

it does not fit with the idea previously thought so thus they explain it away and reevaluate the terms and give it some kind of an explanation that pushes it aside and makes the verse of no importance at all and then pay only attention to the verses that are clear and throw this one out. The verse does fit in with the clear teaching of the Scripture and it does not deny any clarity of the Scripture but it does give a deeper understanding of certain phases that were not previously known. You keep it before you as a problem, something you need more light on and then the two come together and you see the answer right away and so here as in many other places in the OT we have a glimpse of some phase of the truth, a stress on some aspect of it and something that gives a glimpse in that direction and then you begin to see what is the only possible and full explanation of the problem before us. "There is a glimpse of the Deity of the servant of the Lord and the coming one who is Israel is also God and we ask how the One can be Israel and also God. There is the coming one--the servant of the Lord but also the Lord. How can one be this? You cannot tell until you get the full explanation and then it is easy to say that I just don't understand and I'll explain it away. It must not be true and you say it even though it is true even though it does not seem to fit. There is just another factor which you do not understand. You get the other factor in and the whole thing clarifies itself. Often in any science we find two things proved to be true and yet they seem to contradict each other. There is just another factor which we do not know about. We have this wonderful glimpse of the Deity of the servant and it is a wonderful expression of the pre-existence of the servant and of the fact that God has sent His servant and sent the Spirit with the servant. The RV is undoubtedly correct--"The Lord God has sent me and His Spirit" rather than "The Lord God and His Spirit" and in Hebrews we notice it could be translated in either of the two ways. I think probably a little more probability on the Hebrew alone than the RV and the order in the RV is like the Hebrew. So to make it that way in English in which position counts so much they move it back out of order Hebrew where position does not count so much but the understanding of the teaching in comparison with other Scripture passages makes it fairly certain that here the Spirit is the one sent rather than the One who does the sending. God sends the Son and the Spirit. The Son is endued by the Spirit and the order of the precedence of the Godhead is of the Father, Son and the Spirit--all equal but there is the order of precedence. That is the One then who gives everything worthwhile to Israel and the Lord is the Redeemer, the Holy One of Israel --I am the Lord and the One who teaches you to prophesy and who leads