

Chapter 1 : Gifts of the Holy Spirit

The Holy Spirit in Isaiah. The Book of Isaiah has a number of significant references to the Spirit. Here are 3 examples: This passage from Isaiah is one of several significant passages concerning the Holy Spirit in Isaiah.

As a whole, the book is a rather large collection of writings that were produced by a number of different authors, some of whom were separated by relatively long periods of time. For example, Old Testament scholars have long recognized that Chapters 1-39 constitute a unit that is quite separate and distinct from Chapters 40-66. Generally, Chapters 1-39 are attributed to the prophet Isaiah. These chapters deal primarily with Judah and Jerusalem at a time when the city was still standing and when the southern kingdom was threatened with invasion by the Assyrians. The group of chapters beginning with Chapter 40 appears to have been written from the point of view of conditions that prevailed more than a century later. In fact, the writer indicates very clearly that the Babylonian captivity has existed for a long time. He believes that the punishment is nearly complete; the time is close at hand when the captives will return to their homeland and rebuild the city of Jerusalem, which has long been in ruins. A careful reading of each of these two groups of chapters reveals that the prophet Isaiah did not write all of the first thirty-nine chapters, nor did one person write all that is contained in Chapters 40-66. Ample evidence indicates the work of several different authors. The editors who assembled the entire collection of manuscripts placed them all under the name of Isaiah because they were quite certain of those materials that belonged to him, and putting them all together indicated their location in the sacred writings rather than precise authorship of each part. Isaiah was a prophet of the southern kingdom. His call to a prophetic life took place in the year that King Uzziah died. He reigned for approximately half a century, and during this time, the kingdom enjoyed its greatest period of prosperity. Commercial relations were established with neighboring states, and the internal resources of the country were developed. However, this increase in wealth and the way in which it was distributed brought about some serious problems. The contrast between the rich and the poor reached an alarming state, which brought threats of a revolt from those who were deprived of their lands and other possessions. Then, too, there was an added threat from without, for the advance of the Assyrians against northern Israel was an indication that the time was not far distant when Judah might expect an invasion by the Assyrians. The situation was indeed ominous, but because Uzziah was a strong and able ruler, the people had confidence that he would know how to deal with these problems. Then came the startling news that the king had leprosy and would have to leave Jerusalem and live in a leper colony outside the city. Instead, he was a weak and vacillating person quite unable to inspire confidence on the part of his subjects. Uzziah lived for three years in the leper colony. The news of his death brought shock and consternation to the entire kingdom. During this time and under these critical circumstances, Isaiah became a prophet. The vision that he interpreted as his call to service is recorded in Chapter 6 of the Book of Isaiah. The scene in which the vision occurred is the Temple in the city of Jerusalem. Here the religious life of the nation was centered, and to this place Isaiah, a young man probably in his early twenties, turned in an hour when the future of his country looked especially bleak. The vision is described in considerable detail. His glory and majesty fill the whole earth. Someone must speak for Yahweh and communicate the divine message to the people. Knowing what a difficult task this would be, Isaiah pleads that he is quite unfit to perform it. Then an act takes place that symbolizes an inner cleansing of his heart and mind, after which he responds to the call with the words "Here am I. His work brought him into direct contact with kings and priests, and he encountered strong opposition from both groups. At times, this opposition was so strong that he was forced to give up speaking in public and confine his ministry to a group of disciples with whom he met privately. With regard to the priests and the services that they performed, Isaiah expressed convictions that were similar to those spoken to the people of Israel by Amos and Hosea. Your hands are full of blood. In "The Song of the Vineyard," which was probably chanted by the prophet, we find these words: The heads of two puppet kingdoms that were all that remained of northern Israel asked King Ahaz to join with them in a coalition against Assyria. When Ahaz refused, they threatened to make war against him. Ahaz was frightened and wanted to appeal to Assyria for help. Isaiah clearly saw the folly that would be involved in a

move of this kind, and in a prophecy that has often been misinterpreted as a reference to a coming Messiah, he warned King Ahaz that within three or four years those two puppet kingdoms that he feared would be completely routed. On the other hand, if Ahaz wanted to protect Judah, he should give his attention to those conditions that needed moral reform. He went ahead with his plans, and as a result, Judah was placed in a subservient relation to the Assyrian empire. During the reign of King Hezekiah, on two different occasions an attempt was made to curb the rising power of the Assyrians by forming alliances that would resist any further Assyrian aggression. The first of these was promoted by the Egyptians, who invited the Judean king to join with them. The second one was initiated by Merodach-Baladan of Babylon, who visited King Hezekiah and tried to persuade him to have Judah join with the Babylonians and the Egyptians in a united front against Assyria. King Hezekiah, fearful that Judah would be unable to stand alone, was inclined to join the alliance, but Isaiah knew that it would be a grave mistake for the king to do so. In one of the strongest messages that he delivered to the king, the prophet declared, "Woe to those who go down to Egypt for help, who rely on horses, who trust in the multitude of their chariots. But the Egyptians are men and not God; their horses are flesh and not spirit. When the Lord stretches out his hand, he who helps will stumble, he who is helped will fall; both will perish together. Like Hosea, who had looked on the approaching captivity of northern Israel as merely a prelude to a reformed and triumphant Hebrew society, Isaiah was sure that any temporary disaster would not be the final end of the Judean kingdom. When the Assyrians did invade Judah, capturing many cities and demanding that Hezekiah surrender the city of Jerusalem, Isaiah advised the king not to yield to their demands. Within a short time, the Assyrian army withdrew, and for a brief period, Isaiah was vindicated. He will be a far better king than any of those who have preceded him. Under his leadership, the poor and the oppressed will find a champion, for he will judge their cases with a discerning mind and will not be unduly influenced by hearsay or mere outward appearances. His kingdom will be the fulfillment and realization of the divine purpose in the world. The term Messiah means "anointed one," or one who has been chosen by Yahweh for the accomplishment of a specific purpose. Hebrew kings and priests, as well as prophets, were usually anointed in a special ceremony that symbolized their dedication to the work for which they were called. But Saul did not measure up to these expectations, and the same was true of all the kings that followed in the line of succession of King David. The man who succeeded King Uzziah was notoriously weak and incompetent, and it was during his reign that Isaiah centered his attention on the coming of a Messiah who would possess the good qualities that were so lacking in the kings. In one prophecy, the Messiah is portrayed as an ideal king; in another one, he is characterized as an ideal judge who will understand the problems of the poor and the oppressed. He will ensure that their rights are protected and that they are given their just dues. During the centuries that followed the career of Isaiah, the concept of a coming Messiah took on a number of different meanings and became one of the most important ideas of Judaism. One of the best-known passages in the Book of Isaiah is recorded in Chapter 2 and deals with the subject of the coming of a warless world. Looking into the distant future, the writer envisions a time when the nations will "beat their swords into plowshares and their spears into pruning hooks. Nation will not take up swords against nation, nor will they train for war anymore. The same is true of several of the oracles concerning foreign nations, especially the ones having to do with the destruction of Babylon and the future regeneration of the Assyrian nation.

