

PICTURE AND BIOGRAPHY OF GEORGE R. HAWTIN



GEORGE R. HAWTIN [1909-1994]

February 27, 1909 - June 21, 1994

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." - **James 5:7**

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." - **Acts 2:17-18**

Among the small group of stout-hearted men who stand out as modern-day leaders in the theology concerning the Kingdom of God, few were more astute and scholarly than George R. Hawtin. Widely acknowledged as a "father of the latter rain movement," along with his brothers Ernest and Phillip, George Hawtin was a popular teacher and expositor, traveling and teaching Bible Truth both near and far. Whereas the "early rain" was acknowledged to be the great and miraculous outpouring of the Holy Spirit on the day of Pentecost, as described so vividly in the second chapter of the Acts of the Apostles, there was another great outpouring and awakening which occurred in the early 1900's in the United States, with the major centers being Topeka, Kansas and Los Angeles, California. While this was recognized as a type of the "early rain," there was another outpouring, which took place beginning in 1948 which was dubbed the "latter rain movement." George Hawtin found himself on one of the leading edges of this phenomenon while they were headquartered in their Rose of Sharon Orphanage and Bible School in Saskatchewan, Canada. The Pentecostal experience served to enhance and expand the grasp and communication of Kingdom Truth.

According to author Richard Riss, in an article entitled "The New Order of the Latter Rain," which appeared both in Pneuma magazine of Spring 1982 and later in A/G Heritage magazine in Fall 1987:

"The Latter Rain Movement was catalyzed, in part, by the campaigns of healing evangelist William Branham in Vancouver, B.C., in the Fall of 1947. His demonstrations of the gift of healing accompanied by [the word of] knowledge of the illnesses of those present made a deep impression upon the teachers of Sharon Bible School in North Battleford, Saskatchewan, who precipitated a revival at their school after their return from the Branham meetings."

As a spark, which ignites an explosion, what began as a sincere personal quest for deeper truth in the Spirit there at the Sharon school is even today regarded as a focal point of what came to be called the Latter Rain Movement.

"On February 11, 1948, a young woman at the Bible school prophesied that a great revival was about to break out. The next day, according to Ern Hawtin, the Holy Spirit fell with great power:

'Day after day the Glory and Power of God came among us. Great repentance, humbling, fasting and prayer prevailed in everyone.'

"Because of the manifestation of power at North Battleford, news of the outbreak spread, and soon people were coming from everywhere to receive that power. They believed that the long drought was over for Pentecostals, whose use of the gifts had gradually declined since the advent of Pentecostalism at the turn of the century." – from the Thesis: "The Latter Rain Movement of 1948 and the Mid-twentieth Century Evangelical Awakening" (Vancouver, B.C.) By Robert Riss.

ERN HAWTIN CONTINUES THE ACCOUNT:

"Some students were under the power of God on the floor, others were kneeling in adoration and worship before the Lord. The anointing deepened until the awe of God was upon everyone. The Lord spoke to one of our brethren.

'Go and lay hands upon a certain student and pray for him.' While he was in doubt and contemplation one of the sisters who had been under the power of God went to the brother saying the same words, and naming the identical student he was to pray for. He went in obedience and a revelation was given concerning the student's life and future ministry. After this a long prophecy was given with minute details concerning the great thing God was about to do. The pattern for the revival and many details concerning it were given."

ACCORDING TO ROBERT RISS' THESIS:

"A significant event in the history of Sharon Orphanage and School was its July 7-18, 1948 Camp Meeting, during which thousands of people from Canada and the United States flocked in hopes of receiving something special from God. Residents from at least twenty states attended, and the great Latter Rain Movement burst upon the world. From that time the movement spread rapidly and Sharon shortly became just one of many centers of teaching for the Latter Rain Movement."

George Hawtin illuminated many Kingdom concepts with a unique and comprehensive set of teachings which were published as a continuing series of articles in his monthly publication entitled "The Page." These articles were later combined and republished as a collection of 32 thick booklets – many of which contain more than 100 pages – called the "Treasures Of Truth" series. Each booklet examines a separate facet of truth concerning the Kingdom of God, and together this series presents the equivalent of a college course, yet each one is presented in a style which is easy to understand. And although they are not widely available, these booklets continue to be published in the interest of deeper knowledge and better comprehension of the Word of God.

