-8.

Moreover God affirmed that Abraham though ninety and nine years old and his wife Sarai ninety years old should have a son. This son of their old age should be named Isaac, meaning 'laughter', for God purposed that their hearts should be filled with joy in His presence. And with this son, Isaac, God affirmed He would establish this covenant for an **everlasting covenant** and with his children after him. Gen. 17:19.

No wonder Abraham's faith mounted up with such an intense zeal that he should be known as the "friend of God". His faith was founded upon God's sure Word. And that Word was confirmed with great assurances by the Creator Himself.

As promised, Isaac was born. His coming filled many hearts with joy and laughter. And as days rolled into months and months into years, Abraham walked with God and communed with God. No person, interest, or consideration was allowed to sever this precious relationship. Trials and temptations arose, but this man's faith was founded upon the sure promise of the Living God. Thus by continual and consistent use his faith waxed strong, indeed.

Abraham loved Isaac, this child of promise. The lad was the joy and delight of his fond parents through the ensuing years. He was the heir of God's covenant, Abraham's most cherished possession, as well as heir of all Abraham's earthly assets which had grown to great proportions. Abraham had become very rich. There could no

greater joy and satisfaction fill the heart of this old man than of walking in the cool of the evening with his son beneath the glories of the heavens and they two communing with God together. God was their God. His Covenant was their Covenant. No people on earth were so privileged as they.

It was another beautiful summer night. Abraham awakened in the wee still hours of the morning. He gazed out through the open flap of his tent door at God's wonderful earth shrouded with night and at the heavens studded with its myriads of jewels. His heart was filled with ecstasy as in the presence of the Lord he mused upon God's handiwork and of God's wonderful promises to him. His fond glance turned to the lad peacefully sleeping but an arms length from him. The brightness of the oriental night crept in outlining the form of the sleeping boy and faintly illuminating his upturned face. Abraham's thoughts wandered back to that beautiful night so like this one but years past when God had promised him that his posterity should be as the stars in the heavens for multitude. He then had no son, but God had insisted he would have and that such should fill his heart with laughter. Years had since rolled by and near him lay the promised child, now a young man possibly fifteen or sixteen years old—a laughter and a delight to his doubly-fond parents.

But, hark! Some one speaks! It is the voice of the Lord, "Abraham". And he answered, "Behold, here I am". And God said, "Take now thy son, thine only son Isaac, whom thou lovest and get thee into the land of Moriah: and offer him there for a

burnt-offering upon one of the mountains which I will tell thee of".

That was all. Just a simple word of command from the Lord. But it was a staggering blow. Abraham was as one stunned. He struggled desperately within his own soul. Did God really mean that?

Abraham was accustomed to obeying God. He had confirmed to his soul through the years that God loved him. And even in this crucial hour he was conscious of that divine presence there in his tent awaiting his answer. This continual walk with God had given his faith a strength that had stood fast under every trial. But this was like a stupendous avalanche crushing down upon his very soul. Offer his son, his only son Isaac! How could God fulfill his covenant if Isaac were slain? How could God require something so absolutely contrary to all reason? If he offered this son as a burnt-offering, God's covenant would fail. For God's covenant was confirmed **in Isaac** for an **everlasting covenant**.

How! oh, how! But God did not require that Abraham answer the 'how'. God only required that Abraham believe Him and leave the 'how' with Him. And this he did. Abraham's faith mustered up strength to believe that God was able to raise him up even from the dead, and thus to fulfill His covenant. For God's promise **could not fail**.

Early that morning the household of the patriarch was astir. Abraham with his beloved Isaac and two servants saddled an ass, prepared a bundle of wood, a torch of fire and necessary provisions, and set out on a journey to mount Moriah to offer a sacrifice unto the Lord.

On the third morning Abraham told the two servants they might stay by the camp while he and the lad went to yonder mountain to sacrifice unto their God. Isaac carried the wood while his father carried the fire and a knife. What determined deliberation! All possible hindrance was left behind. Abraham purposed to obey God.

There on the mount they set about building an altar. No ecstasy filled their hearts—only a determined purpose born of years of walking with God. Abraham's understanding was filled with darkness. There was no light anywhere. Only, **Abraham believed God.**

Loving hands and a bleeding heart bound the lad hand and foot and placed him upon the altar. Abraham reached forth and took the knife to slay his son. But the angel of the Lord called unto him out of heaven, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." The trial of Abraham's faith was complete. It had stood the test of the fire, proving it more precious than the finest of gold that perisheth. God was manifestly pleased. He would reward such faith.

He had confirmed a promise (covenant) with Abraham. It was sure, irrevocable and unalterable, through the countless ages to come. But God, being "willing more abundantly to show unto the heirs of promise the immutability of his counsel, **confirmed it by an oath!**" Heb. 6:17.

Could God lie? Is it possible for the Eternal God to be found in falsehood? Might His promise eventually fail, be annulled or forgotten, thus proving

God unfaithful and making Him a liar! God knows how little our darkened hearts trust Him. Therefore He called Abraham, his son Isaac and them of all the ages to come, including you and me in this 20th century, to stand by as witnesses while He, the unchangeable God, **took an oath of faithfulness, swearing by Himself (for there is none greater) that He will fulfill His everlasting covenant!** Every true child of Abraham through-out the ages to come may place his faith squarely upon this Covenant with the most confident assurance that it can never be revoked or altered—**it shall stand!**

CHAPTER 2

The Covenant Fulfilled in Christ

Galatians 3:16

Paul, the New Testament theologian, wrote to the Galatian churches a very clear and concise statement regarding this Abrahamic Covenant that is worthy of our special note. He declared it to be the **Gospel of Christ**: "Now to Abraham and his seed were the Promises (the Covenant) made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ". Gal. 3:16. Now if we may insert for the word 'seed' a more clearly understood and commonly used equivalent, the word 'son', we will more readily grasp this statement: "Now to Abraham and his **son** were the promises (the Covenant) made. He saith not, And to **sons**, as of many; but as of one, And to thy **son, Which is Christ.**" Or more concisely, Now

TO ABRAHAM AND HIS SON (CHRIST), WAS THE COVENANT MADE.

That is, the Promises or Covenant confirmed to Abraham and his posterity were to be realized through a promised son and **that son was CHRIST.** (Please ponder this well).

In verse fifteen the Apostle affirms that this covenant, being confirmed (by God) cannot be disannulled or added to. It is a COMPLETE AND PER-

MANENT covenant made to Abraham and his posterity **through faith in Christ.**

Verse seventeen reaffirms that this Covenant was confirmed before (i. e. to Abraham before Moses) of God **in Christ.** The whole Covenant hinged upon Christ through faith in whom it was to be made effective. Four hundred thirty years after God had confirmed this Covenant to Abraham, He had given another covenant through Moses to Abraham's children, which was contrary to this original one. For the Law was a covenant of works and not of faith, (Galatians 3:12) the latter being the only condition imposed upon Abraham from the beginning. This then became

A TEST CASE

for determining whether the Covenant made to Abraham would still stand in its simplicity or whether it must give way to alteration before a later covenant, the Law. The case is here stated to the Galatian Christians and before the Judge of all the earth. It is duly considered. The evidence is weighed. God's servant, the Apostle, then lays down the final verdict: **The Law cannot disannul or alter the original covenant!** Gal. 3:17-18.

The Abrahamic Covenant was from its very inception

THE GOSPEL.

as we read, "the Scripture . . . preached . . . the Gospel unto Abraham, saying 'In thee shall all nations be blessed' (a quotation from that Covenant)". This Gospel was and is a Gospel of Grace through Faith, as we may read, "Abraham believed God, and it was accounted to

him for Righteousness . . . So then they which be of faith are blessed with faithful Abraham". Gal. 3:6-9. Rom. 4:3.

The Law was not of faith, but as it is written, "The man that **doeth** (obeys) them shall live in them". Gal. 3:12. This Law was added 430 years after the Promise was given to Abraham and then only because of transgressions. It was not given in exchange for the Promise made to Abraham, for in it was no life, but it was added **till** the seed (Christ) should come **To whom the promise was made**. Gal. 3:19-21.

If the Law (Old Covenant) could have given life, Christ would not have needed to come. But the Law could not give life. It could only condemn. Paul called it a schoolmaster employed to teach men their utter depravity and need of a Saviour, thus bringing them to Christ, the only source of life. Therefore the Scripture hath concluded **all under sin**, every mouth stopped, that the **Promise of Faith** in Jesus Christ might be given to them that believe. Gal. 3:22. Even they who offered the blood of bulls and of goats under the Law did so only in faith, looking forward to the all-~~efficacious~~ offering of the blood of God's True Lamb, the Lord Jesus. "For it is not possible that the blood of bulls and of goats should take away sins". Heb. 10:4.

Moses and the nation that followed him expressed their faith in the Gospel Covenant of Abraham through Christ by embracing the Law of Works. In their sacrifices they confessed that they were sinners depending upon the innocent blood of another. In response to this faith, Christ offered himself that he might thereby be "the mediator of the New Covenant, that by means of death, for the redemption of

the transgressions that were under the first covenant (the Law), they which are called might receive the **promise of eternal inheritance.**" Heb. 9:15. Christ did not offer His blood each year as the priests under the Law were commanded, for then must He often have suffered since the foundation of the world: "but, as a matter of fact, He has appeared **once for all**, at the close of the ages, in order to do away with sin by sacrifice of Himself". Heb. 9:25-26, (Weymouth's translation). From Adam to the close of the ages, man's faith has but one sure anchor of hope, "the Lamb slain from the foundation of the world" Rev. 13:8.

