

Pentwater Bible Church

Isaiah Message 10
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The Entrance of Messiah the Branch into Jerusalem Artist unknown

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The Book of Isaiah

Message Ten

THE BRANCH & HIS KINGDOM

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Isaiah 4:1-6

And seven women shall take hold of one man in that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name; take thou away our reproach.

²In that day shall the branch of Jehovah be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel. ³And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; ⁴when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of justice, and by the spirit of burning. ⁵And Jehovah will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be spread a covering. ⁶And there shall be a pavilion for a shade in the day-time from the heat, and for a refuge and for a covert from storm and from rain (ASV, 1901).

WOMEN IN DESPERATION

Isaiah 4:1

And seven women shall take hold of one man in that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name; take thou away our reproach.

Many of the predictions of the judgment happened when Assyria and Babylon attacked Israel and Judah. But, the passage more importantly looks ahead as a warning of the Great Tribulation (The Time of Jacob's Trouble) judgment coming on the whole world ("when he ariseth to shake mightily the earth" Isaiah 2: 19, 21). One of the principal reasons for it will be to break the power or the stubborn will of the Jews and bring about a national regeneration (Daniel 12:7). The means by which He will do this is given in Ezekiel 20:33-38.

War always significantly reduces the male population (Germany was calculated to have lost 2,037,000 men and Britain 744,000 in World War I).¹ This would also be true after the Babylonian invasion. The situation would become so desperate that the ratio of men to women would be one to seven. Without a legal protector, the position of the widow in Israelite society was precarious; she was often neglected or exploited.

¹ https://en.wikipedia.org/wiki/World_War_I_casualties

The Mosaic law forbade exploiting the widow (Exodus 22:22) or taking her garment in pledge (Deuteronomy 24:17). Other laws were designed to provide her with a minimal level of support. The widow was to receive a share of the general tithe every third year (Deuteronomy 14:28.; 26:12), and she is among those for whom gleanings are to be left in the field during harvest season (Deuteronomy 24:19–21; Ruth 2:1).

Despite these protective laws, widows were the victims of harsh oppression (Psalm 94:6; Ezekiel 22:7), and their cause was seldom heard in court (Isaiah 1:23). In fact, the exploitation of widows was so common that this sin could be used to typify the general wickedness of mankind (Job 22:9; 24:3, 21; 31:16).²

In the Gospel times they were still victims of exploitation even by religious leaders (Mark 12:40 par) and were unable to secure justice (the parable in Luke. 18:1–5). They were representative of oppressed people. So then because of this great need, James, continuing the Old Testament teaching, defined true religion as aiding “widows and orphans” i.e., the helpless and oppressed (James 1:27). Jesus demonstrated this concern in a unique way by raising the only son of the widow of Nain (Luke 7:11–15), which restored her protector and provider.³

The upper-class haughty women previously described would no longer be able to depend upon flirtation and allure to catch a man. Now the women would not even ask for support. They were willing now to settle with some or any legal and social identity. Their prior attitude to be haughty and prideful ended with only humiliation, despair, and bondage. These women now wanted to do anything to escape the shame and social stigma of being unwedded and childless. In their requests to the men they find left alive they do not even ask him for support. They will support themselves. According to the law the husband must provide the support for his wife. *“If he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish”* (Exodus 21:10). When the disaster struck Jerusalem, however, the situation would become so desperate that the women were ready to accept the conditions of marriage on any terms just to be aligned with a man. The upper-class women would experience insults on the part of the enemy and of the lowest classes who were humiliated by them in better times. More than that, however, it is the reproach of widowhood and childlessness which was a major factor of shame for these women. They could no longer live as normal upper-class women enjoying luxury and bearing their own children. Therefore, in desperation to maintain some semblance of life they took the initiative in a frantic way, openly asking a man to marry them so that they may have his name.

² Holwerda, D. E., & Opperwall, N. J. (1979–1988). [Widow](#). In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 1060). Wm. B. Eerdmans.

