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For I Will Pour Out My Spirit on Your Offspring and My Blessing on Your Descendants

44: 1-5

For I will pour out My Spirit on your offspring and My blessing on your descendants
DIG: What is the prophet emphasizing by saying but now? Since the Spirit of God seems to have been given only to Isra'el's leaders in the past, what is the significance of the promise in 44:3?

REFLECT: Is the “flower” of your spiritual life still in seed? Breaking ground? In full bloom? How so? How do you typically let others know that you are a believer? What new “show and tell” idea does 44:5 suggest?

One can have little doubt of the connection between **44:1-5** and **43:22-28**. Not only are certain words and concepts repeated, but the opening, **but now**, emphasizes the relation of contrast of what has just been said about **Isra'el's** condition and what **ADONAI** nevertheless promises. Once again, as in **43:25** but on a larger scale, the grace of **God** is emphasized. **He** reminds **His people** that **their sin** has freed **Him** from any obligation to act on **their** behalf. **They** cannot demand anything from **Him**. But that does not mean that **He** will not act on **their** behalf. It only means that what **He** does is pure grace. It is a free gift flowing from **His love** for **them**.

Earlier **Isaiah** dealt with the restoration of the exiles returning back into the Land from **Babylon (43:14-21)**. Now **he** summarizes two restorations. **The first is the near historical restoration from the Babylon of King Nebuchadnezzar (44:1-3a)**. These verses speak of the restoration from **Babylon**, which came in 536 BC. **He** announces again the return of **God's** grace to **Isra'el**.

Again, **the prophet** emphasizes **God's** choosing: **But now listen, O Jacob, My servant, Israel, whom I have chosen (44:1)**. Being chosen was part of **God's** unconditional promises to Abraham: **I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you and whoever curses you I will curse; and all the peoples on earth will be bless**

through you (Genesis 12:2-3). The doctrines of unconditional election, where **God** chooses **us** (**Acts 13:48; Romans 8:29-30; Ephesians 1:4-5 and 11, 2:8; First Thessalonians 2:13; Second Timothy 1:9**), and free will, where we choose **God** (**John 3:16; 6:29 and 40, 11:25-26**), seem to be mutually exclusive. How can the relationship between **the LORD's** sovereignty and mankind's limited free will be explained? I believe they are an antinomy. That is, two truths, both of which are proven true by Scripture, but, from man's viewpoint, cannot be reconciled. A good example would be **the Trinity**. The Bible teaches that **ADONAI** is one (**Deuteronomy 6:4**), yet at the same time is three distinct **Persons**. That is antimony.

This is clearly seen in **Romans 9** and **10**. In **Romans 9**, election is viewed from **ADONAI's** perspective - absolute predestination; however, in **Romans 10**, we see election from mankind's standpoint - free will. Predestination says, "You were chosen by **the LORD** before the foundations of the earth," while free will says, "I can say no to **God** and make it stick." Both of these viewpoints are true and that is the antinomy. **Romans 9** is like someone looking at the predestination side of a pitched roof of a house but can't see the other free will side; while **Romans 10** is like looking at the free will side of the roof and not being able to see the election side. But when **God** looks down on the house from on high, **He** sees both sides of the roof.

Salvation is **ADONAI's** doing, not man's (**Ephesians 2:8-9**). Though it is an act of grace (**Romans 11:5-6; 2 Timothy 1:9**), based on **His** will (**Ephesians 1:5, 9, 11**), a person is responsible to believe (**Ephesians 1:13**). **YHVH chose you to be saved . . . through belief in the truth (Second Thessalonians 2:13)**. The purpose of **His** election is to make believers **blameless**. This Greek word *amomous*, means *without blemish* and is used eight times in the B'rit Chadashah (**Ephesians 1:4; 5:27; Philippians 2:15; Colossians 1:22; Hebrews 9:14; 1 Peter 1:19; 2 Peter 3:14, Revelation 14:5**). In the Septuagint it is used of sacrificial animals; only those **without blemish** could be offered to **God**. The emphasis of predestination is more on the "what" than the "who" in that the believer's predetermined destiny is their being adopted as full-fledged sons and daughters of **God** through **Yeshua Messiah, the Agent** of the adoption.

