

Title: I will Pour Out My Spirit on Your Offspring!**Scripture: Isaiah 44:1-5****Background Scripture: Romans chapters 7 and 8; Psalm 1**

I. Biblical Context & Historical Background

To fully understand this text, we need to take a brief look back at Israel's origins. Initially, Judah and Israel were one nation with one God, one king, and one people. They worked together, played together, and prayed together. However, after Solomon's death, the two kingdoms split: ten tribes formed the northern kingdom of Israel, while the two southern tribes became known as Judah. Discussing all the factors behind this split would take several days, but we can summarize it by saying that the people in the northern tribes were unhappy with Solomon and his successor, Rehoboam, and revolted to establish their own kingdom.

Despite the division, both kingdoms faced the same problem: sin. Neither kingdom listened to God, nor did they recognize His presence in their daily lives. Sin became so prevalent that they often cheated and bribed one another, and their sacrifices to God were made without genuine faith—done merely out of habit. Eventually, God grew tired of their actions and allowed their enemies to conquer them and take them into captivity.

At the end of Chapter 43, it is emphasized that their deliverance from bondage was solely due to divine mercy. They did not receive this favor because they were deserving or faithful; in fact, they were known for neglecting God. Therefore, the calamities that fell on them were a consequence of their actions, and their deliverance was an act of pure, unmerited favor.

II. Lesson: I will Pour Out My Spirit on Your Offsprings!**1. V.1.**

But the words, "Yet now hear"(KJV) emphasize not a continuation of the same theme, but a dramatic change to a new one, just as the word "now" in Romans 8:1 signals a dramatic switch from the deadness of Romans 7 to the eternal life of chapter 8, the significant word in each place being "now." Just so it is here, the

dramatic shift is from the fleshly, rebellious, condemned Israel who would rot in captivity to their seed, their offspring, who would receive God's great blessings and even experience the infusion of God's Spirit.

2. V. 2.

Form in the womb – This points back to the beginning of creation (Genesis 1:1). It means, that from the very beginning God was in control of everything that happen to the people of Isreal. This would include their history, institutions, religion, and yes, its government.

“In the womb” can be compared to “form thee” (KJV), meaning that God is the originator of all their customs, privileges, and laws, from the beginning of their history. “will help thee (KJV), means that from the beginning of their existence as a nation, God has been their helper.

“fear not” – although Isreal (you) have sinned as a people, and though heavy judgements have come on you, you have no reason to fear that God will finally destroy and abandon you.

Jeshurun – this expression occurred in the bible four times referring to a poetic name for the people of Isreal to express affections and tenderness. (Deut. 32:15, Deut. 33:5, and Deut. 33:26)

This verse is an indication that God is with the people. He was there at the beginning (Genesis 1.1), he was with Abraham, He was with Isacc, He was with Jacob(Israel) and he will be with them. God is the Alpha and Omega.

The point is that God showed his love to Isreal “while they were still sinners” (Romans 5:8), and by his grace, the crooked (i.e. Jacob) shall be made straight, and the rough places plain.

3. V 3.

For I will pour water – Floods, rivers, streams, and waters are often used in the scriptures, and especially in Isaiah, to indicate blessings. In particular, abundant influences of the ***Holy Spirit***.

Upon him that is thirsty – The image for the people of Isreal to see was the land in which they dwelled in exile. The desert is a dry and lifeless place. However, God reminds them that he will give them blessing when they don't feel that they don't deserve them.

And Floods – This means the spiritual influences which would descend on the afflicted, desolate, comfortless, and exiled people, would be like torrents of rain poured on the thirsty land.

Verse three is an indication of the pouring of the Spirit and a glimpse of the new covenant. It forecast to the gentile conversion. This verse promises redemption and the reception of the Holy Spirt poured out upon them pre-eminently on Pentecost (Acts 2).

4. V. 4.

And they shall spring up – This idea is that as plants and trees are planted by water and in well watered fields, they will grow and flourish and so should the children of Isreal grow in virtue, hope, piety, and zeal.

As among the grass – They shall spring up and flourish as the grass does when abundantly watered from heaven.

As willows by the water courses – Willows are usually planted in such places, and grow rapidly and luxuriously. This shows an abundant increase, vigor, and beauty. This means that their prosperity would be greatly blessed by God.

Plams 1:3 states it like this,

And he shall be like a tree planted by the rivers of water,
That brings forth his fruit in his season
His leaf also does not wither;
And whatever he does prospers.

This verse teaches us three things as it relates to this text.

1. God will pour his blessings on the children of Isreal. A promise which in all ages, when parents are faithful, is abundantly fulfilled.

2. One of the riches blessings which can be imparted to a people is, God's spirit should descend on their children.
3. That the Spirit of God alone is the source of true happiness and prosperity to our children. Everything else (property, learning, accomplishments, beauty, vigor) will be vain. It is by God blessing only – by the influence of God – that we will spring forth as among the grass and the willows by the streams of water.
4. **V. 5.**

A child of God - It shall be common to say this, or profession faith shall be common. The various expressions in this verse means substantially the same thing. That there should prevail among the people a disposition to make a profession of attachment to God in every proper public manner. It is in immediate connection with what is said in the previous verse, that he would pour out his spirit upon them, especially on their children. The effect would be, that many would make a public confession of faith. This refers to the period after their return from captivity, and to the general prevalence of religion. But it is true of the people of God at times – especially under the Messiah. God pours out his spirit like gentle dew or rains on families of his people, and the effect is, that many would publicly confess an attachment to him.

III. Conclusion

This text serves as a reminder of the hope we have in Christ. Like the people of Israel, we were once dead because of sin. However, hope comes from the grace and mercy we received through Jesus when He died on the cross. Through Him, we have become dead to the world of sin and have been resurrected to new life under God's grace and mercy.

Secondly, the text also highlights our salvation as Gentiles. When God poured out His blessings, He did so for all people. The Holy Spirit descended with the plan of salvation, allowing us to have a personal relationship with God that cannot be achieved through external means. Therefore, God bestowed the Holy Spirit upon us to reside within us and bring about profound change from within.

Finally, the text instructs us that God desires to bless us. Malachi 3:10 proclaims that God will pour out a blessing so abundant that we will not have room to receive it. This abundance is not meant for us to hoard but rather to share with others and to spread the word of God through our actions and words.