Chapter 2 : The Book of Isaiah

"Well spake the Holy Ghost by Esaias the prophet unto our fathers." Acts The name "Isaiah" means the "Salvation of Jehovah." Isaiah is the prophet of salvation, and the revealer of the Lord Jesus Christ and the Holy Ghost, the divine agent in the work of salvation.

I may eventually write another installment on Isaiah 4: We read much about the Spirit, including an incident regarding King Saul who had a Pentecost-like experience in 1 Samuel. When he turned his back to leave Samuel, God gave him another heart. And all these signs came to pass that day. When they came to Gibeah, behold, a group of prophets met him, and the Spirit of God rushed upon him, and he prophesied among them. Is Saul also among the prophets? In that day the branch of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel. And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy. There will be a booth for shade by day from the heat, and for a refuge and a shelter from the storm and rain. He will baptize you with the Holy Spirit and with fire. Devout Jews who preached and taught were so fluent in the Scriptures that the terminology associating the Holy Spirit with fire would have immediately been mentally indexed back to the Isaiah passage. The prophecy in Isaiah seems best understood as referring literally to Israel as she enters the Millennium. Note some of the similarities between the experience of the church and the Isaiah passage. First, the Messiah Branch comes and is received. This will be true of all the survivors of Israel at the end of the Great Tribulation when the Savior reveals Himself to the people of Jerusalem Zech. Yet it is currently realized in another sense for those who have received him John 1: Although this Isaiah passage should be understood as referring to physical fruit, it need not be exclusively understood in this way. New Testament writers, I believe, expand upon the idea of fruit and carry it into the spiritual realm. A spiritual application in no way diminishes the literal, physical application. It is a case of both-and, not either-or. I cannot prove this, but am suggesting it. The Spirit of God not only purifies us with regeneration as He always has, but also engulfs and empowers us so that we are led, like the children of Israel in the wilderness, by a pillar of cloud by day and fire by night. Sixth, we might even suggest a special presence of the Spirit Matthew. Conclusion As mentioned in the introduction, I am addressing only selected highlights of Isaiah 4: I am convinced that much New Testament teaching is based upon an expansion of this text in the Jewish tradition of midrash. I hope this brief article stimulates your mind and heart to ponder the real meaning of Spirit baptism based upon this foundation. This means that we can often find a near, less literal fulfillment in the church age and more literal distant fulfillment in the Millennial Kingdom. Just as the literal furnishings of the temple have spiritual implications for the believer but were still literal furniture Heb. We might picture the Law and Prophecy as on both ends of a line while their spiritual aspects are centered during the church age. Alternatively, we can think of a mirror image. This is an imperfect science, and I do not hide that some of my suggestions may miss the mark. The reader must decide. Whether he has Spirit or water baptism in mind is a matter of debate, but, because he foresees a foreshadowing of communion in the same passages, most lean toward interpreting Paul as referring to water baptism. Remember, the children of Israel never got wet during the Exodus. Still, the idea of being surrounded and being immersed baptized seems to be correlated. For they drank from the spiritual Rock that followed them, and the Rock was Christ.

Chapter 3 : Isaiah - The Spirit of the - Verse-by-Verse Commentary

How is the Spirit referenced in the Book of Isaiah? The Spirit is referenced by the Messiah. He said the spirit would rest in the Messiah, which obviously becomes available for all who hear and accept the message of the Lord.

We have the account of this remarkable experience in the sixth chapter of Isaiah. It began with a vision of the glory of God, which the Apostle John tells us, was the vision of Christ in His primeval glory. As soon as we get undone, God is willing to begin to do exceeding abundantly above all that we ask or think. Isaiah took the place of death, and then came the touch of life. A living coal from the heavenly altar was brought by one of the seraphim and laid upon his lips. This was the baptism of fire, and its effect was to cleanse his lips and purge away his iniquity, that he might be fitted for his great commission. No man is fit to represent God and be the instrument of the Holy Ghost until he first receives the cleansing power of God. It is not the baptism of power we first receive, but the baptism of purity, of fire that consumes and cleanses intrinsically and utterly. The effect was consecration for service. Then he could hear the voice of God. Then he could see the great purpose of Jehovah, desiring to fill the earth with His glory. There must be perfect partnership. We must be willing to go, and then we must be sent. But how was Isaiah sent? He was sent to do the hardest work. He was sent to a people that would not receive him. He was sent knowing that his message would be rejected. He was sent to know that his words would come back as echoes in his own lifetime, and that not until later generations would they be fully received and the glorious harvest gathered. This knowledge, however, made no difference to Isaiah. Enough that God had sent him, and that he was carrying out the divine commission. Some would receive it; but it would be a tenth, a remnant, a little flock, who would hearken to his voice and become the seed, the holy seed, of a future harvest. So God sends us, when we receive the baptism of fire. Often there is hard, uncongenial, unrequited service. Let us go, like Isaiah, as the witnesses even of unpopular truth and a misunderstood ministry. So long as the Master is honored and pleased, what are men? We are talking through the telephone of the ages. He gives us three pictures of the baptism of Jesus with the Spirit. The first is in the eleventh chapter, from the second to the fourth verse: Both are necessary to real practical wisdom. One may know much, and yet not know how to use it to advantage. The Holy Ghost gives not only knowledge, but practical wisdom. So He rested upon the Lord Jesus, as He will rest upon those in whom Jesus still abides, unfolding the will of God, the mind of Christ, the meaning of the Scriptures, their particular messages to us, and the lessons of our lives and our times. In the second class of qualities bestowed on Christ is executive power, the spirit of counsel and might. Counsel is the power to plan rightly, and might the power to execute our plan. Without a good plan the most earnest work is often a failure, and without executive ability the best plans often come to nought. In human affairs, these are usually divided; one has the conceiving mind, and another the executive right arm. The third class of attributes represents the moral and spiritual: These the Lord Jesus possessed in an infinite measure. The Scotch have a phrase which is very expressive. To sense a thing is not to reason it out or know it by information, but it is to know it by instinct and intuition. It is somewhat like the sense of smell, or the instinct of the bird that knows the poison berry by the flash of intuition, while the scientist must analyze it and detect the poison by a chemical search. But the more intimate we are with the truest lives, the more respect and veneration we have for them. Love is not opposed to fear in this high, sweet sense, for the more we love and trust a friend, the more we will dread to displease him, fear to offend him, and sensitively seek to please him. This is the fear of the Lord, which is the beginning of wisdom, which the Holy Spirit is willing to give to every true and sanctified heart. Beloved, let us receive this indwelling Christ and the baptism of the Holy Ghost, which He brings in wisdom, executive power, and the quick sense of right and wrong. The second picture of the baptism of Jesus with the Spirit is in the first four verses of the forty-second chapter of Isaiah: He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: He shall not fail nor be discouraged till he have set judgment in the earth: A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. Jesus is the perfect combination of the lion and the lamb, of the dove and the eagle; and He will so fill us that we shall be crowned with the glory of meekness and the strength of love. It is