When Christ gave Himself as a sin-offering on Calvary's tree, that precious blood that flowed from His wounded hands, feet, and side provided a covering for the sins of all who would believe and trust Him. He Himself declared **the Good News (Gospel)**. "This is my blood of the NEW COVENANT, which is shed for many for the remission of sins." Matt. 26:28. As men, of the ages before Christ, poured out the blood of innocent victims in anticipation through faith of this New Covenant blood, so men of the ages since have raised to their lips the cup of communion in remembrance through faith that He was wounded for our transgressions and He was bruised for our iniquities. The Apostle closed his epistle to the Hebrews with the immortal benediction, "Now the God of peace . . . through the **Blood of the everlasting covenant**, make you perfect . . ." Heb. 13:20.

CHAPTER 3

Ishmael or Isaac

by retrogression

Abraham had dwelt in the land of Canaan ten years. He had walked the length and the breadth of it, viewing its rolling hills and plains, and reveling in its beauty and fertility. For, in spite of the fact that it was in the possession of the Canaanite, God had surely promised, "to thee will I give it, and to thy seed forever".

His cattle and sheep and camels, yea, and all his goods had multiplied greatly; for God had blessed him in a very singular way, but he had no son. His material blessings were boundless, and God's promises of a glorious posterity were very wonderful indeed; but Abraham and his beloved Sarai were growing old. Fully three quarters of a century had dispelled her youth and a decade more his own. The probability of their home enjoying the laughter and prattle of children was fading with the on-rolling years.

Abraham's faith in God's promises had stood dauntless before the onslaught of the many relentless years; but now at last even he yielded to a questionable expediency. Sarai suggested, "Take now my Egyptian hand-maid, Hagar, to wife. Perchance God will give us children by her". Thus in his old age there was born to the Patriarch a son, Ishmael.

But the fond slave-mother was not wise. In her joy she became lifted up and despised her erstwhile mistress. She fondled her precious babe and looked

out over the vast wealth of her lord, envisioning the great inheritance that would surely fall to this her son, Abraham's first-born and sole heir of all his accumulated riches, even including God's great covenant promises. Her folly brought her grief. Sarai dealt sharply with her, for after all, she was but a slave. Even so, her hopes were very well founded. Abraham himself looked upon the child, though born of this Egyptian slave, as his proper and only heir.

The old man sat beneath the abundant shade of an old olive tree. He was lost in meditation. His thoughts carried him back over a full life that had spanned a century. Before him passed in deliberate succession the panorama of the years—from a young man at home in Ur of the Chaldees, communing with God, to that never-to-be-forgotten afternoon when he and Sarai together with nephew Lot and all their earthly possessions had first set foot on Canaan's verdant soil. He had there erected an altar to the Lord and worshipped. God had spoken from Heaven making with him a covenant filled with wonderful promises to him and his posterity after him.

Then there was that beautiful night beneath the star-studded heavens when God had declared, "So shall thy seed be". God had wonderfully confirmed His promises that day by the smoking furnace and the burning lamp passing through the path of death between the carcasses.

Finally he had taken the Egyptian slave to wife and Ishmael was born. The home had been filled with continual strife ever since—now nearly fourteen

years. God had promised him a son, but had he missed God's best in taking Hagar? How else could the Promise be fulfilled? Surely Ishmael must be his heir!

As Abraham thus mused, the Lord appeared to him, saying, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly."

Abraham fell upon his face before the Lord and listened. God reiterated his Covenant with His servant, confirming its eternal and unchangeable character. It was at this time that God changed Abram's name to Abraham, Father of many Nations. Moreover God declared that his wife, too, should no longer be called Sarai (meaning, Contentious) but Sarah (Princess) shall her name be called. For she shall bear thee a son; yea, nations shall be born of her.

Abraham's faith struggled with the greatness of this promise. "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?—O that Ishmael might live before thee!"

But stand by and listen, all ye ages of men. This Princess, Sarah, shall bear thee a son indeed; and thou shalt call his name Isaac—that is "Laughter". God's promises laugh at impossibilities. "I will establish my covenant with him for an everlasting covenant and with his seed after him".

Yes, God heard Abraham's plea. He consented to bless Ishmael and make of him a great nation, but the heir of promise must be a child of promise. A Covenant conditioned by Faith must be inherited by a miraculous son of Faith, even Isaac.

By natural custom and usage of this world, Ishmael, being Abraham's firstborn son, was heir to all the blessings and wealth of the Patriarch. But not so in God's usage. Abraham was a man of faith. God had given him a Covenant conditioned by faith. Therefore his heir must be a child of Faith, regardless of all other considerations. Both Ishmael and Isaac were born of Abraham, but only one could be the true heir. Their claims were absolute antipodes: that of the flesh and that of the Spirit.

Herein is an eternal principle in God's dealings with men. Paul, the Apostle, refers to it in Rom. 9:8, saying, "They which are the children of the flesh (as Ishmael), these are not the children of God; but the children of the promise are counted for the seed." By all earthly laws, Ishmael had full title as heir to all his father's wealth; Isaac, fourteen years younger had none. But God's heirs receive their title by Grace, through Faith, as Isaac did!

The contention in Abraham's home between Sarah and Hagar finally reached a climax at a feast prepared in honor of the baby Isaac on the day he was weaned. Sarah saw Ishmael mocking her child. "He that was born after the flesh persecuted him that was born after the Spirit". So it has always been. Gal. 4:29. Wherefore, she said unto Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." Now this thing was grievous in Abraham's sight; nevertheless it was from the Lord. God said, "Hearken unto her voice; for in Isaac shall thy seed be called."

This is still a hard saying and grievous in men's eyes. But God still declares it: "The son of the

bondwoman shall not be heir with the son of the freewoman". "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit . . . Except a man be born . . . of the Spirit, he cannot enter into the kingdom of God". John 3:6-5. And "we, brethren, as Isaac was, are the children of promise". Gal. 4:28-31. **"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the Promise."** Gal. 3:29.

CHAPTER 4

Esau or Jacob

By faith Isaac sojourned in the land of promise. To him were born two sons: Esau, the elder and Jacob the younger. God sets them forth in Scripture as another example of His dealings in Grace. The birthright, or inheritance, belonged to Esau; but God promised it to the younger, even before either of them was born, saying, "The elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated (abominated)." Rom. 9:12:13.

The all-seeing eye of the Lord foresaw the spirit that should dominate the lives of these two sons. Esau was an earthly-minded man without faith to appreciate or value the Covenant of Promise. The only articles of value in his estimation were the things of time, material and of this earth. He did value his father's herds of cattle, sheep, camels, and oxen; also his servants and jewels; but eternal things interested him not. The Scriptures declare, "Without faith it is impossible to please God." Obviously then, Esau could not please the Lord. So we understand the divine statement, "Esau have I hated" or abominated—a man in whom is no faith.

In contrast, Jacob, though proverbial for his cunning and craftiness, had a heart of faith to believe God. The inheritance of the Great Covenant of Promise that his grandfather Abraham had so highly prized and which was now the joy and confidence of his father, Isaac, were very precious in

the eyes of this young man's faith. Moreover he was well aware of God's promise that such should be his inheritance, though he was the younger.

But Jacob manifested the same impatience so current with the men of all ages. Rather than abide God's time which would most surely have come in its due season, he seized an opportunity to deceitfully wrest the birthright from his elder brother. In thus rushing God's hand, he not only came into possession of the blessing that God had surely promised him, but also much trouble and sorrow. As we may well say, he received the birthright, not because of, but rather, in spite of his cunning and deceit. Deep down in his soul was a living faith that God saw and loved. It eventually burst forth overcoming and prevailing against those baser traits in his life.

Again we face the fact that God's Covenant with Abraham and his children after him was a Covenant conditioned by faith to be inherited, not by the natural children, but by the children of **faith**.

CHAPTER 5

The Israel of Faith

Jacob obtained the birthright in spite of his cunning, deceitful spirit, because deep down in the secret recesses of his heart there was lodged a living seed of faith toward God. Had Jacob chosen to abide God's time, he might have saved himself many dark hours. Not till the darkest night had well nigh engulfed him, however, did that faith spring forth to take hold upon God with an immortal, "I will not let thee go, except thou bless me."

In this extremity Jacob's faith blazed forth brighter than pure, molten gold. He struggled the night through in prayer and supplication to Abraham's God. As the first rays of light stole across the heavens announcing the approach of day, Jacob arose from his face with a disjointed hip; his fleshly nature broken, but with a conqueror's trophy sparkling within his soul: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men and hast prevailed." Gen. 32:28.

God gave to this man a new name because his faith had now pressed forward to conquer and had gained the upper hand in his experience. It was henceforth to be the controlling factor of his life. He was now a spiritual man, **an Overcomer**, no longer Supplanter—Jacob, indicating the natural man of earth, but a Prince with God, through faith—**Israel**.

The nation that descended from Jacob's twelve sons embraced both these names and they are used interchangeably in Scripture, for the elements of faith and faithlessness were intermingled in the experience of the people. God intended that through the ensuing years they should have a constant reminder, even in the joint name of their race, of His claim upon them for Faith; e.g. "Thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham, my friend." Isa 41:8.