³ IBID, p. 1061

THE RESTORATION OF THE NATION ISRAEL

Isaiah 4:2

²In that day shall the branch of Jehovah be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel (ASV, 1901).

The text in verse two starts out with *In that day* as it did regarding the section describing their punishment. It is however, a different time that is now under discussion. After the description of judgment and its aftermath God provides a picture of encouragement and comfort. He wants them to realize that even with their massive sin against Him, He is unwilling that any one should be completely without His Love as He promised.

Leviticus 26:40–45

⁴⁰And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary unto me, ⁴¹I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity; ⁴²then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. ⁴³The land also shall be left by them, and shall enjoy its sabbaths, while it lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they rejected mine ordinances, and their soul abhorred my statutes. ⁴⁴And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; ⁴⁵but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah (ASV, 1901).

In that day shall the branch of Jehovah be beautiful and glorious is a promise of the Messianic Kingdom. It is also a reference to the passages in Ezekiel's book which describe the enormous produce on the east and west side of Jerusalem upon the Millennial Mountain. The produce of the soil would become more abundant than ever before, its harvests richer, and its fruitage more luxuriant. In the Millennial Kingdom God will cause the speed of light to increase. The aspect of this that pertains to the Messianic Kingdom is the resulting increased productivity of the land and crops, the population increase and the longevity of life as it was prior to the Flood. The *escaped of Israel* are those who make it through the Tribulation to enjoy the Messianic Kingdom.