found in the first four verses of the sixty-first chapter: And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. Here we see the Holy Spirit anointing the Lord Jesus; first, for the ministry of the Gospel of salvation to the poor; secondly, with the ministry of healing; thirdly, the ministry of deliverance for the captives of sin; fourthly, the ministry of teaching, the recovery of sight to the blind; fifthly, with the message of His coming, to proclaim the acceptable year of the Lord and the day of vengeance of our God; and, finally, the message of comfort and consolation to all that mourn. He did not presume to preach the Gospel until He had received this endowment; neither should we. And, as we receive the same Spirit, ours will be a ministry of salvation, a ministry of healing, a ministry of sanctification, a ministry of teaching, a ministry of hope, a ministry of consolation, joy and gladness. First, it is promised in the second chapter, by the prophet. Next, it is proclaimed in the forty-second chapter by the Father to the Son. Here, it is confessed by the Savior, and claimed by Himself, as He goes forth to exercise the ministry and claim the power. Only thus can we receive the baptism of the Spirit. It is promised to us as well as to Him, and there must come a moment when it is really given by the Word of God and our act of consecration. Then there must come a third step when we ourselves confess it, accept it, and step forward to realize it in the actual exercise of the gift we have claimed, by proving our faith in our obedience. As we, like Jesus, go forth with the Gospel of salvation in dependence on the power of the Spirit, we, too, shall find, like Him, that we are endued with power from on high. We have a beautiful picture of this outpouring of the Spirit upon Israel in Isaiah Then judgment shall dwell in the wilderness, and righteousness remain the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. It brings a complete and blessed revolution, turning the nation to righteousness and God, and changing every sorrow into prosperity, blessing, and peace. The first droppings of this blessed rain are already beginning to come, and the remnant of Israel is turning to God, as well as many to their ancient fatherland. The Holy Ghost is beginning to visit the seed of Abraham, and soon the wilderness of Palestine shall rejoice and blossom as the rose. Let us pray for Israel, and its restoration will be to the Gentiles and to the world as life from the dead. There is another picture of the same national blessing in Isaiah The Apostle Paul, in his letter to the Romans, quoted from this passage with direct reference to the coming of Christ and the return of Israel. This is to be accompanied by a wide effusion of the Spirit from on high, which is to be a permanent and everlasting presence. The Holy Ghost is not going to leave this world when Jesus comes back, but, as of old He dwelt in Christ in the days of His suffering and humiliation, so He shall dwell in Him again as He comes to reign in glory. All that we know of His comfort, joy, love quickening life, and effectual power, is but the merest foretaste of the glory with which He will fill us in those coming ages. There is another and a greater promise of the Holy Ghost in Isaiah which each of us may claim for ourselves. It is found in the forty-fourth chapter, verses three to five. We have here a beautiful picture of the field, the flood, and the fruit. The same seed on one field comes to nothing, and on another it produces one hundredfold; so the Holy Ghost is affected by the personal qualities of the heart in which He dwells, and the capacity of the soul for spiritual life, power and blessing. Some seem to be vessels prepared unto glory, and others only for sin and evil. Two men sit down at the same table. To one it is a feast, to another it is a famine, simply because the one is hungry and the other satisfied. The very best dish on our dinner table is a good appetite. Sometimes God has to bring this about by our very failures, and a revelation to us as to our nothingness and worthlessness. Oh, that we might prove the richer fullness of this promise, and let Him pour out a blessing until there should not be room to receive it! Finally, there is a threefold fruition. First, there is the salvation of individuals. This is a covenant voluntarily signed between the soul and the Lord, in which there is a perfect and entire surrender, and a complete claim of all His blessing and fullness. Then comes the new surname, which, as with the patriarch Jacob of old, marked a crisis in his history, and a new departure of power and blessing. This is the work of the Holy Ghost, to lead us on to all these things; first, to accept the Lord, then to unite with His people and to acknowledge Him publicly, and then to go on into all the fullness of His grace and blessing. As we receive the Holy Ghost, we must go on, and only as we go on, can we continue to receive His increasing and satisfying fullness. Beloved, have we taken all the steps? Have we signed the personal covenant? Have we special

relations with God? Is He to us what He is to no one else? Have we received the eternal surname, and are we written in heaven in characters which no one knoweth, save Him that gave the name and the soul on whom He has inscribed it? We are living in the noontide light and glory of the Holy Ghost. Have these ancient promises and prophecies been fulfilled to us?

Chapter 4 : Seven Spirits of God - Wikipedia

As I read a prayer of Isaiah's in chapter 63 there was a verse about grieving the Holy Spirit that spoke to me. So I wanted to focus on that in this study. But we won't be focusing on grieving the Holy Spirit alone.

The Seven Gifts of the Holy Spirit is one of several works in Christian devotional literature which follow a scheme of seven. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed. It acts upon both the intellect and the will. Bernard , it both illumines the mind and instills an attraction to the divine. Adolphe Tanqueray OP explained the difference between the gift of wisdom and that of understanding: It perfects the cardinal virtue of prudence. While prudence operates in accord with reason as enlightened by faith, the gift of counsel operates under the guidance of the Holy Spirit to illuminate the will of God. Rickaby describes it as a willingness to stand up for what is right in the sight of God, even if it means accepting rejection, verbal abuse, or physical harm. The gift of fortitude allows people the firmness of mind that is required both in doing good and in enduring evil. A person with reverence recognizes his total reliance on God and comes before God with humility, trust, and love. Thomas Aquinas says that piety perfects the virtue of religion, which is an aspect of the virtue of justice, in that it accords to God that which is due to God. With the gift of fear of the Lord, one is made aware of the glory and majesty of God. This gift is described by Aquinas as a fear of separating oneself from God. Fear of the Lord is the beginning of wisdom. It is the perfection of the theological virtue of hope. In the case of Fortitude, the gift has, in Latin and English, the same name as the virtue which it is related, to but from which it must be distinguished. In Summa Theologiae II. The gifts of understanding and knowledge correspond to the virtue of faith. The gift of counsel right judgment corresponds to the virtue of prudence. The gift of fortitude corresponds to the virtue of courage. The gift of fear of the Lord corresponds to the virtue of hope. The gift of Reverence corresponds to the virtue of justice. To the virtue of temperance, no Gift is directly assigned; but the gift of fear can be taken as such, since fear drives somebody to restrict himself from forbidden pleasures. Brian Shanley contrasts the gifts to the virtues this way: Blessed are the poor in spirit, for theirs is the kingdom of heaven, reflects Fear of the Lord as the "poor in spirit" are the humble and God-fearing. Blessed are they who mourn, for they will be comforted, corresponds to the Gift of Knowledge, as for Augustine the knowledge of God brings both an increased awareness of personal sin, and to some extent grieving at the abandonment of practices and activities that separate one from God. Blessed are the meek, for they will inherit the land, relates to Piety. Blessed are they who hunger and thirst for righteousness, for they will be satisfied, pertains to Fortitude. Blessed are the merciful, for they will be shown mercy demonstrates the Gift of Counsel. Blessed are the clean of heart, for they will see God, the Gift of Understanding. Blessed are the peacemakers, for they will be called children of God, Wisdom. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Chapter 5 : Bible Study Isaiah 63 The Holy Spirit - Grieving or pleasing?