At Horeb, the mount of God, Israel, as a nation, received another covenant, the Law. The Lord spoke saying, "If ye will **obey** my voice indeed, and **keep** my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:5-6. But this Covenant was not like that given to Abraham. The Law was not of faith. Gal. 3:12. Though it was holy and just and good, it was void of power to impart life (Gal. 3:21), and therefore impotent to lift a carnal people above the weakness of sinful flesh. Rom. 8:3. God gave it to the nation that their sin might become exceeding sinful, (Rom. 7:13), that every mouth might be stopped and all the world become guilty before God. Rom. 3:19. As Paul continued, "It was added because of transgressions, till Christ should come to whom the promise (Abrahamic covenant) was made". Gal. 3:19.

The Law was a schoolmaster to bring Israel, the nation, to Christ that he might be justified as his fathers Abraham, Isaac, and Jacob had been before him, that is, by faith. The nation should have learned humble faith from the sacrificial offerings which ever pointed them to the all-cleansing blood

of the Lamb slain from the foundation of the world. But as Moses testified, they were a nation void of counsel and without understanding. Deut. 32:28. Their unbelief was colossal. In the very face of divine favor and mercy their carnal hearts turned away to the idols of the heathen. Through disobedience and outright rebellion the nation eventually forfeited God's great promises of blessing entirely. Only a believing remnant persisted in obedience, thus preserving the nation itself from utter destruction.

That remnant was sometimes very small, but its insignificant size did not endanger the fulfillment of God's sure promises made to Abraham and his seed after him. Even if the remnant were reduced to ever so few, **even to only one** believing Israelite, that was enough to assure the perpetuation of Abraham's Children and the sure fulfillment of the Promises through the promised seed, Christ.

While Moses was on the Mount forty days communing with Israel's God, the hearts of the people drifted far from their Maker. They cried unto Aaron, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. 32:1. This, Aaron did. He gathered gold, much pure gold from the jewelry of the people, melted it and cast a golden calf fashioning "it with a graving tool." He built an altar before it and proclaimed a feast to the Lord! The people cried one to another, "These be thy gods, O Israel, which brought thee up out of the land of Egypt . . . and they offered burnt-offering, and brought peace-offerings" to the golden calf which their hands had fashioned!

What wickedness and gross corruption filled the hearts of this unbelieving nation, Israel! God's wrath waxed hot against them, as He declared to his faithful servant, Moses, "Let me alone . . . that I may consume them!" Ex. 32:10.

What! God consume the nation of Israel! How then could His Covenant Promises to Abraham be fulfilled? Should not His word thereby fail and He be found a liar! **Was God Trifling?** Was He really serious in this thing! Surely He would not even consider completely destroying that great nation of Israel.

Why not? Was God's honor dependent on that idolatrous people? Did God need those millions of Abraham's earthly children in order to fulfill His sure Covenant? No, **He needed only one man of faith.** And that faithful one was Moses, as God continued, "and I will make of **thee** a great nation". From this one, as in Isaac of old, Abraham's Covenant seed might have come.

But the Spirit of Christ that was in Moses interceded for the erring people, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written". Ex. 32:32. And God permitted the nation to live because of the faithfulness of one.

But lest our hearts should doubt of the import of this episode, the Lord has recorded a similiar incident of some years later. Again the colossal unbelief of the nation rose up against God and against His anointed. They would have stoned Moses and returned to Egypt had not the glory of the Lord appeared before them. God's anger again was provoked to declare to His faithful ser-

vant, "I will smite them with pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. Num. 14:12.

Moses knew that God meant every word of it and that He would do it unless intercession was made. He again besought the mercy of the Lord, "Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy..." Num. 14:19.

Centuries later Isaiah testified of this same faithless nation that except the Lord had preserved a very small **remnant**, Israel should have been destroyed as Sodom and Gomorrah. Chap. 1:9-11. The whole nation (excepting this remnant) were carnal as the heathen. Their religious services became as abominable to God as the idolatry of the surrounding nations. Hosea thundered his denunciation, "Lo-Ammi: ye are not my people, and I will not be your God". Chap. 1:9. So great was the stench of their unbelief and consequent disobedience in the nostrils of God that He who had loved them and born long with them for Abraham's sake finally cast them out and spued them forth from their land.

But God did not destroy them utterly. A believing remnant persisted in clinging to his never-dying mercy. And He cherished them and succoured them in all their trials and afflictions; for He remembered His Covenant to Abraham and delighted in every spark of faith that could be found.

After seventy years of exile, according to His sure promises, God brought back the faithful few, sifted and purified, to Jerusalem, the land of their fathers. Neh. 1:3. They comprised Abraham's spiritual children, the true **Israel of God by faith**. Their prophets encouraged them, pointing them on to the coming of the promised Seed, the "Hope of all

nations" (Hag. 2:7); He who should redeem Israel, Luke 24:21. Zechariah jubilantly foretold "In His day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" Ch. 13:1. Malachi added, "The Lord, whom ye seek, shall suddenly come to his temple even the messenger of **the covenant**, whom ye delight in." Chap. 3:1.

We should like to read that this remnant and its posterity remained faithful to God and to His covenant over the five long centuries that spanned its history from Babylonian captivity to the coming of its Messiah. Had they so done, their Schoolmaster, the Law, would have led them directly to Him with unmistakable certitude. Their faith would have given them understanding. They would have recognized their Messiah when He came. Their expectation (Luke 3:15) would have been gratified.

But alas! only a very small remnant was thus maintained in faith—only a few like faithful Simeon (Luke 2:25) and the devoted Anna (Luke 2:38). This remnant received Him when he appeared. They knew Him, for they were Abraham's children in truth—Israelites filled with faith and spiritual understanding. Their number was small, but they gathered about Him and followed Him whithersoever He went. After His resurrection many more were obedient to the faith. We read (Acts 2:41) that on the day of Pentecost about three thousand souls were added to their number. Acts 6:1 tells us that this figure was increased daily, the believers in Jerusalem mounting up into thousands, besides the many living in the scattered cities round about. But the nation as a whole was strangely blind.

Did God then cast away His people as some have affirmed? He did not! His Spirit strove day by day with Jacob's children seeking to turn them to repentance. His messengers pleaded with the nation. Scores of the disciples sealed their testimony with their very blood, but only a remnant believed.

Still the message was jealously reserved to the seed of Jacob only. The Scriptures carefully tell us so. "They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word **to none** but unto the Jews only". Acts 11:19. To none but the natural seed of Abraham were the blessings of the Covenant proclaimed. Peter declared, ". . . it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;" Acts 10:28. The Jews who believed, contended strongly against preaching to any other. Acts 11:2-3. Thus the early church was made up of pure Israelites—the spiritual seed of Abraham enjoying his faith, as well as of the natural seed, according to the flesh. They were the believing remnant that Paul spoke of, "Even so then at this present time also there is a remnant according to the election of grace." Rom. 11:5. And, as in Isaiah's day, "Though the number of the children of Israel be as the sand of the sea, a Remnant shall be saved." Rom. 9:27.

Paul, the learned rabbi, proclaimed that the Gospel of Jesus Christ which he preached was **the Hope** of that people and nation. The Master Himself had affirmed, "I am not sent but to the lost sheep of the house of Israel". It was to this nation that He came to turn away ungodliness from Jacob. Paul stood in Judgment before Agrippa, accused by the unbe-

lieving Jews. In defense he stated his cause: "I stand and am judged for the **hope of the promises** made of God unto our fathers: unto which promises our twelve tribes instantly serving God day and night hope to come". Acts 26:6-7. While in Rome Paul called the Jews to him declaring, "That for **the hope of Israel** I am bound with this chain". Rom. 28:20.

This remnant of Israel has been comparatively small throughout the ages. It was so in the days of the Apostles' ministry. It has continued so through all the centuries since. Some would then insist that this, God's earthly people, the natural seed of Abraham, were cast away. Paul objects, "God forbid, For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which he foreknew". Rom. 11:1-2.

He reminds us that the remnant was so insignificant in Elijah's day that the prophet complained to the Lord, "They have killed thy prophets, and digged down thine altars: and **I am left alone**, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace . . . Israel (the nation) hath not obtained that which he seeketh for; but the **election hath obtained it** and the rest were blinded". Rom. 11:1.

Paul considered this remnant the continuation of the true Israel of God, calling it the **Good Olive Tree**. It persists to our very own day. Through all the persecutions and race wars of the centuries, a handful of Jacob's children have clung to his Princely

faith owning Jesus of Nazareth to be Abraham's promised Seed and their long-promised Messiah.

Because of unbelief the greater part of the nation of Jacob have been broken off (Rom. 9:6, 11:20), "That is, They which are the children of the flesh, these are not the children of God: but **the children of the promise (through faith) are counted for the seed**". John the Baptist had cried against the unbelieving Israelites, "O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3:7. John did not mince matters. These were not the children of God.

Likewise Jesus also denounced them very severely, "Woe unto you, scribes and Pharisees, Hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the **child of hell** than yourselves . . . for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness . . . Ye serpents, ye generation of vipers how can ye escape the damnation of hell!" Matt. 23:23-33. We note the same strain of denunciation in John 8:33-48, "Ye are of your father the devil . . ."

"He came unto His own, and His own received Him not. But as many as received him, to them gave He power to become the sons of God . . ." John 1:11. And a remnant did receive Him, and they still persist in that faith of their fathers, Abraham, Isaac, and Israel. We know them as Jewish Christians. They are the Good Olive Tree, the Israel of God, that Princely Nation of Faith.

CHAPTER 6

The Gentiles Grafted In

Romans 11:1-36.