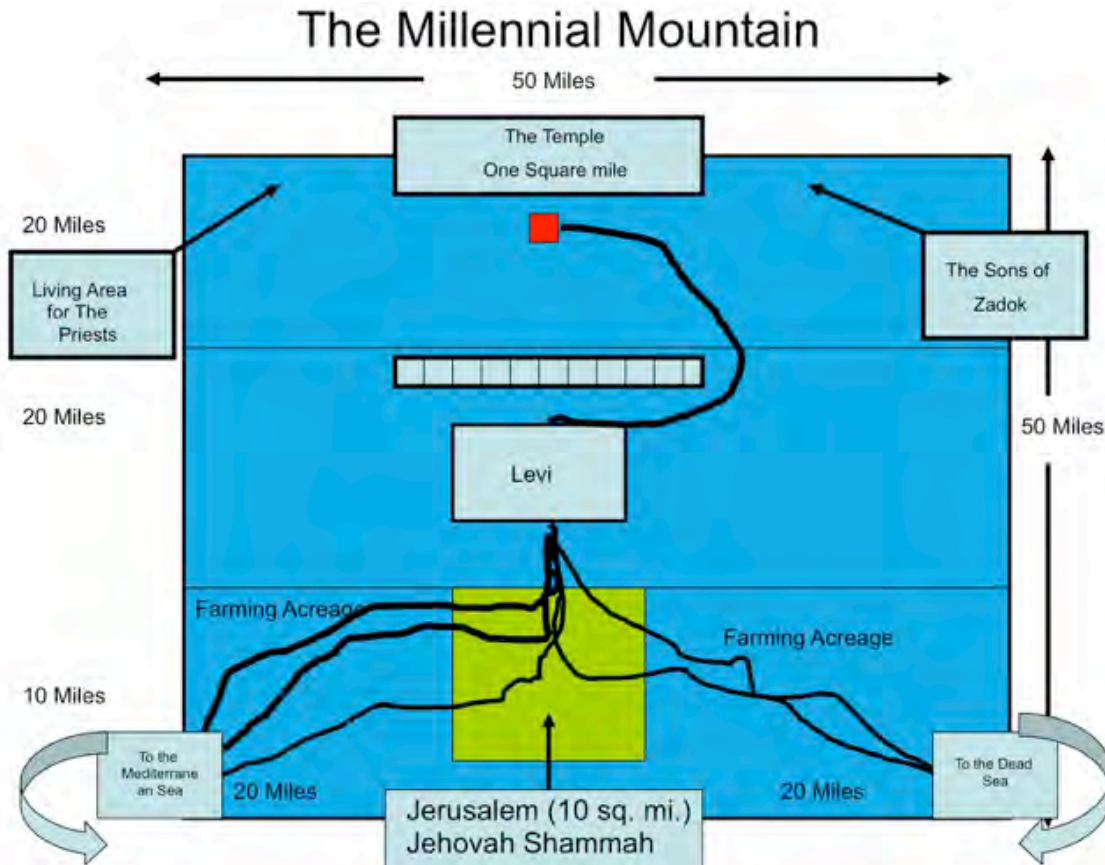
Isaiah 30:23-26

²³And he will give the rain for thy seed, wherewith thou shalt sow the ground; and bread of the increase of the ground, and it shall be fat and plenteous. In that day shall thy cattle feed in large pastures; ²⁴the oxen likewise and the young asses that till the ground shall eat savory provender, which hath been winnowed with the shovel and with the fork. ²⁵And there shall be upon every lofty mountain, and upon every high hill,

brooks and streams of waters, in the day of the great slaughter, when the towers fall. ²⁶Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound (ASV, 1901).

The land will be well watered, produce abundant food and have a seven-fold increase in light. All physical infirmities will be healed. The speed of light had been significantly faster closer to the creation than it is now. With this increase described here it is apparent that the light speed increase in speed during this Millennial Kingdom will be one of the reasons for the increase in food production and the longevity of life in the Millennium.

The production of the food will be greatly increased because of the watering and increased light speed. The deserts of Israel will be again be rich in food and productivity (Isaiah 35:1-2). Large volumes of food will come from the areas on the east and west side of Millennial Jerusalem on the Millennial Mountain. In the southern section of the map of the Millennial Mountain the area will be ten miles by fifty miles. In the midst of this section Jerusalem will be located, measuring ten miles by ten miles. On either side of the city will be field areas, each measuring ten by twenty miles, for growing food. These areas will be controlled by the prince, the resurrected David, who will apportion the Land according to each tribe. The city is to cover an area of ten square miles. The areas on either side will also be for grazing land, as well as highly productive farmland (Ezekiel 48:15-18).



The Branch here is *Tsemakh* in Hebrew. It refers to the *sprout* of Jehovah. *Tsemakh* is signifying *to sprout, to spring up*, as spoken of plants. Therefore, the word *branch* means properly that which *shoots up*, or *sprouts* from the root of a tree, or more to our situation here from something decaying or rotten as in a tree for example (Job 14:7–9). The Messiah is thus said to be ‘*a root of Jesse*,’ (Romans 11:12; Isaiah 11:1, 10), and ‘*the root and offspring of David*,’ (Revelation 22:16), as being a *descendant* of Jesse; *i. e.*, as if Jesse should fall like an aged tree, yet the *root* would sprout up and live. The word ‘branch’ occurs several times in the Old Testament, and in all, references the Messiah. For example, in:

Jeremiah 23:5 the Lord says, ‘*Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign.*’ Then again:

Jeremiah 33:15 He says, ‘*In those days, and at that time, will I cause the Branch of righteousness to grow up unto David and he shall execute justice and righteousness in the land*’ Later in:

Zechariah 3:8 The Lord says, “*Hear now, O Joshua the high priest, thou and thy fellows that sit before thee ;for they are men that are a sign: for, behold, I will bring forth my servant the Branch.*” Finally In:

Zechariah 6:12 He says, “*and speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.*”

In all these places, there can be no doubt that these are all references to Him who was *to spring up* from David, as a sprout does from a decayed and fallen tree, and who is therefore called a *root*, a *branch* of the royal stock. There is, then a unique soothing for the nation Israel after their corrections. From the family of David, through whom the Messiah was to come, it would be a soothing prophecy when they had fallen into decay and almost extinct. Joseph, the husband of Mary, though of the royal family of David (Matthew 1:20; Luke 2:4), was poor, and the family had lost all claims to the throne. In this state, as from the decayed root of a fallen tree, a *sprout* or *branch* was to come forth who would be more magnificent than king David, and succeed him on the Davidic Throne. The name ‘Branch,’ therefore, is a distinct reference to the Messiah, and to be synonymous with ‘the son of David.’ The Lord used it in this place, promising that the coming of the Messiah would be a joy and honor in the days of calamity to the Jews.

