

# Pentwater Bible Church

*Isaiah Message 23*

*June 2, 2019*



The Prodigal Son Wastes his Inheritance Rembrandt Cit. 1636

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# Pentwater Bible Church

The Book of Isaiah

Message Twenty-Three

THE BRANCH OF JESSE

June 2, 2019

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THE PERFECTLY QUALIFIED MESSIAH IS PROPHECIED

Isaiah 11:1

*And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit (ASV, 1901).*

As we have seen in this book the Lord always follows up a dismal judgment of Israel with the prophecy of blessing. The illustration in which the previous section of Scripture ended utilized a forest illustration in order to provide a visual word picture of the Assyrian army as trees in a forest which would be cut down. The Lord would cut down the forests and the mighty trees that is, the entire Assyrian army. Now, He begins to describe His kingdom that will arise from a Shoot (rod) coming up from the stump of Jesse, David's father in another cut down tree example.

Revelation 22:16

*<sup>16</sup>I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star (KJV).*

The Lord Jesus fulfilled several Old Testament Laws in order to place Himself in the genealogy of Jesse.

1. He is Our Avenger of Blood
2. He Fulfilled the Law of the Levirate Marriage
3. He Became Our Goel, The Kinsman Redeemer

We see the one important aspect of this genealogy in the book of Ruth. Here a man named Boaz who became the goel (the kinsman redeemer) was the nearest of kin to Ruth's deceased husband in order to marry her and raise up seed (Ruth 2:1). He was able to redeem her by paying the price of redemption (Ruth 2:1), and he was willing to redeem the land (Ruth 4:4). That is what makes this story so beautiful. But, first we need to understand the concept of the Avenger of Blood, the Law of Levirate Marriage, and the Goel the Kinsman Redeemer.

THE AVENGER OF BLOOD

Moses gave the following directions for the avenger of blood:

## Numbers 35:30–32

*<sup>30</sup>Whoso killeth any person, the murderer shall be slain at the mouth of witnesses: but one witness shall not testify against any person that he die. <sup>31</sup>Moreover ye shall take no ransom for the life of a murderer, that is guilty of death; but he shall surely be put to death. <sup>32</sup>And ye shall take no ransom for him that is fled to his city of refuge, that he may come again to dwell in the land, until the death of the priest (ASV, 1901).*

The willful murderer (First Degree) was to be put to death without permission of compensation, by the nearest of kin. Further, they were never to accept a ransom payment from someone who has fled to a city of refuge, allowing the slayer to return to his property before the death of the high priest (Manslaughter).

The Law of retaliation (Lex Talionis) was not to go beyond the immediate offender. (Deuteronomy 24:16; 2 Kings 14:6; 2 Chronicles 25:4 etc.) In other words, the avenger couldn't go out and kill a family, he couldn't steal all his money, and lot of things he couldn't do as well. He was simply limited in this narrow sense. If the individual committed second degree murder or manslaughter then he could hide in one of the Cities of Refuge. Note the interesting aspect of that - he could stay there without harm – protected. He could stay there protected until the High Priest died, but if he left, then he was subject to being killed by the avenger if the avenger was still nearby looking for him. When the High Priest died, then the avenger lost his opportunity to take vengeance or legal right to kill this person for murdering his brother. This is another picture of Jesus. He is our High Priest. He died so that we can be released from being locked in our sins.

When we look at this, we see a picture of the Lord Jesus. He is our avenger of blood. Satan took the life of Adam and Eve, spiritually and physically. Adam and Eve would have lived for ever had they not sinned, that is, been tempted by Satan to sin. The Lord Jesus is our avenger of blood. Even if the crime would have been manslaughter – it's not, it was premeditated murder – and when the High Priest dies, the person that did the murder is now is free.

Which of us is guilty of sin? All of us obviously since the Fall. When Jesus died, He provided the release from the sin just like the slayer (who was able to flee to a City of Refuge and was able to go free after the death of the High Priest). It's a beautiful illustration of Jesus' fulfillment of the law and to see how this works out.