The Good News to Abraham was, "In thee shall all nations be blessed". Gal. 3:8. In this statement God purposed to convey His intention of justifying the heathen also by faith. The Scriptures further declare, "Christ hath redeemed us . . . that the blessing of Abraham might come on the Gentiles . . . through faith." God's purpose thus expressed even from the very conception of the Covenant was that these mercies should extend to all nations of men . . . "For God so loved the world, that He gave His only begotten Son, that **whosoever** believeth in him should not perish, but have everlasting life."

This was a hard lesson for the Jew to receive. Even the Apostles, filled with the Holy Ghost on the day of Pentecost, and enjoying the fullness thereof from day to day were slow to apprehend it. But God gave Peter a special revelation and command, bidding him to go to the home of one Cornelius and unlock the door of Salvation-by-Faith to the group of hungering Gentiles gathered therein. The apostle, recognizing what God was doing, exclaimed, "Of a truth I perceive that God is no respecter of persons: but in **every nation** he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34-35.

While a group of skeptical Jewish believers, who had accompanied him from Joppa stood by, Peter preached to them Christ. God confirmed the mes-

sage, pouring out the Holy Ghost upon these Gentiles who believe, even as He had upon the Jews from the beginning; for they heard them speak with tongues and magnify God. Then answered Peter, "Can any forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Thus the door of faith was flung wide open to all who would believe, be they Jew or Gentile, bond or free.

When God put His hand upon that self-exalted, blasphemous Saul and converted him into "Paul the little" by a revelation of His Son Jesus Christ, He sent him forth with a special commission to preach the Gospel to the Gentiles. This he did, "witnessing both to small and great, saying none other things than those **which the prophets and Moses did say should come.**" His ministry carried him far from the Citadel of Judaism into the cities of the Gentiles in Asia Minor, Macedonia, Greece, and even to Rome. He well acquired the distinctive title, The Apostle to the Gentiles.

Paul did not embrace this ministry without a struggle. Had he not boasted of his Jewish heritage, "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; Concerning zeal, persecuting the church;" Phil. 3:5-6. Paul required time alone with God to fully comprehend this revelation "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise (to Abraham) in Christ by the Gospel." Eph. 3:3-6. This understanding was illumined to him by the Spirit, so that with great boldness he wrote and preached this Gospel to all who would hear, both to the Jews and to the Gentiles.

He sought by any and all means to save some of them which were his brethren in the flesh (Jews), saying that the reconciling of them to Christ was as life from the dead. For they, through unbelief, were broken off from the Olive tree of Israel; therefore, their restoration was as from death itself.

He labored to reach the Gentiles that they, too, might be grafted in among them by faith, that they might be partakers of the root and fatness of the same tree. The Jews were as branches grafted back into their parent tree which was according to nature; but the Gentiles were branches cut from wild olive trees which were only fit for the burning and had no natural part in the inheritance of Israel. **Yet, through faith in Abraham's promised Seed,** they, too, might be grafted, though contrary to nature, into the good Olive tree.

This was to many as a great mystery; but the apostle set it forth in simple clarity: The Gentile was lost and without hope—wild by nature, and the Jew through unbelief was broken off—the severity of God. "For God hath concluded them all in unbelief, that He might have mercy upon all". Rom. 11:32. Through Christ, the door of mercy was thrown open to both. If the Jew would believe, God would graft him back into the tree of his fathers. Rom. 11:23. If the Gentile would believe, God would graft him also into the good Olive Tree of Israel. Rom. 11:24. "For Christ is our peace who hath made both one . . . and came and preached peace to you which were afar off (Gentiles) and to them that were nigh (Jews). For through Him we both have access by one Spirit unto the Father". Eph. 2:14-17.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

CHAPTER 7

*This is That***WHICH WAS SPOKEN BY THE PROPHETS**

1 Peter 1:10-12.

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

Jesus declared to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldest have asked of him, and he would have given thee living water". For "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life". This spake He of the great Salvation promised to Abraham, expounded by the prophets and now realized through the long-expected Messiah, the Son of Abraham, the Son of God.

The men of Sychar came out in response to the woman's testimony. They heard His gracious words proceeding as from the great heart of God; and they testified, "Now we believe . . . for

we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World." John 4:42. They drank of that living fountain; and their hearts were satisfied. Hallelujah!

Of this Salvation the prophets have inquired and searched diligently. They prophesied of this grace that should come unto us. The **Spirit of Christ which was in them** signified beforehand the sufferings of Christ and the glory that should follow. This was the theme of their preaching and writing. It was understood by them that their prophetic message was not for themselves but for us, as the Apostle Peter certifies. They ministered, or prophesied, of this gospel salvation and grace and glory that has been purchased for us through the sufferings of Christ and is now preached unto you by men filled with the Holy Ghost sent down from heaven.

Brother, this Gospel is wonderful! Even the angels stand in awe as they behold its glory and power revealed in us.

No wonder the Master rebuked the two Emmaus disciples, "O fools, and slow of heart to believe all that the Prophets have spoken:" Luke 24:25. For more than three years He had walked among them teaching from Moses and the prophets, and the Psalms, concerning himself. Luke 24:44. His words were confirmed by many miracles and wonders and signs which God did by him in their midst. The Scriptures were continually before them; yet they did not understand; they did not believe.

We, too, are confronted with the same folly. Never in the world's history has the Book of God, the Bible, been so freely distributed among all people as now. Men have been taught to read that they might themselves examine its message. The Holy Ghost

has been poured out in great showers anointing men's eyes to understand that Word. Many miracles and signs and wonders have been done to confirm it. Yet apostacy and gross ignorance covers the earth. Even Christendom turns from the Scriptures to "old wive's fables." 1 Tim. 4:7. And but a remnant still contends for the faith which was once delivered unto the saints.

Nevertheless the prophets have spoken! Their message is being fulfilled. Salvation like an ever-swelling Amazon is flowing o'er the earth. Its tides are mounting higher in the face of all opposition of men. Do not be mistaken. That which God has spoken, He is able to perform. This river of life is flowing on and on that all the thirsty and the hungry of believing men may plunge into its cleansing stream and be bathed in its Shekinah glory. Yea, and it shall continue thus till He whose right it is to reign shall return, with trumpet sound, beckoning his faithful saints to meet Him in the air.

CHAPTER 8

*This is That***WHICH WAS SPOKEN BY THE PROPHET JOEL**

Joel 2:23-29.—Acts 2:16-18.

Jesus had been taken by wicked hands, crucified and slain. But it was impossible that he should have been held by death. For God loosed the chains thereof and raised him up, even as the prophet David, (knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne) spake before of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. Acts 2:22-27.

This Jesus did God raise up and exalt to his own right hand saying, "Sit thou on my right hand, Until I make thy foes thy footstool." Therefore being thus exalted and having received of the Father the promise of the Holy Ghost, he opened up the flood-gates of heaven and poured forth a river of living waters which have flowed out to the four corners of this sin-benighted, parched old earth, bringing life, eternal life, to suffering and perishing humanity.

The breaking forth of this stream on the day of Pentecost upon the heads of the waiting saints of the seed of Israel provoked much speculation on the part of the amazed crowd who gathered to see this thing that the Lord had brought to pass. For they were all filled with the Holy Ghost and were speaking with other tongues as the Spirit gave them utterance. Acts 2:4.

Peter, being filled with the Spirit, and remembering the words of the Master, (Luke 24:44), lifted up his voice and declared "This is that which was spoken by the prophet Joel . . ." This prophet, living 800 years before, had foreseen this wonderful outpouring of the Spirit and Grace of God, and had proclaimed the message, "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month . . . And ye shall **know** that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward (in the last days) that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my spirit . . ."

Peter continued, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. This was not just a shower of mercy from the Lord, but the beginning of a glorious tide of Salvation in fulfillment of the great and boundless covenant with Abraham, the friend of God and Father of all them that believe.

Immediately in response to the call of the Holy Ghost through Peter, about three thousand souls

plunged into the rolling billows, and from day to day the Lord added to the church such as "were being saved." Acts 2:47, Weymouth. And the salvation of God moved forward as before a great tidal wave sweeping in from the sea. Thousands believed upon the Lord and were baptized in water and received the gift of the Holy Ghost as on the day of Pentecost.

Many miracles and signs and wonders were wrought in the midst of the people so that the devout of Israel could not but know of a surety that God was fulfilling that which he had spoken to the fathers. Acts 3:18. They searched the Scriptures and found, in the words of Peter, that "All the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the **covenant** which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts 3:24-25. The word of God increased (had success); and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

It is true that great persecution raged against the church also. The unbelieving of the nation proved themselves to be the children of their fathers who had persecuted the prophets and "slain them which showed before of the coming of the Just One." Acts 7:52. But who could stop the avalanche of God's salvation? Well might Balaam have lifted up his voice again, "How shall I curse Jacob, whom God hath not cursed? or how shall I defy Israel, whom the Lord hath not defied? . . . The Lord His God is with him, and the shout of a king is among them!" Num. 23:8,21.

This is that Joel spoke of
Chapter two-twenty eight;
This is that Jesus bade
His faithful followers await.
This is that! Hallelujah!
This is that! Hallelujah!
Oh, Glory, Hallelujah,
This is that! Amen.