It is a joy to think of predestination/election in the way **God** intended it to be thought of: not as referring to "personally salvation"; but rather as "**God's plan**" (**Ephesians 1:11**) for the salvation of all who chose holiness through the blood of **Christ**. Through **His** blood we have redemption. **In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace (Ephesians 1:7). The blood of Christ** was poured out on the cross/altar, taking our place, just like the lamb that was slaughtered

for the **sins of the Israelites (Leviticus 1:4)**. For **He chose us in him before the creation of the world to be holy and blameless in his sight (Ephesians 1:4)**. When the emphasis is taken off the “who” gets in and then the emphasis is put on to the “what qualifies” someone to get in - the light is thrown onto **God**, for it is **God’s** plan of redemption by adopting those who **hope in Christ (Ephesians 1:12)** as their **Lord and Savior**. All who hear and believe, **God** makes holy for adoption: **Having believed, you also were included in Christ, when you heard the word of truth, the gospel of your salvation (Ephesians 1:13a, b)**. Praise to **God** is the natural response for **His** gift which grants our **salvation’s** inheritance. **Having believed you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession - to the praise of his glory. (Ephesians 1:13c-14)**. The joy is all about **ADONAI** and what **He** did. Joy and praise for **God’s** planned pathway in **Christ’s blood** which gave us holiness so we could be adopted and sealed (**Ephesians 1:3, 12, 14**).

Isaiah faithfully recorded that **this is what the LORD** says: **He who made you, who formed you in the womb** (see **44:24**), **He will help you (44:2a)**. Life beings at fertilization because **God, who made you**, already has a plan for your life **before** you are born. The Psalmist, under the inspiration of **the Holy Spirit**, would say: **For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be (Psalm 139:13-16)**.

What is it that **their Maker** wants **the Israelites** to hear? **Do not be afraid** of the consequences of **sin** in this world (**44:2b**). In other words, *do not fear* mankind, but *do* fear **Me (Luke 12:4-5)**! **The fear of ADONAI is the beginning of wisdom (Proverbs 9:10)**. The promise to **blot out** and **forget** stands (**43:25**), but cancelled **sin** leaves no room for **fear**: **I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world (John 16:33)**. Regardless of **her** state, **God** still held **Isra’el** close to **His** heart and would continue to do so. **For God’s gifts and His call are irrevocable** (see the commentary on **Romans, to see link click Da - The Redemption of Isra’el**).

O Jacob, My servant (see **HI - The Cone of Isaiah**), **Jeshurun, whom I have chosen (44:2c)**. Here **God** uses the name **Jeshurun**, which is another name for **Isra’el**. The ending

of **un** is a diminutive of affection. The word may be related to *yasar*, meaning *the upright one*. Imagine that, **the LORD** called these people, **sinner**s from the beginning (**43:27**), *the upright one*. **Jeshurun** is used only three times in the Bible (**Deuteronomy 32:15, 33:5 and 26**). **Deuteronomy** is called the book of the Covenant. While the first four books of Moshe merely spell out **God's** commandments to **Isra'el**, the fifth book of Moses is the covenantal agreement between **God** and the nation of **Isra'el**. If **she** would keep the commandments, **she** would be blessed. But if **Isra'el** disobeyed the commandments, **she** would be cursed. Ultimately they were cursed by captivity, and dispersion (see my commentary on [Jeremiah Gu - Seventy Years of Imperial Babylonian Rule](#)). By calling upon **Isra'el** as **Jeshurun**, **God** is reminding **Isra'el** of **His** love and **His** covenantal relationship with **her**. And that is why the Jews are ultimately indestructible. Not because they have merit, but because the **God** of **Isra'el** has merit. **He** is **the One** who keeps **His** promises.



Secondly is the far eschatological restoration from MYSTERY BABYLON (see the commentary on [Revelation Dd - The Woman was Drunk with the Blood of God's People](#)). **For I will pour water on the thirsty Land, and streams on the dry ground (44:3a)**. The image of water in a **dry Land** is prominent in **Isaiah 12:3, 30:25, 32:2 and 15, 33:21, 35:6, 41:18, 43:20, 51:3, 55:1, 66:12**). When **God** pours out **His Spirit**, both **the thirsty Land (35:1-4)** and **the thirsty people**, the righteous of the TaNaKh (**43:20**) will be brought back to life (**Isaiah 32:15; Joel 2:12-14 and 28-29**).