## LAW OF THE LEVIRATE MARRIAGE

Moses gave the following instructions for the Law of Levirate Marriage.

### Deuteronomy 25:5-10

*<sup>5</sup>If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not be married without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. <sup>6</sup>And it shall be, that the first-born that she beareth shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel. <sup>7</sup>And if the man like not*

*to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of a husband's brother unto me. <sup>8</sup>Then the elders of his city shall call him, and speak unto him: and if he stand, and say, I like not to take her; <sup>9</sup>then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's house. <sup>10</sup>And his name shall be called in Israel, The house of him that hath his shoe loosed (ASV, 1901).*

Essentially, the Law of the Levirate marriage was this: If a married brother who had no male offspring died, it would be the obligation of one of his brothers to marry the dead brother's widow and have children with her. This was to ensure that she would have a son to carry on the name of the deceased brother. His name is what was important to continue on in Israel. The idea was to carry on the line within the nation Israel of the individual that died. The woman, the widow, was unable to go out and marry a stranger with a different name. That was against the law. The closest surviving brother was to take her as his wife. The firstborn son of this union took the surname of the deceased thus continuing his name in the family register so that it might not perish out of Israel.

If a brother did not wish to take his deceased brother's wife as his own, she had the legal, right in the center of the city square where the elders (the decision makers) were, to cite him legally before the elders. This consisted of removing his sandal that signified that he gave up all claim to the deceased brother's estate. If he were to marry her, he got the brother's estate. If he didn't like the woman and really hated her he was really going to suffer for not carrying out the law. She had the right to publicly spit in his face. Once she did that, he was vexed for the rest of his life, he had no more respect, and he would never ever be part of the elders. He couldn't even carry out normal business activities. He had to leave the community, and move a long way away in order to earn a living and survive. Spitting was an act of humiliation. We see this Levirate law back in the Old Testament. We see this with the story of Judah and Tamar.

Onan was one of Judah's sons. Onan died and Tamar his widow comes to Judah, Onan's father and says, "I need a husband." Judah had one more son who was a very young man and Judah says, "I'll give you him when he's old enough." And she says, "OK, I'll wait" and Judah never gave her that son.

So, what the Lord did is he brought Tamar to Judah, some years later, dressed as a harlot and enticed him into a sexual relationship. Before she would have intercourse with him, she said, "What will you give me?" He promises to give her a kid from the flock. She said, "Why don't you give me your signet ring, bracelet and shepherds staff in the meantime as surety, so I'll know you're going to come back and give me what you said you were going to give me." "OK, I'll do that."

She gets pregnant and the word goes out that Tamar has been having intercourse outside of marriage and she's now pregnant. Judah is the man of retribution. "Who is she to do this? She needs to be killed. She needs to be stoned under the law." So, they bring Tamar before him and he asks her, he doesn't recognize her now – she doesn't have that dress of a harlot – "Who did this, how can you do this?" She holds up his jewelry and the staff – "By this." Obviously, the situation

has changed, and it's not going any farther. Later she gives birth to twins Zerah and Perez. Perez is the first born the son of Judah and his name is derived from a Hebrew word *Peretz* meaning "he who bursts forth"; which refers to the manner in which he unexpectedly came first from Tamar's womb before his twin brother Zerah (Genesis 38:29).

The Lord did that to carry the line of Judah through to the Christ.

#### GOAL, THE KINSMAN REDEEMER

Moses gave the following instructions for the Goel or Kinsman Redeemer and some New Testament examples.

1. The kinsman-redeemer's obligation to redeem the land (Leviticus 25:25-28; also, Jeremiah 32:6-9).
2. The kinsman-redeemer's obligation to redeem the enslaved (Leviticus 25:47-55).
3. The kinsman-redeemer's obligation to provide an heir (Genesis 38:8-10; Deuteronomy 25:5-10; and also, Matthew 22:23-28 Mark 12:18-23 Luke 20:27-33)
4. The kinsman-redeemer's obligation to avenge death (Numbers 35:16-21).
5. The kinsman-redeemer's obligation to be a trustee (Numbers 5:5-8).