CHAPTER 9

*This is That***WHICH WAS SPOKEN BY THE PROPHET ISAIAH**

1 Corinthians 14:21—Isaiah 28:9-13.

"Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts." Not many wise men after the flesh find pleasure in the Gospel of Grace. Not many mighty lean upon its liberating power. Not many noble are called: "But God hath chosen the foolish things of the world to confound the wise . . . For the preaching of the Cross is to them that perish foolishness;" 1 Cor. 1:27,18. Therefore, continuing, as Paul quotes Isaiah, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." 1 Cor. 1:19, Isa. 29:14. The mercies of the Gospel of Salvation are purposely hidden from the wise and prudent and revealed unto babes, that no flesh should glory in his presence.

It is not a singular thing that the Scriptures should record of the Lord Jesus that "The common people heard him gladly". It has ever been so. "Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love him? . . . Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" Jas. 2:5-7. It has ever been the poor, the broken-hearted, the captives, the blind, and the bruised that have fled to God's mercy. As David

cried, "In the day of my trouble I sought the Lord". Psa. 77:2.

We have been privileged to witness a great outpouring of the Holy Spirit in the forepart of this 20th century. Great revivals have swept through all the nations of the earth. Great torrents of "latter rain" have descended from on high, refreshing the hearts of men. Multiplied thousands have been filled with the Holy Ghost as on the day of Pentecost. These have broken forth, speaking in other tongues, as the Spirit has given utterance. And the outpouring of the Holy Ghost is still continuing among them that believe. School children are being filled with the Spirit and speak forth in languages of which they had no previous conception. Young people, Adults, men and women of all ages and callings in life are entering into the fulness of this wonderful Salvation.

This is that which was spoken by the prophet Isaiah, "For with stammering lips and another tongue will he speak to this people. To whom he said, **"This is the rest** wherewith ye may cause the weary to rest; and this is the refreshing". Praise the Lord. Jesus promised before his ascension that he would pour the Holy Spirit upon His faithful followers. He even declared, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you". John 16:7. Surely we need the fulness of the ever-blessed Comforter. A weary, worn and toiling humanity needs the Comforter. In all walks of life men need the Comforter. For he is the rest and the refreshing that God has promised to His people.

Jesus called to all that labour and are heavy laden to come to Him for this rest. He has called to the weary and worn, to the tired and discouraged, to the

weak and helpless, come. For this is the rest and this is the refreshing of the Lord. That is why the multitudes have come and do rejoice in this last day out-pouring of the blessed Comforter, the Third Person in the divine Trinity.

Yet there are multitudes struggling on beneath the load of their sin, as Isaiah sorrowfully declared, "Yet they would not hear". Many are prevented by their pride of family, or society, or even their church from entering into the fulness of this rest. Others are snared by the deceits of the wise, the learned, and the infidel. Great institutions of learning have become the hot-beds of unbelief and even of atheism.

Yet the door of God's mercy remains open, and the challenge of the Lord goes forth. "Oh taste and see that the Lord is good". Psa. 34:8.

Several years ago your humble writer knelt at the altar of an Assembly of God Church. His mind was filled with evil reports about this people who rejoiced in the fulness of God's salvation with the out-pouring of the Holy Spirit. But his heart was hungering and thirsting after God. He watched everything. He listened to different people as they prayed and worshipped God. Especially one small boy of about ten years attracted his attention. The little fellow was just worshipping the Lord with all his heart. The tears ran down his cheeks as he told Jesus how much he loved Him. Finally, after some time, he began to speak in other tongues. Then he spoke out in English that blessed testimony, "Jesus is coming soon!" As tongues and this testimony were repeated intermittently, your writer was compelled to confess before God, This is real, this is real. I can doubt no more. This is real. Hallelujah.

"Wherefore tongues are for a sign to them that believe not". 1 Cor. 14:22.

CHAPTER 10

*This is That***WHICH WAS SPOKEN BY THE PROPHET JEREMIAH**

Jeremiah 31:31-34—Hebrews 8:6-13.

"Behold, the days come, saith the Lord, that I will make a **new covenant** with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; Which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

"But ye are come . . . to Jesus the mediator of the **New Covenant**, and to the blood of sprinkling . . . the blood of the **Everlasting Covenant**." Heb. 12:22, 24; 13:20. Christ is the mediator of a better covenant established upon better promises. Heb. 8:1. That Old Covenant which was ordained by angels in the hand of a mediator (Moses) (Gal. 3:19) being originally intended to endure only till the seed (Christ) should come, has waxed old and is vanished away (we being nineteen hundred years after the Apostle

certified its readiness to do so) and is become obsolete. Heb. 8:13.

This **New Covenant** as promised of old by the Prophet Jeremiah and joyfully presented to the Christian saints by the Apostle in his letter to the Hebrews may be observed in this vast, though simple outline:

1. COMPLETE FORGIVENESS OF SINS AND INIQUITIES.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:12. Jer. 31:34.

The blood of Jesus Christ cleanseth us from all sin! 1 John 1:9. When the Son of God hanged upon the accursed tree He bore our sins and our guilt. 1 Peter 2:21. He was made sin for us (2 Cor. 5:21) that whosoever believeth in Him should not perish but have eternal life. John 3:15. The Lord hath laid on Him the iniquity of us all. Isaiah 53:6. Therefore those gracious words of finality rolled forth from Mt. Calvary and echo throughout the ages since, "IT IS FINISHED!!"

The Journal of Dr. Clark's missionary travels records that he listened one evening to the songs of a group of coolies who had been murderers and cutthroats, but now were marvelously redeemed. The leader of the group, named Kothabye, had been the chief of a robber band until he had been captured and sold as a slave. He was so wicked and mean that none would keep him. Finally a missionary bought him with the hope of getting him converted and using him in the Gospel.

One day he heard the missionary tell with great emphasis how Christ could save and how His blood

could wash away every sin. He came to him cautiously with the question, "Could He save and cleanse a **murderer** from his sin?" "Yes!" answered the missionary with assurance. "But if he had killed five men? Could He save him then?" "Yes", assured the missionary, "The blood of Jesus Christ cleanseth from all sin." "But if he had killed ten men? Could He save him then?" "Yes", said the missionary, "all manner of sin shall be forgiven unto men." "But if he had killed twenty men? What then?" "Yes, though your sins be as scarlet, they shall be white as snow." "But", and he hesitated, "If he had killed thirty men?" "Even if he had killed thirty men!" The missionary affirmed, "it is written, "Though your sins be red like crimson, they shall be as wool". "Then, said he trembling with emotion, "I am that murderer, for I have killed thirty men!" But the blood of Jesus Christ did save that man and now he was the leader of a band of soul winners and they were singing the song of thirty murders whose stain the blood of Christ had washed away.

2. AN INWARD KNOWLEDGE OF THE LIVING GOD.

"And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8:11. Jer. 31:34.

Jesus has provided that every Christian believer may know God experimentally. We may know that we have been born again of the Spirit of the living God, and that He abideth in us, by the Spirit which He hath given us. 1 John 3:24. We oftentimes sing the meaningful words,

Do you know that you've been born again?
Do you know that you've been born again?

Does the Spirit dwell within
Bearing witness that you've been
Cleansed from every sin and stain?
Are you ready if the Lord should come
And today your life should end,
Can you face eternal years
Free from death and doubt and fears,
Do you know, Brother, Sister,
Do you know that you can know
That you've been born again?

I stooped down and patted the head of a sweet little girlie of seven years. Her face was shining as that of an angel though her cheeks bore the stains where tears had trickled down; for she had just left the old fashioned altar where she had spent the past hour and a half in the very presence of the Lord of Glory. The Holy Spirit, as Jesus had promised, had been poured upon the little life revealing God to her as no teacher or professor of earth could possibly have done even in a lifetime. She was not a theologian. She was not a prodigy. She was only a child. But she had met the Lord—she knew Him.

An old hardened sinner of past sixty years tarried there at the same altar. His experience was not all so sweet and simple. A caloused heart and a rebellious spirit struggled like Jacob of old before the Lord. His sin and his guilt rose like a mountain before him and Satan whispered, "You'll never make it. Your sins are too great. You've waited too long." But the Spirit encouraged, "Christ Jesus came into the world to save sinners;

of whom I am chief". 1 Tim. 1:15. And he struggled on.

Finally with desperate resolve he made that eternal surrender for which the Lord was so patiently waiting. "God be merciful to me a wretched sinner, for Jesus' sake, or else I perish. Here is my 'will', yes, my 'all' surrendered entirely to thee". He had struggled for days, but now, in a moment, in the twinkling of an eye, the answer came. The burden of guilt rolled away; for he saw Jesus there on the cross bearing it in his stead. And a great peace stole over his being. He knew he had been born of the Spirit of God.

That night as he went home a great change was evident. Even the household dog was conscious of it. On the job next day one whispered to another, "Old Tom's got religion, but it won't last. You'll see". But it did last. 'Old Tom' had met God. And all who contacted him from day to day were conscious of a change—a great change, for 'Old Tom' knew God.

3. A MUTUAL POSSESSION

"I will be to them a God, and they shall be to me a people:" Heb. 8:10. Jer. 31:33.

The little girlie of seven and the old man of sixty may look up in simple faith and behold the great God and confidently and lovingly affirm, "Thou art my God". And just as confidently they may also know that He who reigns in the heavens bends down with a divine affection, whispering, "And thou art my child!" For He has said, "I will be a Father unto you, and ye shall be my sons and daughters." 2 Cor. 6:18.

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:" Rom. 8:15-16. **That** is reality! Wonderful reality! As St. John, the beloved, so confidently affirmed, "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.

When I am privileged to slip home to the old farm for a brief visit I usually call on the phone to let them know that I am coming and to make sure that the folks are home. I hold the receiver to my ear listening for a familiar voice. When it comes, I shout out jubilantly, "Hello, Dad". And there comes back the answer, "Oh, hello, son". I know his voice in an instant and he knows mine.