We need the indwelling of the Isaiah gifts to be able to use the Charismatic gifts, in and with the power of the Holy Spirit. If we are using the gifts and have not rooted ourselves in the Isaiah gifts we will be working more in the flesh than in the Spirit.

Not only were the prophets and apostles sent by the Spirit , but also the Son of God. This is proved from Isaiah and the evangelists , and it is explained why St. Luke wrote that the same Spirit descended like a dove upon Christ and abode upon Him. Next, after establishing this mission of Christ , the writer infers that the Son is sent by the Father and the Spirit , as the Spirit is by the Father and the Son. In the former book we have shown by the clear evidence of the Scriptures that the apostles and prophets were appointed, the latter to prophesy, the former to preach the Gospel , by the Holy Spirit in the same way as by the Father and the Son ; now we add what all will rightly wonder at, and not be able to doubt , that the Spirit was upon Christ; and that as He sent the Spirit , so the Spirit sent the Son of God. For the Son of God says: The Spirit of the Lord is upon Me, because He has anointed Me, He has sent Me to preach the Gospel to the poor , to proclaim liberty to the captives, and sight to the blind. And having read this from the Book of Isaiah, He says in the Gospel: Can we, then, wonder if the Spirit sent both the prophets and the apostles , since Christ said: The Spirit of the Lord is upon Me? For as the Son of Man He was anointed and sent to preach the Gospel. But if they believe not the Son , let them hear the Father also saying that the Spirit of the Lord is upon Christ. For He says to John: Upon whomsoever you shall see the Spirit descending from heaven and abiding upon Him, He it is Who baptizes with the Holy Spirit. He heard from God , he saw in the Lord , he believed that it was the Spirit Who was coming down from heaven. For it was not a dove that descended, but the Holy Spirit as a dove; for thus it is written: I saw the Spirit descending from heaven as a dove. As John says that he saw, so, too, wrote Mark; Luke, however, added that the Holy Spirit descended in a bodily form as a dove; you must not think that this was an incarnation , but an appearance. He, then, brought the appearance before him, that by means of the appearance he might believe who did not see the Spirit , and that by the appearance He might manifest that He had a share of the one honour in authority, the one operation in the mystery , the one gift in the bath, together with the Father and the Son ; unless perchance we consider Him in Whom the Lord was baptized too weak for the servant to be baptized in Him. Nor, again, let it move you that he said upon Him, for he was speaking of the Son of Man , because he was baptized as the Son of Man. For He Who is of God abides in God , as it is written: But we received not the spirit of this world, but the Spirit which is of God. He shall take of Mine: The law of the Spirit of life in Christ Jesus made me free from the law of sin and death. It is not over Itself but in Itself. Who, then, can doubt that the Spirit sent the prophets and apostles , since the Son of God says: I am the First, and I am also for ever, and Mine hand has founded the earth, and My right hand has established the heaven; I will call them and they shall stand up together, and shall all be gathered together and shall hear. Who has declared these things to them? I have spoken, and I have called, I have brought him and have made his way prosperous. Come unto Me and hear this. From the beginning I have not spoken in secret, I was there when those things were done; and now the Lord God has sent Me and His Spirit. Who is it Who says: And, as you hear, the Spirit sent Him, lest when you hear that the Son sends the Spirit , you should believe the Spirit to be of inferior power. The Son and the Spirit are alike given; whence not subjection but one Godhead is shown by Its working. But He was given by the Father , as Isaiah said: For since the prophet has not defined by whom He was given, he shows that He was given by the grace of the Trinity; and inasmuch as the Son Himself gave Himself, He could not be subject to Himself according to His Godhead. Therefore that He was given could not be a sign of subjection in the God-head. But the Holy Spirit also was given, for it is written: I will ask the Father , and He shall give you another Paraclete. Thus, says he, says the Lord God , Who made the heaven and fashioned it, Who established the earth, and the things which are in it, and gives breath to the people upon it, and the Spirit to them that walk upon it. I am the Lord God , Who have called You in righteousness, and will hold Your hand, and will strengthen You; and I have given You for a covenant of My people, for a light of the Gentiles , to open the eyes of the blind, to bring out of their fetters those that are