The provision was also made for the Kinsman-Redeemer or Goel in addition to the Levirate marriage. To "redeem" which means to "buy back", "to take from", and "to make right."

Provision was made for a poor person to sell their property (or himself into slavery) to someone else for money. But they could buy (the property or themselves) back; they always had the ability to buy it back. It's a different system of real estate than what we have. It's more like a tenant relationship. Because once Israel got the land, they never lost it. And even within the tribes, if the property was moving from one tribe to another, they never lost it. They held a permanent deed to the property and in essence when they "sold" the property they were getting a lease-hold arrangement when they were giving up the land for some temporary money. They did this on a regular basis and there were some specific laws in Leviticus 25:48 on how this would be worked out.

They could sell their property and ideally if their nearest of kin had the willingness and the ability to buy it back, the nearest of kin could buy it back for the debtor. There were specific instructions on what the cost was going to be. They divided out the seven years that one would be indentured in slavery as the price of redemption. Specifically, the land, which they were instructed as the redeemer not to pay more than what the original price was, and to take off for the number of years that the property had been with the other person, and to determine the value of the property by its remaining years. Usury or interest was not to be charged. No interest was to be charged amongst the Israelites at all.

The kinsman redeemer was essentially a rich benefactor. He could pay this ransom price to get the land and/or the individual who sold themselves into slavery back. At the end of seven sevens of sabbaths in the fiftieth year which is called the Jubilee, all land went back to the appropriate tribe, it didn't matter who had occupancy. Now the Pharisees in later years tried to get around that

by signing new agreements that took effect after the Jubilee. They would go to people and say, “I know the Jubilee is coming and you’ve got to get your land back, but I’ll give you ‘use and money’ if you sign another deal with me.” This was an illegal practice.

Leviticus 25:25

*"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold" (KJV).*

The nearest of kin had the responsibility, but they had to have the qualifications to do it. This is the qualified person and he is called the Goel. He is the same person, that can take somebody out of slavery and can be the redeemer in the Levirate marriage.

The nearest of kin had the responsibility of redeeming his kinsman's lost opportunities. If a person was forced into slavery, his redeemer purchased his freedom. When debt threatened to overwhelm him, the kinsman stepped in to redeem his homestead and let the family live. If a family member died without an heir the kinsman gave his name by marrying the widow and rearing a son to hand down his name (The Goel is the also the brother who fulfills the law of Levirate Marriage).

We see the concept of the Kinsman-Redeemer or Goel in the book of Ruth. The Goel is Boaz, Ruth is a Gentile widow of a Jewish man whose father had sold their land because of debts, and it's Naomi's husband Elimelech who has sold that land which caused them to move to Moab. Something happened in his past where he became destitute. As a result, he had to go to Moab to find work in order to live. Now that's where one of his sons married the Gentile Ruth. They were not to marry out of the faith, but God caused this story which has a specific purpose.

Naomi's name means “pleasant one”. It is a picture of Israel that had wandered away from Bethlehem, which means, “House of Bread”. Boaz was to become the kinsman redeemer. Naomi and her daughter's-in-law had all lost their husbands. The husbands were all dead and they were all now widows. Naomi tells her daughter's-in-law to leave and go someplace else and go find other men, but Ruth wants to stay with Naomi. She loves Naomi. It's a beautiful love story too, but the central thread through this is showing us the role of the Kinsman Redeemer. Boaz, whose name is on one of the pillars of the Temple, became foundational in the Messianic line to bring the Lord Jesus Christ's body into the world.

Naomi had become bitter with her life and, she saw this union with Boaz as a way-out of poverty for Ruth. So, she instructed Ruth in what to do, how to effectuate the kinsman redeemer, the Goel's responsibility.