In a few moments I am on the farm. There's Dad to meet me; and the finest Dad, too, that any boy ever had. He's my earthly father and I'm his son. Between us there is a tender bond. We understand each other. No introduction or explanation is necessary. I just love to come home; and when it is possible, there I am, simply enjoying the mutual fellowship of him who has loved me and nurtured me from a babe to manhood.

I cannot explain the details of how God has brought me into this wondrous relation of sonship with Himself. But between us there is a tender bond, a love, an understanding, that is wonderful. My whole being vibrates as I lift my voice heavenward, "Father—my Father", for in my ear I hear the sweet melody, "My son".

4. GOD'S LAW WRITTEN WITHIN THE MIND AND HEART.

"I will put my laws into their mind, and write them in their hearts:" Heb. 8:10. Jer. 31:33.

This New Covenant is not written upon tables of stone, but upon fleshy tables of the believer's heart. It is not written with ink, but by the Holy Spirit of the living God who has come to live and abide within the cleansed and sanctified life. 2 Cor. 3:3. It is not concealed within a chest of Gopher wood nor vaulted within an earthly 'Sanctum Sanctorum'. For God does not dwell in temples made by the cunning and craft of men. 2 Chron. 2:6. God has chosen to take up His abode within the sanctity of the believer's bosom—a Temple not made with hands. 1 Cor. 3:16.

The Scripture has well recorded man's natural rebellion and enmity against the will of God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7-8. Man has suffered the common experience, "The good that I would I do not: but the evil which I would not, that I do." Rom. 7:19.

But when the Spirit of God transforms a man, making him a new creature in Christ Jesus, "old things pass away, and behold all things are made new". 2 Cor. 5:17. He falls deeply in love with Jesus and finds great delight in keeping the Master's words. The Holy Spirit, the Dove of divine presence, moves in fulfilling the words of the Lord, "My Father will love him, and we will come unto him, and make our abode with him". John 14:23.

No longer is the will of God a great cross too heavy to be borne; but divine will has become synonymous with man's delight. The saint of God re-

peats from the depths of his soul the words of the Psalmist, "I delight to do thy will, O my God: yea, thy law is within my heart". Psa. 40:8. For Christ has baptized him with the promised Holy Ghost and the Throne of the Eternal God has been moved into that heart. There the King of Kings sits enthroned in His glory and that man's life is filled with Heaven even while living here on earth below—His will is in perfect harmony with the maker of the universe!

CHAPTER 11

*This is That***WHICH WAS SPOKEN BY THE PROPHET AMOS**

Amos 9:11-12—Acts 15:16-17.

The Gospel of this Salvation with the Holy Ghost sent down from Heaven was fully proclaimed throughout Judea and the country round about. They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but the Jews only. Acts 11:19. Then through the ministry of Peter the door was opened also to the Gentiles so that under Paul and Barnabas, especially, the message was carried to the heathen. They travelled to Cyprus, and to cities on the mainland. Many believers were added to the Lord, being filled with joy and with the Holy Ghost.

But certain men which came down from Judea taught the Gentile brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15:1. This was about twelve years after the resurrection of the Lord, the Church having had time to develop under the guidance of the Holy Ghost and to gain an understanding of the principles underlying the wonderful New Covenant. But this question regarding their relation to the fast-fading Old Covenant was destined to persist in its distractions for many years yet to come. No small dissension and disputation arose over the matter. Finally Paul and Barnabas, and certain other brethren went up to Jerusalem unto the Apostles and Elders about this question.

The subject was there brought up in a council gathering. Certain of the sect of the Pharisees which believed declared that it was needful to circumcise the believing Gentiles, and to command them to keep the law of Moses. Others contended against them and much disputing of the point followed. Then Peter rose up and related how God had sent him to open the door of faith to the Gentiles. He had been in Joppa dwelling in the home of one Simon, a tanner. Toward evening he had gone to the roof to pray and wait on the Lord a season before dinner. He became very hungry and would have gone down into the house to eat; but he fell in a trance under the power of the Holy Ghost. A great sheet suspended by the four corners was let down from heaven before him. Within it "were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat." Acts 10:12-13.

Now Peter was a Jew; and a strict observer of the Law. He had never eaten anything common or unclean and he so informed the Lord. But the voice insisted, "What God hath cleansed, that call not thou common." Peter objected thrice, and thrice the voice of the Lord repeated the command, "What God hath cleansed, that call not thou common." And the vessel was received up again into heaven.

What did the vision mean? Peter was soon to learn: for while he thought on these things, the Spirit said unto him, "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them." Acts 10:19-20.

A certain Gentile of Caesarea, called Cornelius,

who was also a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway had also received a vision. An angel of God had appeared to him with this wonderful message, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: . . . he shall tell thee what thou oughtest to do." Cornelius had obeyed, sending these three men to fetch Peter; and even now they stood at the door asking for the renowned preacher.

But Peter had never mingled with the Gentiles, much less preached to them the Gospel. This message had been proclaimed to Jews only. It was an unlawful thing for a Jew to keep company or come unto one of another nation. But the spirit said, "Go, nothing doubting." Therefore Peter went. But he showed real sagacity. He took six believing Jews with him to witness what God should do.

When Peter and those that accompanied him entered into the house of Cornelius, there could be no doubt but that God was in their coming. So Peter opened his mouth and preached to them Jesus Christ the Lord, and while he spoke the Holy Ghost fell on all these Gentiles which heard the word, even as on the one hundred and twenty in the beginning; for they heard them speak with tongues and magnify God, putting no difference between the Jews and them, purifying their hearts by faith the same as the Jews. Therefore, Peter concluded, before the council gathering, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we (Jews)

shall be saved, even as they (Gentiles)." Acts 15:10-11.

Paul and Barnabas then recounted their experience in ministering to the Gentiles. They had been sent forth by the Holy Spirit with the laying on of hands of the church at Antioch. They told of their missionary journey through the isle of Cyprus on to Antioch of Pisidia, Iconium, Lystra, and Derbe. By Paul's word a certain sorcerer who had withstood the conversion of one Sergius Paulus had been smitten with blindness, upon which the latter had believed upon the Lord. Many other miracles and wonders had God wrought among the Gentiles by their hands. In Lystra a man crippled in his feet from birth had heard and believed the word, and had thereby been completely healed. They had witnessed the salvation of many Gentiles, God bearing witness thereto in pouring forth His Spirit upon them. The sick had been healed and the cripples made whole. Surely God had testified through those miracles of grace that He had chosen to receive the Gentiles also through faith without the works of the Law.

Finally James, Pastor of the Church at Jerusalem, who appears to have been moderator of the gathering, voiced the conclusion of the whole matter. He had not enjoyed visions and revelations like Peter whereby he might be sure of the mind of the Lord; nor had he experienced the practical evidences of God's saving grace to the Gentiles like Barnabas and Paul; but James referred the council to the Scriptures, as his conviction in the matter and in confirmation of the testimonies that they had heard. After all the testimony of the Scriptures is even more weighty than all visions and experience. And their confir-

mation of these is doubly precious. "To this agree the words of the prophets (or we may paraphrase: This that Peter and Barnabas and Paul have been telling us is in agreement with that which was spoken by the Prophet Amos), "Afterwards I will return, and will rebuild David's fallen tent. Its ruins I will rebuild, and I will set it up again; That the rest of mankind may seek after the Lord—Even all the nations which are called by my name, Says the Lord, who has been making these things known from ages long past". (Weymouth's translation).

Even the prophet Amos understood by the Spirit that David's house should be restored through the coming Christ who should be exalted to David's throne (the throne of Jehovah. 1 Chr. 28:5; 29:23) at the Father's right hand and that the door of the Kingdom should be thrown open that the rest of mankind might seek after the Lord, even all the nations (Gentiles) wherever faith was found.

James attached great weight to this prophecy of Amos as one of many confirming that which God was manifestly doing in saving the Gentiles and filling them with the Holy Spirit in the same manner as he did the Jews. The Deliverer had come out of Sion and was turning away ungodliness from Jacob, and the Gentiles were coming to the light and kings to the brightness of his rising. This is that salvation of which the prophets inquired and searched diligently, who prophesied of the grace that should come unto you.

God had made known his will and plan in opening the door of salvation also to the Gentiles through a wonderful vision to Peter. He had confirmed it through mighty signs and miracles by the hands of Barnabas and Saul. To this the prophets added

their confirming testimony: Therefore James voiced his sentence, that we trouble not them, which from among the Gentiles are turned to God. It was God's plan and purpose through the ages past that in Christ (Abraham's Son) all nations should be blest.

God was doing among them the very things foretold by the prophets of old. He was bringing them through faith into Israel's hope, no longer strangers, but citizens of the commonwealth of Israel, and partakers of the covenants of promise. They who sometimes were far off were now made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man. For through him we both have access by one Spirit unto the Father.

This was the great mystery which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel. Eph. 3:5-6.

CHAPTER 12

This is That

" . . . AS THE SCRIPTURE HATH SAID . . . "

John 7:37-39.