bound. The same Unity may also be recognized from the fact that the Spirit is called Finger, and the Son Right Hand; for the understanding of divine things is assisted by the usage of human language. The tables of the law were written by this Finger, and they were afterwards broken, and the reason. Lastly, Christ wrote with the same Finger; yet we must not admit any inferiority in the Spirit from this bodily comparison. So, too, the Spirit is also called the Finger of God, because there is an indivisible and inseparable communion between the Father, the Son, and the Holy Spirit. Your Right Hand, O Lord, is made glorious in power. But if I by the Finger of God cast out devils. But if I by the Spirit of God cast out devils. What, then, could have been said to signify more expressly the unity of the Godhead, or of Its working, which Unity is according to the Godhead of the Father, or of the Son, or of the Holy Spirit, than that we should understand that the fullness of the eternal Godhead would seem to be divided far more than this body of ours, if any one were to sever the unity of Substance, and multiply Its powers, whereas the eternity of the same Godhead is one? For oftentimes it is convenient to estimate from our own words those things which are above us, and because we cannot see those things we draw inferences from those which we can see. For the invisible things of Him, says the Apostle, from the creation of the world are clearly seen, being understood by those things which are made. His eternal power also and Godhead. For the Son, too, because He ever lives, is eternal life. This Finger, then, of God is both eternal and divine. For what is there belonging to God which is not eternal and divine? With this Finger, as we read, God wrote on those tables of stone which Moses received. For God did not with a finger of flesh write the forms and portions of those letters which we read, but gave the law by His Spirit. And so the Apostle says: For the Law is spiritual, which, indeed, is written not with ink, but with the Spirit of the living God; not in tables of stone, but on fleshy tables of the heart. Now it was written on tables of stone, because it was written in a type, but the tables were first broken and cast out of the hands of Moses, because the Jews fell away from the works of the prophet. And fitly were the tables broken, not the writing erased. And do you see that your table be not broken, that your mind and soul be not divided. He is not divided, but is one with the Father; and let no one separate you from Him. If your faith fails, the table of your heart is broken. The coherence of your soul is lessened if you do not believe the unity of Godhead in the Trinity. Your faith is written, and your sin is written, as Jeremiah said: Your sin, O Judah, is written with a pen of iron and the point of a diamond. And it is written, he says, on your breast and on your heart. With this Finger, also, the Lord Jesus, with bowed head, mystically wrote on the ground, when the adulteress was brought before Him by the Jews, signifying in a figure that, when we judge of the sins of another, we ought to remember our own. And lest, again, because God wrote the Law by His Spirit, we should believe any inferiority, as it were, concerning the ministry of the Spirit, or from the consideration of our own body should think the Spirit to be a small part of God, the Apostle says, elsewhere, that he does not speak with words of human wisdom, but in words taught by the Spirit, and that he compares spiritual things with spiritual; but that the natural man receives not the things which pertain to the Spirit of God. For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ. Ambrose replies that this would also tend to the lessening of the Son, Who is called the Right Hand. That these names are to be referred only to the Unity, for which reason Moses proclaimed that the whole Trinity worked in the passage of the Red Sea. And, indeed, it is no wonder that the operation of the Spirit found place there, where there was a figure of baptism, since the Scripture teaches that the Three Persons equally sanctify and are operative in that sacrament. But if any one is still entangled in carnal doubts, and hesitates because of bodily figures, let him consider that he cannot think rightly of the Son who can think wrongly of the Spirit. For if some think that the Spirit is a certain small portion of God, because He is called the Finger of God, the same persons must certainly maintain that a small portion only is in the Son of God, because He is called the Right Hand of God. But the Son is called both the Right Hand and the Power of God; if, then, we consider our words, there can be no perfection without power; let them therefore take care lest they think that which it is impious to say, namely, that the Father being but half perfect in His own Substance received perfection through the Son, and let them cease to deny that the Son is co-eternal with the Father. For when did the Power of God not exist? But if they think that at any time the Power of God existed not, they will say that at some time Perfection existed not in God the Father, to Whom they think that Power was at some time wanting. And this may also be gathered from the Song of

Moses , for he, after leading the people of the Jews through the sea, acknowledged the operation of the Father , the Son , and the Holy Spirit , saying: And farther on, not to pass by the Holy Spirit , He added: You sent Your Spirit and the sea covered them, and the water was divided by the Spirit of Your anger. You see, then, that the Holy Spirit also co-operated with the Father and the Son , so that just as if the waves were congealed in the midst of the sea, a wall as it were of water rose up for the passage of the Jews , and then, poured back again by the Spirit , overwhelmed the people of the Egyptians. And many think that from the same origin the pillar of cloud went before the people of the Jews by day, and the pillar of fire by night, that the grace of the Spirit might protect His people. Now that this operation of God , which the whole world rightly wonders at, did not take place without the work of the Holy Spirit , the Apostle also declared when he said that the truth of a spiritual mystery was prefigured in it, for we read as follows: For our fathers were all under the cloud, and all passed through the sea, and were all baptized in Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink. For how without the operation of the Holy Spirit could there be the type of a sacrament, the whole truth of which is in the Spirit? As the Apostle also set forth, saying: But you were washed, but you were sanctified, but you were justified in the Name of our Lord Jesus Christ , and in the Spirit of our God. You see, then, that the Father works in the Son , and that the Son works in the Spirit. And therefore do not doubt that, according to the order of Scripture, there was in the figure that which the Truth Himself declared to be in the truth. For who can deny His operation in the Font, in which we feel His operation and grace? For as the Father sanctifies, so, too, the Son sanctifies, and the Holy Spirit sanctifies. The Father sanctifies according to that which is written: The God of peace sanctify you, and may your spirit, soul , and body be preserved entire without blame in the day of our Lord Jesus Christ. Father, sanctify them in the truth. But of the Son the same Apostle said: Who was made unto us wisdom from God , and righteousness, and sanctification, and redemption.

Chapter 6 : Isaiah Overview - Adam Clarke Commentary

The Book of Isaiah is one of the most important books of the Old Testament. While little is known of the personal life of the prophet, he is considered to be one of the greatest of them all. The book is a collection of oracles, prophecies, and reports; but the common theme is the message of salvation.

Who was Isaiah the prophet? Was his message only historical, or is it a message for today? Isaiah the prophet predicted the time of peace when people will beat swords into plowshares. Isaiah is widely regarded as one of the greatest prophets of the Bible. Jewish tradition says he was of royal descent, and he may have been a cousin to King Uzziah. This may have given him access to the kings of Judah in Jerusalem. The biblical account in chapter 1, verse 1 of the book he authored says he received visions from God during the reigns of four kings of Judah—Uzziah, Jotham, Ahaz and Hezekiah. It was at least a year ministry during the last half of the eighth century B. Isaiah was married to a prophetess Isaiah 8: They had two sons whose names had prophetic meanings. They were Shear-Jashub Isaiah 7: Jewish tradition says he was killed by being sawn in two by King Manasseh, the son of King Hezekiah. This seems to be alluded to in Hebrews Many of the prophecies in Isaiah begin with the historical conditions and prophecies for his day and then move forward to a far greater fulfillment prior to the return of Jesus Christ. This is the dualism seen in many of the prophecies of the Bible. The first historical fulfillment is lesser in scope and is followed by the greater future fulfillment at the end of this present age. The dualism in Isaiah usually pertains to the prophecies about Jesus Christ, Israel, Judah or other nations. Two exceptions would be the prophecies of the coming Day of the Lord and the Kingdom of God. These prophecies are singular and point to only one fulfillment. There are four major themes of prophecy found in the book of Isaiah, and we will consider them in the remainder of this article. Jesus Christ, the most important theme Almost one-third of the chapters of the book of Isaiah contain prophecies about Jesus Christ, addressing both His first and second comings. Isaiah provides more prophecy of the second coming of Christ than any other Old Testament prophet. The following are some prophecies about Christ in both His first and second comings: Christ is directly spoken of in more than half of the chapters between Isaiah 40 and Isaiah Within this section, a description of His first coming begins in Isaiah This pivotal chapter tells us that He would come to give His life as a sacrifice for our sins. The Passover lamb symbolized this merciful act Isaiah Statements of His death are then repeated: Through the book of Isaiah, God revealed that Jesus would come to earth first as a human to deal with sin and then again in His glorified state after being resurrected from the grave to establish the Kingdom of God see also Hebrews 9: Interestingly, God also revealed through Isaiah how Christ would be able to come back to life after being crucified. The first 11 chapters describe many social, moral and religious sins that are similar to the sins that the modern descendants of Israel and Judah are presently committing. The warnings to Israel and Judah of their national sins continue throughout chapters 41 to The difference is that in these chapters God gives them encouragement that He will eventually redeem them. Here are some examples: In chapters 56 to 59 God continues to give correction and warning to Israel and Judah for their sins. In these chapters Israel and Judah are chastised for their hypocrisy in how they worship God. There are two chapters in particular that touch on this religious hypocrisy. The Day of the Lord Prophecies about the coming Day of the Lord can be found in the writings of many of the Old Testament prophets, and Isaiah is no exception. This subject is covered from chapters 2 to Unlike the dualism of the prophecies to Israel and Judah, most prophecies about the Day of the Lord are for an event yet to come. These foretell a time of awesome and frightening events leading to the return of Christ. Isaiah explains that the Day of the Lord will last for one year Isaiah The principle of a day for a year in prophecy also applies to the Day of the Lord Numbers Men will hide in caves in terror Isaiah 2: Isaiah also speaks of the Day of the Lord as a time of war Isaiah These events are also described in the seven trumpets of Revelation These verses are almost identical to those of Revelation While the Day of the Lord often focuses on the wrath of God the punishment that will come upon the disobedient for one year before Christ returns , this term is also used in a broader way by John in Revelation 1: The following are some of the prophecies about this coming Kingdom: The Lord will set up His kingdom over all nations, teach man His ways and judge between the nations Isaiah