THE REDEEMED OF ISRAEL IN THE KINGDOM

Isaiah 4:3–4

³*And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem;* ⁴*when the Lord shall have washed away the filth of the daughters of Zion,*

and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of justice, and by the spirit of burning (ASV, 1901).

Holiness is what is going to characterize the establishment of Zion (Jerusalem) for all of Jerusalem's previous sins will be purged by God's justice and refining fire. The "survivors of Israel" themselves will actually be called holy. That is to say, they will be holy even as God Himself is holy. First, they will have to wash themselves and make themselves clean (Isaiah 1:16). It will be inhabited with all the people that made it through the Great Tribulation and professed belief in the death and resurrection of the Lord Jesus. This is because God's judgment is not given for the sake of destruction but for the sake of purification, rehabilitation, and renewal.

The nation Israel will be cleansed by a spirit of judgment and a spirit of fire, as the judging will be like fire that will burn away the nation's undesirable filth (sin). Only the sovereign work of the Lord, not human effort, will be able to cleanse (Isaiah 1:25) the nation (Zechariah 13:1). God judges and purifies by fire (Isaiah 66:16; Amos 7:4; Jeremiah 15:14; etc.) It is the refinement that He brings in both judgment and elimination. It is also how the redeemed will be judged in at the Bema Seat judgment.

I Corinthians 3:13–15

¹⁰ According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. ¹¹ For other foundation can no man lay than that is laid, which is Jesus Christ. ¹² Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³ Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. ¹⁴ If any man's work abide which he hath built thereupon, he shall receive a reward. ¹⁵ If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire (KJV).

After the Rapture and Resurrection there will be a judgment at the Bema Seat of Christ. The means the testing will be fire. When fire is applied to wood, hay or stubble, they are burned up and only ashes remain. But if fire is applied to gold, silver or precious stones they become refined and purer. So, some believers will find all their works burned up, and others will merely see them refined. Finally, those who built with gold, silver and precious stones will find their works still remaining, but purified after the fire has been applied. Thus, these will receive a reward. In verse 15, the results are stated of those who have built with wood, hay and stubble. They will all be burned up. Hence, he or she will suffer loss. But, the loss is merely one of rewards and authority, nothing more. He or she will not be punished for his sins any more than a runner in a race is punished for not coming in first. Lest anyone concludes that he or she loses their salvation the text states in no uncertain terms, but he himself *shall be saved*. His works do not determine his salvation. His salvation is assured for he trusted in the Messiah, and salvation is by grace through faith apart from works (Ephesians 2:8-9). But he will spend the entire Kingdom period with nothing to show for his spiritual life.

THE SHEKINAH GLORY WILL BE OVER ISRAEL

Isaiah 4:5–6

⁵And Jehovah will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be spread a covering. ⁶And there shall be a pavilion for a shade in the day-time from the heat, and for a refuge and for a covert from storm and from rain (ASV, 1901).

Isaiah describes the *Shechinah* Glory is guarding Zion as a *cloud* and *smoke* by day and the *shining of a flaming fire* by night. This is how the Shechinah protected the nation Israel in the Exodus. Over all the glory there is a covering giving protection from the heat, storm and rain. The Shekinah is the physical manifestation of the Lord in time and space.

The new Mount Zion, will be an exceedingly high mountain with a fifty-mile square plateau on top with the new City of Jerusalem on the south side and the Millennial Temple on the north side as the map described. But over this mountain will be the visible manifestation of the *Shechinah* Glory in a cloud and smoke and flaming fire, as it was over Mount Sinai and the Tabernacle during the Wilderness Wanderings.

Next message: JERUSALEM IS GOD'S VINEYARD

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