The festivities of the Week of Tabernacles were drawing to a close. For the seventh day, the multitude of people thronged the Temple, responding to and worshipping as the priests led in the age-old ceremonies of the Law. The morning sacrifices had been prepared while a priest with a joyous procession, singing and praising to the accompaniment of instruments, had wended his way down to the Pool of Siloam and returned amid trumpet blast. The priest mounted the rise and poured the water into the silver basin which led to the base of the Great Altar. Simultaneously the multitude lifted their voices in the great 'Hallel' (Psa. 116-118), waving their forest of leafy branches in the highest pitch of interest and enthusiasm. All the men of Israel and even the children sang forth lustily, "O give thanks unto the Lord: for he is good; because his mercy endureth forever . . . "

Suddenly, as the last words of that wonderful chant drew to a close, a voice rang out through the temple, startling the people to attention. It was Jesus, the Galilean Prophet . . . "If any man thirst, let him come unto me, and drink. He that believeth on me, AS THE SCRIPTURE HATH SAID, OUT OF HIS BELLY SHALL FLOW RIVERS OF LIVING WATER . . . "

AS THE SCRIPTURES HATH SAID!" What did He mean? This was He of whom Moses and the Proph-

ets had spoken unto the Fathers, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts 3:22-25.

"AS THE SCRIPTURE HATH SAID!" God had brought the nation up out of the slavery of Egypt, through the Red Sea, and on to Rephidim. There they had pitched their tents; but "there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink . . . Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink . . ." Ex. 17:1-6. And "they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:4.

"AS THE SCRIPTURE HATH SAID!" "The Lord JEHOVAH is my strength and my song; He also is

become my salvation. Therefore with joy shall ye draw water out of the wells of Salvation . . . Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: . . . " Isa. 12:23; 35:6-7.

"AS THE SCRIPTURE HATH SAID!" Ezekiel was lead in vision by a man whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed. He was directed to the eastern door of the House of God. And, behold, waters issued out from under the threshold. He followed his heavenly guide a thousand cubits eastward, wading through the waters; and behold, the waters were to the ankles. He followed another thousand cubits, and behold the waters had risen to the knees. He followed on another thousand cubits, and behold the waters had mounted up to the loins. Hallelujah! He followed yet another thousand cubits, and behold the waters were a river that He could not pass over, for the waters were risen, waters to swim in! Glory to God! Living waters! And everything shall live whither the river cometh. Ezek. 47:1-9.

Rivers of living waters. Rivers that would flow throughout the earth, through the deserts and through the parched lands: "Rivers of water in a dry place, as the shadow of a great rock in a weary land . . . Rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water . . . waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen . . . For I will pour water upon him that is thirsty, and floods

upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: . . . Rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel; . . . etc." Isa. 32:2; 41:18; 43:20; 44:3; Jeremiah 31:9.

"He that believeth on me, **as the Scripture hath said**, out of his belly shall flow rivers of living water." By faith in Him should all these promises be fulfilled. Each thirsting believer would become, like the Pool of Siloam, a fountain of living water that never runs dry—a river that increases in volume as it flows. Hungry, parched souls should drink of that spiritual drink; like Israel who drank of that spiritual Rock that followed them: for that Rock was Christ. 1 Cor. 10:4. The joy of this glorious rite of which they had taken part this very morning should abound in their souls as they, by faith in this Christ, drew waters out of the wells of Salvation. Its significance was fulfilled and explained before their very eyes.

From their inmost beings rivers of living waters should flow. There could be no dearth here. Waters to swim in. A river that could not be passed over. And everywhere this stream should flow, life would spring up. By it everything should live. Streams in the desert places, so that the desert should blossom as a rose.

"The effect was instantaneous. It could not but be, that in that vast assembly, so suddenly roused by being brought face to face with Him in whom every type and prophecy is fulfilled, there would be many who, 'when they heard this saying, said, Of a truth this is the Prophet.' Others said, 'This is the Christ'. Even the Temple guard, whose duty it would have been in such circumstances to arrest one

who had so interrupted the services of the day, and presented himself to the people in such a light, owned the spell of His words, and dared not to lay hands on Him. 'Never man spake like this man', was the only account they could give of their unusual weakness, in answer to the reproaches of the chief priests and Pharisees." (The Temple by Rev. Dr. Edersheim).

"But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." These glowing promises stood in expectation of the glorification of the Son of man, Christ Jesus. They awaited the sufferings that must first come; then the exaltation at the Father's right hand. The Prophets had foreseen and foretold these things, realizing that not unto themselves but unto **us** they did minister this wondrous Gospel.

Wells! Springs! Fountains! Streams! Rivers! All should receive their fulfillment when this exalted and glorified Jesus, sitting at His Father's right hand on the magnificent and all glorious throne above, should pour out the gift of the Holy Spirit upon His believing disciples. The flood-tides of blessing would be opened wide so that wherever was found a hungry, thirsty believing soul, there the waters would flow. And nothing save sin and its consequent unbelief could ever be able to close those mercy gates till Christ himself should return from Heaven again to meet His redeemed, His Bride, in the air.

"There shall be showers of blessing:"

This is the promise of love;

There shall be seasons refreshing,

Sent from the Savior above.

"There shall be showers of blessing"
Precious reviving again;
Over the hills and the valleys,
Sound of abundance of rain.

Showers of blessings,
Showers of blessing we need:
Mercy-drops round us are falling,
But for the showers we plead.

Maj. D. W. Whittle

"Rivers of blessing,"
Rivers of blessing we need:
Little streams round us are flowing,
But for the rivers we plead.
Isaiah 55:1 Ezekiel 34:26

CHAPTER 13

Hagar versus Sarai

Gal. 4:19-31.

"My little children, of whom I travail in birth again until Christ be formed in you . . ." The Apostle was greatly exercised within his soul in behalf of the Galatian believers. Teachers had risen up preaching that these converts to Christ must turn back and shoulder the Law of Moses and live according to the Old Covenant, a carnal commandment which had been added to the Abrahamic Covenant of Grace and which was originally intended by its author to endure only till the promised Son, Christ, should come. Gal. 3:19.

These teachers were Judaizers whose only conception of God's dealings with men was carnal, of this earth, and after the flesh. They promoted the misconception current among the apostate Jews of all ages that "they who were the children of Abraham according to the flesh (like Ishmael) were the children of God". They had haughtily confronted Jesus, "We be Abraham's seed, and were never in bondage to any man". But Jesus had returned, "If ye were Abraham's children, ye would do the works of Abraham . . . Ye are of your father the devil, and the lusts of your father ye will do". John 8:33-44.

Abraham had two sons, the one by a BOND-MAID, the other by a FREEWOMAN:—which the Apostle declares to be an allegory characterizing the

T W O C O V E N A N T S

THE OLD COVENANT

Bondwoman

Bondage

Of the flesh

Of works

Sinai

Earthly Jerusalem

Unbelieving Jews and

Arabs

THE NEW COVENANT

Freewoman

Freedom

Of the Spirit

Of Promise

Zion

Heavenly Jerusalem

Believers in Christ

Flesh and Blood cannot inherit the Kingdom of God! The Arabs descended from the bondwoman, Agar, and like their father Ishmael, have no part in the Heavenly inheritance.

Likewise, the unbelieving Jew, born after the flesh, without faith, like Esau, belongs among the bondwoman's children and finds his inheritance in the Jerusalem of earth which, like Sinai in Arabia, is in bondage, and has no portion with the spiritual seed of Abraham through Christ.

Jesus, who was Abraham's promised son, declared with emphatic clearness to the Jewish nation of His day, and the message has echoed down through the ages since to all who would hear, whether he be Jew or Gentile, bond or free . . . "Ye must be born again of the Spirit of God"—a transformation accomplished through faith. John 3:3. Thereby you become a child of promise, born of the freewoman like Isaac of old; your citizenship is transferred from Sinai, the realm of bondage, to Zion, the home of the free. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. You come up in direct line to inherit all the blessings

promised to Abraham—an heir according to the promise. Rom. 8:16-17. As Paul asserts, "Now we, brethren, as Isaac was, are the children of promise." Gal. 4:28.

But note what ensues. "As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now". This principle is eternal.

Whether they be Jew or Arab or Greek or Roman or American, if their hope of eternal life is based upon some earthly virtue, be it their religious ancestry, their church affiliation, their strict adherence to the Law, or any other code of religion, or even their own personal righteousness, they must defend their position and will necessarily persecute them who are born of the Spirit whose hope and trust rests in the merits of the finished work of Christ alone.

"Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman." Gal. 4:30.

In Jesus Christ nothing availeth any thing save "**faith** which worketh by love." Gal. 5:6. All men's personal goodness, their good works, their religious services, and even their strict observance of the Law are as filthy rags to cover their sins. Only that robe of righteousness which has been washed clean in the blood of the Lamb will ever suffice, (Rev. 7:14) to assure you a place in the Heavenly City, the New Jerusalem, the City of the living God.

CHAPTER 14

This is That

WHICH IS SPOKEN OF IN THE PROPHETS—

B L I N D N E S S

Habakkuk 1:5—Acts 13:40-41.

A stranger knocked gently at the side door of a humble Jewish home. "Is Jesus here? I must see Him, if I may."

The light of the oil taper that shined out upon his form disclosed that he was not a pauper, nor one of the hundreds of cripples who daily sought His touch. But a man of dignity enquired of the Master that night—a learned lawyer, a great teacher of the Scriptures, a ruler of the Jews. He had come by night in quest of a reconciliation between his understanding of the Scriptures and the teachings and claims of this most remarkable and divinely-approved Jesus, the renowned Galilean prophet.