2: The Lord will resettle Israel in their land Isaiah A king and princes will rule in quiet and peaceful habitations Isaiah There are numerous prophecies about the Kingdom of God throughout chapters 44 to It is a very important theme in this book. Other subjects in Isaiah Aside from the four major themes, there are a few other important subjects covered in the book of Isaiah. Prophecies of judgment coming against numerous nations Isaiah Chapters that speak of those who serve and obey God Isaiah , 54, The warnings of the Day of the Lord and warnings to Israel and Judah are relevant for us today. If we will heed these warnings from God, then we can be assured of the promises of mercy and salvation through Jesus Christ that are explained in the book of Isaiah.

Chapter 7 : Seven gifts of the Holy Spirit - Wikipedia

In the Book of Isaiah , the Gifts of the Holy Spirit are described. In the passage the gifts are considered ones that the Messiah would have possessed. Through Jesus, we also receive the Gifts of the Holy Spirit in the Sacrament of Confirmation.

While little is known of the personal life of the prophet, he is considered to be one of the greatest of them all. The book is a collection of oracles, prophecies, and reports; but the common theme is the message of salvation. There was, according to these writings, no hope in anything that was made by people. The northern kingdom of Israel had been carried into captivity B. The kingdom of Assyria had dominated the Fertile Crescent and posed a major threat to both kingdoms; and the kingdom of Babylon was gaining power and would replace Assyria as the dominant threat. In view of the fast-changing international scene, the people of Israel would be concerned about their lot in life—what would become of the promises of God? How could the chosen people survive, let alone be a theocracy again? And must the remnant of the righteous also suffer with the nation that for all purposes was pagan? To these and many other questions the book addresses itself. There would be a purging of the nation because God is holy. Before the nation could inherit the promises made to the fathers, it would have to be made holy. So God would use the pagan nations to chasten Israel for its sins and cleanse it from iniquity. And even though the judgment of the captivity would punish sin and destroy the wicked unbelievers, the removal of iniquity would ultimately be the work of the Servant of the LORD, the promised Messiah. On the basis of such cleansing and purification, God would then establish the golden age, a time of peace and prosperity that the world has never known. When the holy God would make the remnant holy, then He would use them to rule over the nations rather than allow the nations again to discipline them. He prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, and also may have lived past Hezekiah into the reign of Manasseh. Assuming that he was a young man at the death of Uzziah in B. Therefore, the prophet would have ministered for at least 60 years in an effort to bring the nation back to God. The prophet began preaching during the Assyrian crisis, about the time Assyria destroyed the northern kingdom and was threatening the southern kingdom. The book includes this historical interlude before the second half which focuses on that captivity in Babylon. The prophet has no idea when that captivity would come; for him it could have come right after the death of Hezekiah, and that would mean his audience might be the people to go into the exile. And so he began to prepare them—but it would not be that generation, for the exile began about years after the death of Isaiah. But the second portion of the book looks in a general way to that future time and writes his message of comfort and hope for the exiles of Judah, as well as descriptions of the restoration to Jerusalem. The hope of such a salvation issues into the glorious vision of the new heavens and the new earth in the age to come. So the setting of the first half of the book is Judah in the days of the Assyrians, and the setting of the second half of the book is Babylon, then Jerusalem again, and then beyond in the age to come. In both parts the oracles often look to the distant future for their main meaning and application. The fact that each section includes vivid descriptions as well as general and poetic descriptions has fueled controversy about the unity of the book and the prophet himself. The Assyrian Period On the one hand we have the historical background of the book during the Assyrian crisis. Here are some of the most crucial events in this period: The important comparative material can be read in ANET, p. This may have taken place in although Young in his commentary says According to 2 Kings 15, 16, there was an attempt to set up Ben Tabil on the throne when Ahaz of the Davidic dynasty did not go along with the treaty. The accounts can be read in 2 Chronicles It was in that Samaria finally fell to Sargon II, the general under and successor to Shalmaneser the first king started the siege of Samaria and died during the time; his successor finished off the kingdom of Israel. In Ashdod rebelled against Sargon Isa. In Hezekiah rebelled against Sennacherib Isa. Since Tirhaqah of Ethiopia was involved, the literature also includes the Ethiopian records. Of course, only the Bible tells of the destruction of the Assyrian army by the Angel of Yahweh. So there is a major section of the book written against the backdrop of the Assyrian crisis. The Babylonian Period On the other hand we have the apparent setting of the circumstances of the Babylonian captivity, B. Actually, the