The "Treasures of Truth" series begins with "God's Great Family of Sons," and progresses through such subjects as "The Mystery of Christ and Our Union With Him," "The Cross of Christ and Its Eternal Significance," "Creation, Redemption and the Restitution of All Things," "The Mystery of Suffering, Or Why Do The Righteous Suffer" and "Glory, Honor, Immortality, Eternal Life" to name just a few. Among the most widely read of these booklets is the one entitled "The Abrahamic Covenant" – Volume 27 in the series – , in which Brother Hawtin expounds upon the wonders of Jehovah's sovereign and unilateral initiative in making such a grand series of solemn oaths to our father Abraham of which we read beginning in Genesis Chapter 12. This volume is probably the most widely republished and distributed of the entire series.

Among Kingdom expositors, George Hawtin is rather unique in his presentation of a systematic and comprehensive theology in which he connects well established and widely held truths with the glory and wonder of God's Covenant and solemn Oath to one man, Abraham, and his extended family even into this present day. Using this Covenant as a linchpin, Brother Hawtin confesses his own past doubts and blind adherence to "accredited answers to the questions raised, vainly imagining that such eternal verities could be disposed of by the threadbare answers of tradition." Far from being remembered as a traditionalist, George Hawtin was transformed by the simple and plain aspects of the Scriptural account of God's Covenant with Abraham.

In the very first chapter of his book, The Abrahamic Covenant, he begins: "In God's dear book many wonderful things have been written which are seldom taught or even mentioned among the Christian congregations of our day. Truths which are pointed, plain, and tremendously vital to spiritual understanding are passed by unnoticed and unmentioned as things irrelevant and inconsequential. Promises, prophecies, covenants and facts which are vital to the age in which we live fill the pages of Holy Writ, yet they go totally ignored by professing multitudes, counted as inapplicable old wives fables and rejected out of hand without a pretext of sincere investigation. It is with regret that I myself confess that in bygone days, while still in bondage to the sectarian systems, I rejected without thorough investigation truth which I now know to be pertinent to all spiritual growth and understanding. Like so many others, I was quick to respond with accredited answers to the questions raised, vainly imagining that such eternal verities could be disposed of by the threadbare answers of tradition.

"All of God's Word is intended to be understood, and though truth is usually presented in such a way that it is foolishness to the natural man and he cannot understand it, that same truth blazes as the noonday sun upon the path of him who with an open and contrite heart cries continually, 'Open my eyes that I may behold wondrous things out of Thy law.' Only then do we know that the invisible things of Him from the foundation of the world are clearly seen. Truth so vital to us all has been ignored and prejudiced against by the abstruse and slanted minds of those who believe not. So plain, in fact, has God made these blessed truths that, had not scholars and churchmen turned them completely upside down and inside out, they could have been seen and recognized by the multitudes of mankind centuries ago."

It is quite obvious that George Hawtin's very life had been revolutionized by the revelation of such a profound and sublime Truth as the Abrahamic Covenant. Just a short while later, in that same first chapter, we read:

"For many years I have felt that the day would come when it would be my God-given task to unfold, at least in part, some of the hidden mysteries concerning God's chosen people, who are the seed of Abraham. Not many people now reading this message are fully aware that the entire Old Testament from Genesis, chapter twelve and verse one, to Malachi, chapter four and verse six, together with much of the New Testament concerns itself with that chosen people – all twelve tribes of them, who are the seed of Abraham, Isaac and Jacob. This fact in itself should be enough to demonstrate the vast importance connected with the subject.

"In all of the above instances the speaker and declarer is God Himself and the nation concerned is the seed of Abraham through Isaac and Jacob."