The Jews understood that the pouring out of **the water** symbolized the pouring out of the Holy **Spirit**. They had a ceremony called *the pouring out of the waters* performed during the Feast of Tabernacles, not so incidentally the only feast that will be celebrated during the

messianic Kingdom (**Zechariah 14:16-19**). It was the highlight of the festival (see the commentary on **The Life of Christ Gp - On the Last and Greatest Day of the Feast**). **On the last and greatest day of the festival, Jesus stood and said in a loud voice: Let anyone who is thirsty come to Me and drink. Whoever believes in Me, as Scripture has said, rivers of living water will flow from within them.** By this He meant the Spirit, whom those who believed in Him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified (**John 7:37-39**).

Therefore, the sequence of **Isaiah's** message from **43:8** to **44:5** indicates that **Isaiah** expected the saving acts of **ADONAI**, to which **the holy ones (Psalms 16:3 and 34:9)** would be **witnesses (43:10 and 12, 44:8)**, would culminate with the infusion of **the Holy Spirit** in **God's** people. That sequence is: **you are My witnesses (43:8-13)**, the deliverance from **Babylon (43:14-21)**, deliverance based upon grace not merit (**43:22-28**), and here, the outpouring of **the Ruach** resulting from the fulfillment of the Abrahamic promises (see above in **44:1**). This shows that **Isaiah** looked forward to the day, if not the specific details, of Shavu'ot (**Acts 2:41**).

The final restoration at the end of the Great Tribulation, then, will come upon a different generation than the **descendants** of those who first came from **Babylon** (see my commentary on **Revelation Ev - The Basis for the Second Coming of Jesus Christ**). He says: **I will pour My Spirit** on them because that final restoration will be preceded by **Isra'el's** national regeneration. There is going to be an outpouring of **the Spirit of God** upon every Jew living at that point (**Zech 12:10 to 13:1**). At that time, **God's blessing** will be **on** their **descendants (44:3b)**.

Furthermore, there is going to be a rapid increase in **Isra'el's** population. **They will spring up like grass in a meadow, like popular trees by flowing streams (44:4)**. When **Yeshua Messiah** returns there will be the spiritual renewal promised by the prophets. **Ezeki'el** said it this way: **I will make a New everlasting Covenant of peace with them (Jeremiah 31:31-34), I will put My Sanctuary among them forever. My dwelling place will be with them; I will be their God, and they will be My people. Then the nations will know that I the LORD make Isra'el holy, when My Sanctuary is among them forever (38:26-28)**.

In addition, the effects upon the Gentiles are described. **One will say, "I belong to the LORD;" another will call himself by the name of Jacob; still another will write on his hand, "The LORD's," and will take the name Israel (44:5)**. Not all unbelieving Gentiles will be killed at the end of the Great Tribulation. Millions upon millions will enter the

Kingdom (20:1-6). They will experience **Messiah's** reign from Jerusalem in peace and will have until their hundredth birthday to accept **Him** as **LORD** of their lives or die (see **Kq - The Wolf and the Lamb Will Feed Together, and the Lion Will Eat Straw Like the Ox**). Because **ADONAI** specifically forbids tattoos (**Leviticus 19:28**), this writing **on** the **hand** must symbolize the personal commitment to **Him**, as if saying to themselves and others, "I belong to **the LORD**." Throughout the Jewish dispersion, Jews were often forced to convert to Christianity by the Gentiles. And when that happened they were often forced to change their names from Jewish names to Gentile names. But **Isaiah** says that the day is coming when the Gentiles will change *their* names from Gentile names to Jewish names.

But for believers in **Yeshua** today, **hope does disappoint us because God has poured out His love into our hearts by the Spirit of God, whom He has given us (Romans 5:5). He** loves us so much that **He gave His one and only Son, the whoever believes in Him shall not perish by have eternal life (John 3:16b)**. And for those who accept **His** offer of salvation, **the LORD** takes **His** indescribable and undeserved **love** and **pours** it **into our hearts** of those who believe in **Him (First Corinthians 15:3-4)** by the **Ruach Ha'Kodesh**. **Poured out** refers to generous outpouring to the point of overflowing. **ADONAI** does not measure out **His love** in tiny drops but in immeasurable, tsunami like torrents.

Out spiritual security is not in *our* ability to live godly lives, but in the power of **the** indwelling **Spirit of God** in *make* us godly. The Greek word for power is *dunamas*, where we get our English word *dynamite*. Only **God** can make believers godly, and **the Spirit's** leading us in a *dynamic* way into godliness is one of the great evidences of salvation. **For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you live in fear again (Romans 8:14-15a)**. Praise **the LORD**, as **the children of God** we do not have to **live in fear!**