passages do not include very specific details and descriptions of Babylon or the exile in the oracles—“not anything like the Assyrian background—“there are not the firsthand, eye-witness accounts of life and circumstances in Babylon one would expect if the author had lived there. The most specific reference comes with the mentioning of the name of the king of Persia, Cyrus, who would conquer Babylon. The presence of this name in the book has prompted many to see the second part of the collection as the work of another prophet, one who lived closer to the events and could reasonably be expected to use a name like Cyrus since he would be more of an eye-witness. The Persian Deliverance What can we make of the use of the name of Cyrus in the oracles? Critical scholarship finds it too difficult to accept that a prophet could predict the name of a king some years before he came on the scene. But was the Persian empire or such a name that obscure? It is helpful to have the history clear in our minds before discussing the critical issues. The royal line of which Cyrus was a part was founded by Achaemenes, who ruled from contemporary with Isaiah. It was he whose name was taken for the empire, the Achaemenid Empire. His son was Teispes ; he expanded the boundaries of Parsa Persia as far south as Pasargadae. Because his empire was so great, he divided it between his two sons, Ariaramnes in the south and Cyrus I in the north. This division meant that there was a ruler known as Cyrus around 70 years before Israel went into captivity. Teispes also regained independence from the Medes, who had made Parsa a vassal in Cambyses was placed over the empire when Persia became a Median province again; he married the daughter of Astyages. Cyrus II, being the offspring of that marriage, thereby uniting in himself the royal houses of the Medes and the Persians. Cyrus was in fact a vassal of his grandfather in the State of Persia. He organized the Persian states and made a pact with Nabonidus of Babylon—“against the law of Astyages. When he was summoned to Ecbatana to answer for this, he refused to go. Astyges then attacked his willful grandson, but was defeated and taken prisoner. Cyrus took Ecbatana and made Media a province of Persia. Thus began his great empire. When it came time to take Babylon, the people were eager for Cyrus the Great to do it, for they were bitter against their king Nabonidus who rejected their worship of Marduk and kept them exploited as slaves. We shall return to this issue later. But it is important to realize that the movements of these world powers were well-known in the various courts, including Jerusalem. And the Book of Isaiah gives sufficient evidence that the prophet knew international affairs. The growth and influence of the Persian empire was not hidden from the rest of the world; this state and its kings were not non-existent until B. For the prophet, Persia seems to be the next major power after Assyria. Babylon has a brief interlude when she destroys Nineveh, but the rising power is beyond Babylon. The prophet Isaiah was certainly inspired by God; but he probably knew a great deal too. God revealed to him that Babylon would take Judea into captivity, and that a Persian king would allow them to come back. The Outline of the Book The following outline of the contents of the book will enable us to gain a quick overview and see how the different parts fit together. The Book Of Judgment 1: The Message of Immanuel 7: The judgment on the nation and the deliverance by the birth and reign of the Son 8: The doom of Samaria for its perversion of justice 9: The Burden upon the Nations Philistia will howl over its calamity Moab is lamented for her doom Damascus and Samaria will be plagued Ethiopia will be destroyed but left an access to God Egypt will be confounded but in the future will be part of the covenant with access Edom is threatened Arabia has a set time for calamity Jerusalem will be invaded Tyre will be overthrown A song of rejoicing in the consolation of Judah in the time of trouble, and an exhortation to faith Woes upon Unbelievers in Israel The blind souls of Jerusalem who deceive will be turned over to the insatiable enemies so that the nation may be sanctified for a blessing The rebuke is given for trusting in allies rather than in the LORD in the time of chastening, which is designed to bring about faith The people should turn from allies and trust in God who alone can bring down Assyria Judgment will fall on the enemies of Israel but there will be great privileges for the believers in Israel Further Messages of Judgment and Promise The blessing of the redeemed is to see the kingdom of peace and prosperity, physically and spiritually The Book Of Hezekiah The encouragement of Isaiah in the time of mourning at the reception of the letter from Sennacherib prompts a prayer that leads to victory The king offers a song of praise for his deliverance. The prophet announces the Babylonian captivity. The Book Of Comfort The exhortation of God over the raising of the Persian deliverer, over His promises, and over the folly of idols

Chapter 8 : The Holy Spirit in Isaiah - Bible Study With Randy

The first is that the seven spirits of God are symbolic of the Holy Spirit. The Bible, and especially the book of Revelation, uses the number 7 to refer to perfection and completion. If that is the meaning of the "seven" in the "seven spirits," then it is not referring to seven different spirits of God, but rather the perfect and complete.

Guided by Isaiah The opening words repeat what had been said by Jehovah of the Servant in Isaiah The "anointing," as it stands, might be that of king 1Samuel 9: As interpreted by its fulfilment, it may be held to include all three. To preach good tidings. Note on Isaiah To this passage, more than any other, even than Isaiah Claiming the promise as fulfilled in Himself, He became the great evangelist, and all who followed Him were called to the same office. To bind up the broken-hearted. The opening of the prison. Pulpit Commentary Verses The words of our Lord in Luke 4: It is simply astonishing that some Christian commentators Ewald, Hitzig, Knobel have not seen the force of this argument, but, with the Jews, imagine the prophet to be speaking of his own ministry. Hence most recent commentators, whatever their school of thought, have acquiesced in the patristic interpretation, which regarded the Servant of Jehovah as here speaking of himself. The Septuagint, the Vulgate, and one manuscript omit adonai. In the original announcement of "the Servant" it was stated that God had "put his Spirit upon him" Isaiah The Lord hath anointed me. The "anointing" of Jesus was that sanctification of his human nature by the Holy Spirit, which commenced in the womb of the blessed Virgin Luke 1: Of this spiritual anointing, all material unction, whether under the Law Leviticus 8: To preach good tidings comp. Unto the meek see Matthew 5: To bind up the broken-hearted comp. To proclaim liberty to the captives. This was one of the special offices of "the Servant" see Isaiah The "captivity" intended is doubtless that of sin. And the opening of the prison to them that are bound. Luke, following the Septuagint, has, "and recovering of sight to the blind. Others regard the Septuagint rendering as a paraphrase. Matthew Henry Commentary The poor are commonly best disposed to receive the gospel, Jas 2: To such as are poor in spirit, Christ preached good tidings when he said, Blessed are the meek. By the dominion of sin in us, we are bound under the power of Satan; but the Son is ready, by his Spirit, to make us free; and then we shall be free indeed. Sin and Satan were to be destroyed; and Christ triumphed over them on his cross. But the children of men, who stand out against these offers, shall be dealt with as enemies. Christ was to be a Comforter, and so he is; he is sent to comfort all who mourn, and who seek to him, and not to the world, for comfort. Neither the mercy of God, the atonement of Christ, nor the gospel of grace, profit the self-sufficient and proud. His doctrine contains glad tidings indeed to those who are humbled before God.

Chapter 9 : The Spirit-filled Servant and the Kingdom of God (Isaiah) | racedaydvl.com

The seven Spirits of God (Greek: ἑπτὰ ἁγία πνεύματα ἑξ ἑξῆς ἁγίων... ἑξ ἑξῆς ἁγίων... ἑξ ἑξῆς ἁγίων... ἑξ ἑξῆς ἁγίων...), ta hepta pneumata tou theou) are mentioned four times in the Book of Revelation, and in the book of Isaiah it names each Spirit.