Now there was another man who was closer kin than Boaz to Naomi's dead husband, Elimelech, and he agreed to buy the land – to buy it back, to redeem it until he found out that Ruth came with the transaction. A Gentile woman came with the package made the transaction distasteful to him. In Israel, marrying Gentiles was forbidden. If they did, there was going to be a lot of problems moving forward socially. Such an individual would be and outcast unless the Gentile converted. It still would be a tough marriage, because they would always be viewed them as an “outsider” even if they converted.

When the nearest Kinsman Redeemer got involved and found out that Ruth was part of the package, he backed out, because that was going to harm his own inheritance in some manner. Boaz now becomes the nearest of kin and he has the privilege of redeeming her land and her with it. So, he takes the land and he takes Ruth a Gentile for a bride.

In summary, Boaz was nearest of kin to her deceased husband (Ruth 2:1). He was able to redeem by paying the price of redemption Ruth (2:1), and he was willing to redeem the land (Ruth 4:4). What makes this story so beautiful is that it is a picture of the Church, and what Jesus did for us.

What did Christ do? We are the Bride of Christ. He bought and brought the Gentiles into the Church. Christ is a Jew. The Jews and the Gentiles are one in the Church. Christ is our Goel, our Kinsman Redeemer.

Four qualifications were required in order for a kinsman to redeem:

1. He must be near of kin. (Leviticus 25:48; 25:25 Ruth 3:12–13)
2. He must be able to redeem (Ruth 4:4–6).
3. He must be willing to redeem (Ruth 4:6ff)
4. Redemption was completed when the price was completely paid (Leviticus 25:27; Ruth 4:7-11).

God's promise to David (2 Samuel. 7:16) was that a Descendant of David will rule over his kingdom (Isaiah 9:7) forever. This Branch, the Messiah (Jeremiah 23:5), will bear fruit, that is, prosper and benefit others. (He is the Branch; of Isaiah 11:1).

We see these concepts all fulfilled in the New Testament in the Lord Jesus.

Jesus paid the price, He is our Goel! He is going to take the land back.

Satan has the land now. Satan is the Prince of the power of this Earth. Christ is going to redeem the land and take it back from Satan. Christ is a Jewish man who took a Gentile Bride in this Levirate marriage - Gentiles are in the Church. He is the nearest of Kin to Jews and the Gentiles through the incarnation. He came into a physical body so He would be like us and is able to identify with us and we could see that He is like us. That's why He qualifies. He is the avenger of blood. Because He is ultimately going to kill Satan for killing Adam and Eve spiritually and limiting their human lives.

Ruth 4:13–21

*<sup>13</sup>So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah gave her conception, and she bare a son. <sup>14</sup>And the women said unto Naomi, Blessed be Jehovah, who hath not left thee this day without a near kinsman; and let his name be famous in Israel. <sup>15</sup>And he shall be unto thee a restorer of life, and a nourisher of thine old age, for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him. <sup>16</sup>And Naomi took the child, and laid it in her bosom, and became*

nurse unto it. <sup>17</sup>And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

<sup>18</sup>Now these are the generations of Perez: Perez begat Hezron, <sup>19</sup>and Hezron begat Ram, and Ram begat Amminadab, <sup>20</sup>and Amminadab begat Nahshon, and Nahshon begat Salmon, <sup>21</sup>and Salmon begat Boaz, and Boaz begat Obed, <sup>22</sup>and Obed begat Jesse, and Jesse begat David (ASV, 1901).

Matthew 1:5b–16

*And David begat Solomon of her that had been the wife of Uriah; <sup>7</sup>and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; <sup>8</sup>and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; <sup>9</sup>and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; <sup>10</sup>and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; <sup>11</sup>and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.*

*<sup>12</sup>And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; <sup>13</sup>and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; <sup>14</sup>and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; <sup>15</sup>and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; <sup>16</sup>and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ (ASV, 1901).*

Next message: CHRIST AND HIS KINGDOM

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