In the final chapter of this same volume, a chapter which begs the question in its title, "Where Are The Covenant Millions?", we further read: "It is a great mistake to imagine that God has altered course in midstream, changed His intention, cast off His people, broken His covenant with Abraham, and substituted the church in place of Israel in the hope that it would accomplish what Israel failed to do. Until we can see that the whole program with all the people involved is part and parcel of one eternal purpose, we have missed even the rudiments of spiritual understanding. God has neither cast off His people nor changed His purpose in any degree. Who could trust Him if He were not immutable? The New Testament church with its very elect throng is but one integral part of that original covenant, "In thee and thy seed shall all the families of the earth be blessed." The restitution of all things is the final intention of God.

"It is impossible to rightly grasp the fullness of this truth until we clearly observe the important distinction between the two houses of Israel – the house of Judah and the house of Israel. Until we grasp this fact, we will always remain in darkness, because the promises given to each house were different one from the other, and unless we distinguish between them, we will always grope in a deepening fog of confusion.

"Almost universally among church people we find the erroneous understanding which teaches that Israel is the Jew and only the Jew. This is a gross error which can only produce confusion and unbelief. It is true that many who call themselves Jews are Israelites, yet these Jews represent only a very small part of the house of Judah, and none of them – and I repeat, none of them – belong to the house of Israel. Until the searcher learns that the house of Judah and the house of Israel are two distinct and separate parts of one nation, each having

different callings and different promises, he can never hope to understand their separate callings in the world today or embrace the verities of the covenant God made with them."

In this same final chapter, Brother Hawtin proposes seventy Biblical marks of identification through which the house of Israel would be recognized, of which he details thirteen. Because of limited space here, we will allow him to introduce this concept as follows:

"Lest I should leave the reader in doubt, I will first state my personal belief in this matter; then through only one line of reasoning (Israel's identification marks) I will tell you why I believe it. These reasons are being stated because the subject is a Bible truth and is, therefore, of great importance. I have no quarrel with any man who does not see as I do and trust that those who do not see as I do will refrain from quarreling with me.. A sincere study of the scriptures reveals at least seventy marks of identification which place the identity of the house of Israel beyond doubt. Other nations may have one or two of these marks, but only the house of Israel will have them all. Because of this fact and many other investigations, I have come to firmly believe that the Anglo-Saxon peoples of the world represent the greater part of the house of Israel, together with a portion of the house of Judah. These include the Anglo-Saxon people of the British Isles and the far flung British, commonwealth of nations. They include the "great nation," the United States of America, as well as Norway, Sweden, Denmark, Holland, part of Belgium, and many of the Germanic people, together with the Israelitish remnants scattered throughout European countries. Let us remember always, as we progress, never to confuse the house of Judah with the house of Israel or to make the mistake of thinking that the modern Jew is Israel. The modern [and genuine] Jew [Judean, or blood descendant of the tribe of Judah] is only a very small segment of the house of Judah. They are Israelites, but are not of the house of Israel."

Brother Hawtin proceeds to further identify the Saxon people as "sons of Isaac," Saxon being a contraction of "Isaac's sons;" and since there are no vowels in the Hebrew language, the phrase becomes "Saac's sons." The custom of creating surnames by adding the word son to a given name is commonly practiced, especially in the Scandinavian countries, where names such as Jacobson and Isaacson are but a few examples. In the Bible we often read the phrase "son of" as in "son of Jacob," so that "Jacobson" is merely a logical juxtaposition. This is just one small but obvious mark, which serves to identify a part of the house of Israel.

The identifying marks of the house of Israel, though discounted and denied by even many prominent modern Christian ministers, are nevertheless self-evident to any honest and interested observer of history and prophecy. It is amazing that a man who is honored with the title: "father of the Latter Rain Movement" would be so ignored and often maligned – even by Pentecostal believers – for his scholarship concerning the truth about the Old and New Covenant inheritance of the bona fide and verified Israelites who remain dispersed among the nations. George Hawtin's contribution to this body of knowledge is but one strong voice which testifies to the fact that God's Great Plan of the Ages has not, and will not change:

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" – Numbers 23:19

". . . I am the LORD, I change not; therefore ye sons of Jacob are not consumed." – Malachi 3:6

"Jesus Christ the same yesterday, and to day, and for ever." – Hebrews 13:8

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." – James 1:17

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