The inspired prophetic writings emphasize the point of Yahweh being unlike anything in creation, especially the false gods worshiped by the nations: All the nations you have made shall come and bow down before you, O Lord, and shall glorify your name. For you are great and do wondrous things, you alone are God. For who in the skies can be compared to Yahweh? Who among the heavenly beings is like Yahweh, a God feared in the council of the holy ones, great and terrible above all that are round about him? O Yahweh God of hosts, who is mighty as you are, O Yahweh, with your faithfulness round about you? Lift up your eyes on high and see: He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power not one is missing. Let him proclaim it, let him declare and set it forth before me. Who has announced from of old the things to come? Let them tell us what is yet to be. Who would not fear you, O King of the nations? For this is your due; for among all the wise ones of the nations and in all their kingdoms there is none like you. The prophetic writings testify that Yahweh is multi-personal in nature, i. For example, in one particular text the prophet Isaiah not only refers to Yahweh as the One who created the cosmos but also speaks of Yahweh being sent by Yahweh and his Spirit! Listen to me, O Jacob, Israel, whom I have called: My own hand laid the foundations of the earth, and my right hand spread out the heavens; when I summon them, they all stand up together. Come together, all of you, and listen: Which of the idols has foretold these things? I, even I, have spoken; yes, I have called him. I will bring him, and he will succeed in his mission. Come near me and listen to this: From the first announcement I have not spoken in secret; from the time it came to be I have been there. Here is a glorious testimony of a trinity of Persons in the Godhead; Christ the Son of God is sent in human nature, and as Mediator Jehovah the Father and the Spirit are the senders of him; and so is a proof of the mission, commission, and authority of Christ, who came not of himself, but was sent of God, John 8: But he speaks not in his own person so much as in that of Messiah, to whom alone in the fullest sense the words apply Isa Jamieson, Fausset, Brown Commentary Critical and Explanatory on the Whole Bible ; underline emphasis ours There were several renowned Church fathers who also believed that this text was an explicit witness to the blessed and glorious Trinity. It must, however, be recognized that this passage is ambiguous. And now the Lord God sent me and his spirit This passage is ambiguous. In my view the second interpretation is correct. About the Son the apostle writes, When the fullness of time had come, God sent His Son, made of a woman, made under the law, to redeem those who were under the law Gal 4: He sent His Son, made of a woman " by woman of course, as presumably every Catholic knows, he did not intend to suggest loss of virginity, but merely difference of sex according to Hebrew idiom. So then, by saying that God sent His Son, made of a woman, he shows plainly enough that it was in being made of a woman that the Son was sent. Thus inasmuch as he was born of God he already was in this world; in that he was born of Mary he was sent and came into the world. Furthermore, he could not be sent by the Father without the Holy Spirit. On principle, when the Father sent him, that is, made of a woman, he cannot be supposed to have done it without his Spirit. And in any case there is the clear testimony of the answer given to the Virgin Mary when she asked the angel, How shall this happen? There is even a prophecy of Isaiah in which Christ himself is to be understood as saying about his future coming, And now the Lord God, and his spirit, has sent me Escape, you who live in the Daughter of Babylon! For this is what Yahweh of hosts says: Then you will know that Yahweh of hosts has sent Me. Shout and be glad, O Daughter of Zion. Many nations will be joined with Yahweh in that day and will become My people. I will live among you and you will know that Yahweh of hosts has sent Me to you. Yahweh will inherit Judah as his portion in the holy land and will again choose Jerusalem. Be still before Yahweh, all mankind, because he has roused himself from his holy dwelling. This is a point that Isaiah often makes: Interestingly, the oldest extant copy of Isaiah that was found among the Dead Sea Scrolls contains a variant reading which further corroborates that Yahweh is multi-personal: In fact, this same writing speaks of the Spirit of God as creating man and fashioning the heavens: The Psalms also attribute the work of

creation and restoration to the Spirit of God: This helps us understand what the inspired author of Genesis meant when he said that Yahweh breathed the breath of life into the first man, i. This further helps us to better appreciate the connection that Job We will have a lot more to say concerning the Divine Personhood of the Holy Spirit shortly. Another interesting fact to consider is that, according to Genesis, Yahweh also used his spoken Word to bring things into existence. God, his Word and his Holy Spirit were responsible for creating all things. In other words, these Jewish authors believed that it was the Trinity that brought creation into existence! Philo, the Targums, Wisdom of Solomon etc. This is where the NT comes in since, not only do the NT writings agree that the Word of God created all things, the inspired Greek Christian scriptures take it a step further and claim that this very Word became a flesh and blood human being whose name is Jesus Christ! He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men! He was in the world, and the world was made through him, yet the world knew him not! And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. In wisdom have you made them all; the earth is full of your creatures. In all their distress HE too was distressed, and the Angel of his Presence saved them. So he turned and became their enemy and he himself fought against them. Then his people recalled the days of old, the days of Moses and his people! where is he who brought them through the sea, with the shepherd of his flock? Like a horse in open country, they did not stumble; like cattle that go down to the plain, and the Spirit of Yahweh gave them rest. This is how you guided your people to make for yourself a glorious name. Look down from heaven and see from your lofty throne, holy and glorious. Where are your zeal and your might? Your tenderness and compassion are withheld from us. But you are our Father, though Abraham does not know us or Israel acknowledge us; you, O Yahweh, are our Father, our Redeemer from of old is your name. Give heed to him and hearken to his voice, do not rebel against him, for he will not pardon your transgression; for my Name is in him. But if you hearken attentively to his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries. You know all the adversity that has befallen us: What makes these specific claims concerning the Spirit rather amazing is that other inspired writings testify that Yahweh was responsible for granting his people rest and that he was the One whom the Israelites grieved and rebelled against in the wilderness! They tested him again and again, and provoked the Holy One of Israel. He turned their rivers to blood, so that they could not drink of their streams. He sent among them swarms of flies, which devoured them, and frogs, which destroyed them. He gave their crops to the caterpillar, and the fruit of their labor to the locust. He destroyed their vines with hail, and their sycamores with frost. He gave over their cattle to the hail, and their flocks to thunderbolts. He let loose on them his fierce anger, wrath, indignation, and distress, a company of destroying angels. He made a path for his anger; he did not spare them from death, but gave their lives over to the plague. He smote all the firstborn in Egypt, the first issue of their strength in the tents of Ham. Then he led forth his people like sheep, and guided them in the wilderness like a flock. He led them in safety, so that they were not afraid; but the sea overwhelmed their enemies. And he brought them to his holy land, to the mountain which his right hand had won. He drove out nations before them; he apportioned them for a possession and settled the tribes of Israel in their tents. Yet they tested and rebelled against the Most High God, and did not observe his testimonies, but turned away and acted treacherously like their fathers; they twisted like a deceitful bow. For they provoked him to anger with their high places; they moved him to jealousy with their graven images. This leads us to our next section. The Binitarian Implication of Isaiah These expositors and scholars take the position that it is actually the prophet himself who is speaking and interjecting his comments at this point. The prophet himself, as a type of the great prophet, asserts his own commission to deliver this message: Now the Lord God the same that spoke from the beginning and did not speak in secret has by his Spirit sent me, Isaiah The Spirit of God is here spoken of as a person distinct from the Father and the Son, and having a divine authority to send prophets. Note, Whom God sends the Spirit sends. Those whom God commissions for any service the Spirit in some measure qualifies for it; and those may speak boldly, and must be heard obediently, whom God and his Spirit send. As that which the prophet says to the same purport with this Isaiah Matthew Henry Complete Commentary And: