

--out-poured in baptismal flood, as the result of the work of Jesus upon the Cross--that these men began to live.¹

A. C. Gaebelin reinforces this difference of viewpoint:

In Exodus xix:5-6 the calling of Israel is stated. . . . It will be noticed that the calling stated in the nineteenth chapter of Exodus is conditional. It is in connection with the inauguration of the law-covenant. . . . As they were uncircumcised in their hearts, they could not keep His covenants nor walk in His ways as a nation. If their calling is to be realized they must have a circumcised heart (Deut. x:6), in other words, be born again, which is the result of redemption and the Spirit of God. The law covenant says nothing about redemption and a circumcised heart, because by the works of the law no one can be justified, nor receive the blessings of redemption. . . . The prophetic Word reveals the great future of the people Israel, when they shall be a holy nation, a kingdom of priests, a nation born again, a nation filled with the Spirit, a nation which will show forth the Lord's glory.²

Old Testament believers were visited by the Spirit and guided as well as helped by Him, but the teachings of the New Testament concerning the Spirit, and the blessings and relationships, all the results of the finished work of Christ on the cross, were unknown to them.³

The Scofield Reference Bible of 1917, in the note on Isaiah 63:16, states (as does The New Scofield Reference Bible):

Israel collectively, the national Israel, recognizes God as the national Father (cf. Ex. 4:22,23). Doubtless the believing Israelite was born anew (cf. John 3,3,5 with Lk. 13.28), but the Old Testament Scriptures show no trace of the consciousness of personal sonship.⁴

¹Ibid., pp. 133-34.

²Arno Clemens Gaebelin, The Holy Spirit in the New Testament (New York: Publication Office of "Our Hope," n.d.), pp. 1-2.

³Ibid., p. 10.

⁴The Scofield Reference Bible, ed. C. I. Scofield (New York: Oxford University Press, 1917), p. 768.