Nicodemus' face was earnest but perplexed as he sat before the Master on the house top. His hungry eyes searched the star-lit face of the simple Galilean as he broke into the subject that pressed his soul for an answer. "Rabbi," he began, "we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him." And his earnest face proclaimed his further thoughts, "But you do not measure up to our expectations of what the Christ, when He comes, will be. For our Messiah will be like His father David, a great military genius manifested in unsurpassable divine power and glory, overthrowing the galling

yoke of these Roman dogs. He will bring to Israel even greater renown and homage from the heathen round about than our people enjoyed under the great Patriarch himself. Why, all the prophets from Moses and Samuel and David, and Isaiah and all them that have spoken have magnified the glory and prominence that our people and nation shall enjoy when Christ comes. We will be exalted to the head of the nations and all peoples will look to Jerusalem where Christ shall reign as the Master of the whole Earth."

Jesus opened his mouth to speak. He was very solemn. But a great pathos of love and compassion poured forth from His guileless eyes. "Verily, verily", two great words fraught with trainloads of positiveness that could never be mistaken, "I say unto thee". This was the divine, virgin-born Son of the Most High and Everlasting Father who spoke with such emphasis to this learned ruler of the Jews. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" . . . except ye be born of the Spirit of God, that is, your carnal earth-bound soul and mind be kindled anew by the breath of the Spirit of God, you cannot understand or perceive the message of the prophets or of the Kingdom of God that they foresaw. To be carnally minded is blindness and death as far as spiritual things are concerned; but to be spiritually minded is life and peace and understanding. John 3:3-5.

The divine writer proclaimed, "In Him was life; and the life was the Light of men. And the light shineth in darkness (the darkness of a carnal understanding among a people who loved their sins and their bigoted selves more than they loved God and the humility of repentance and righteousness that

He required of them) . . . The darkness comprehended it not . . . That was the true Light, which lighteth every man that cometh into the world. He came unto his own, and his own received him not". John 1.

The Son of Righteousness whose glory far outshined the brightest of celestial orbs moved in the midst of a nation "to whom pertaineth the adoption and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises". But the eyes of that nation were closed. They knew Him not!

HEREIN IS A MARVELOUS THING!

For multiplied centuries a nation of people have revelled in the direct care of a loving and merciful God. To them were given covenants and promises which were reiterated and explained over and over again by Godly men filled with the Holy Spirit. "Precept upon precept, line upon line, here a little, and there a little". But they despised these divine teachers, persecuting and destroying them. Each generation looked back and loathed the sins of their fathers, saying, if we had lived in their day, we would not have so treated the prophets; while their own hands were stained with the blood of the holy men of their own generation.

The nation in Jesus day had the Scriptures. They also had detailed history of God's dealings through the centuries with the nation and that nation's response thereto. They had synagogues in every city with a host of Scribes and Priests who devoted their very lives to the study and teaching of these precious treasures. The covenants and promises of the Scriptures were continually before them. The coming of the divine Messiah in fulfillment thereof

was their constant hope. Yet when He came in exact fulfillment of those Scriptures, satisfying their claims to perfection, the nation knew Him not. They rejected Him. Like as their fathers had done before them, they crucified the very Lord of life Himself. Acts 7:51-53.

Whence this deplorable blindness? How could they have wrought such folly? Jesus gave the answer, "God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:24. He whose eyes God had so marvelously opened on the Damascus road, commented, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned". 1 Cor. 2:14.

God has not changed from one generation to another—nor has carnal man. That very religious nation who slew Isaiah and cast Jeremiah into the pit is the same that cried, "Crucify him, crucify him!" Their hearts and minds were carnal and fleshly. They could not receive the things of the Spirit of God though delivered to them by the loving hands of God's only Begotten Son. Truly, **This was That "which is spoken of in the prophets:"—Blindness!** Acts 13:40-41, Hab. 1:5.

Every generation of man has witnessed the same crying need: the eye-salve of the Spirit to anoint eyes (Eph 1:18) that they might see spiritual things—a new birth by the spirit—a drink at the well of living water that springs up within the soul unto everlasting life.

Joy of joys! The glad tidings that there has been opened in the House of David a fountain for the cleansing of sin and uncleanness, have been ringing throughout the earth well nigh twenty centuries. So glorious and wonderful is this fountain that whose

drinketh thereof enjoys not only a cleansing from sin and its blindness, but a well of living water springing up within his soul—an artesian well flowing forth from his inmost being in rivers of living water—Rivers of Life! Hallelujah!

Rivers in the desert places of humanity have broken out. And wheresoever these streams have flowed they have dispelled barrenness and have produced in its stead life and joy and hope and understanding of heavenly things. They have proclaimed that hungry and thirsty man may enter in beyond the veil of flesh into spiritual communion with the very God of Glory through the atoning blood.

The foregoing tragedy of blindness has not entirely disappeared. As generations have come and gone, one upon the heel of the other, the same natural or carnal spirit of blindness has ever pressed to the forefront. The natural man with his natural understanding has always resisted the things of the Spirit. The blindness of our age then should not be so surprising.

When the prophets, in whom was the spirit of Christ, stood among men, the church of their day knew them not, but went about to destroy them. When the very Christ himself, fulfilling the words of the prophets, walked among men, the nominal church of His day crowned their blind hatred and jealous maliciousness by nailing Him to a tree. In our own generation the Christ has opened up the flood-gates of glory and poured out the lovely Holy Spirit in copious showers upon the humble believing saints of His church. These have drunk deeply of the things of God and have lifted up their voices in

praise and adoration for His matchless grace. Their joy and zeal have known no bounds. From their number hundreds, yea thousands, have marched forth to declare to the world at home and in the heathen lands across the seas the wonders of His mercy. Multitudes have embraced this glorious visitation from above. Glory to our God.

But the nominal church has fulfilled her age old reputation. She has branded God's Holy Spirit as of the devil and His works as wrought by Beelzebub, the chief of devils. She has drawn her skirt of self-righteous formalism closely about her and poured out her scorn and contempt upon the third person of the tri-une God. This not being sufficiently effective to quench the outflow of God's divine favor, great preachers and mighty bishops have set about by their pens and from their pulpits to suppress this outpouring of God's Spirit.

Israel persecuted and destroyed the prophets because her heart and understanding was blinded by carnality and sin. She would not receive God's messengers because they would not cater to her selfish national pride and promise her earthly glory and blessing in spite of her sin. Their understandings were earthly, carnal, and of this world making it impossible for them to receive a spiritual message from a spiritual God.

Jesus, the incarnate Son of God himself, was likewise rejected, persecuted, and finally crucified for the very same reasons. Carnality and sin so blinded the eyes of the ministry of the nation that they could not receive spiritual things. They would not receive a Messiah who gave no encouragement to

their selfish national pride. They, like their fathers before them, had built hopes for great earthly and carnal glory in spite of their sin. To them the words of the prophets were carnal. They were misinterpreted to describe great earthly blessing and temporal exaltation, without considering the barrier of their sinful natures. They too, rejected a spiritual message. Jesus told them, "God is a Spirit and they that worship Him must worship Him in spirit and in truth." And they answered Him with scorn, and with beatings, and with nails and a cross.

Now this marvelous twentieth century out-pouring of the "Latter Rain" (James 5:7) is upon us. God is pouring the Holy Spirit upon hungry, thirsty believers everywhere who humble their hearts and seek His face. But the proud and the learned, even of His church, who refuse to humble themselves before Him are left to their own helplessness. "For the natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can he know them because they are spiritually discerned." The Holy Spirit in His marvellous glory has been ostracised from the Christian churches of our day. He has had to go outside the established denominations, for they have closed their doors against Him. (No wonder "Ichabod" is found engraved on so many church edifices. No wonder basement dinners have replaced the prayer meetings as the back-bone of many a church; and many churches have even closed and bolted their doors permanently).

Again we are impelled to exclaim, "Whence this deplorable blindness? Have we no longer access to the Ancient Scriptures which foretold these things? Do we not have the records of the blind folly of the

Fathers who persecuted and slew the Prophets and crowned their wicked deeds with the crucifixion of the very Lord Christ Himself? Does not history tell us in records of blood that this story has been repeated in every generation of this Christian era?"

Yea! The blindness of our day is not in ignorance. It is still that dark veil of sinful imperception that covers all nations (Isa. 25:7) and darkens the understandings of men. As in the days when Jesus trod this earth in the flesh, the great teachers of religion have enveloped the Scriptures with carnal interpretations. Spiritual things are not perceived but are branded as fanaticism and ignorance.

But repentant sinners are still finding mercy through Calvary's Lamb. There is still a fountain opened for sin and uncleanness that whosoever will may plunge into its cleansing tide.

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.

Thou dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved, to sin no more.

William Cowper

The "Latter Rain" is still falling. Believers are being filled with the Holy Ghost, and speaking forth in other tongues as the Spirit gives them utterance.

Mark 16:17. He who sitteth at the Father's right hand ever giveth the Holy Ghost to them that obey Him. Acts 5:32. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

And bodies are still being healed of their diseases by the power of God in response to living faith. Jesus' words are ever true, "These signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover." Mark 16:17-18. God has left us this eternal command and covenant promise, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick and the Lord shall raise him up:" James 5:14-15. And God's word shall forever stand!

"THIS IS THAT . . . TILL HE COME."

For further reading regarding this subject
please secure either or both of the following:

"With Signs Following" by Stanley H. Frodsham,
(the story of the Pentecostal revival in the
Twentieth Century). **Price \$1.00**

"The Pentecostal Evangel." Stanley H. Frodsham,
Editor. (A weekly magazine of 70,000 circulation
devoted to the message of the Gospel of our
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