

IMMERSE: PROPHETS

Week 6 – The “Holy Seed” and the BRANCH

July 9, 2023

Isaiah has been entitled “The Bible in Miniature” (See week 4 – jewishrootsofchristianity.org – Lessons link – Continuity of Scripture – NEW: IMMERSE: Prophets). Isaiah has also been entitled “the Fifth Gospel” as Isaiah is replete with Messianic prophecies – re: Jesus, from the kingly line of Judah. Isaiah prophesied of Immanuel’s/Jesus’ first coming AND, Isaiah prophesied of Immanuel’s/Jesus’ Second Coming. Strongly consider: aS Isaiah’s prophecies re: Jesus’ first coming were fulfilled literally...then how should we understand the fulfillment of Jesus’ Second Coming? Literally!

Isaiah 1 – God called Israel a sinful nation. And, unless the LORD of hosts had left to us a very small remnant (faithful Jews embracing God’s promises including His promises about the coming Messiah), “...we would have been like Sodom and Gomorrah” – DESTROYED.

This “remnant” mentioned in Isaiah 1 is called “the holy seed” in Isaiah 6:13 – the stump from which the BRANCH will sprout.

Isaiah 2 brings us to the Kingdom of God on earth that God had promised to Israel (I Sam. 7:12-16) with Gentiles included - those who have come to faith in the God of Israel (Read Isa. 19:19-25).

God’s message through Isaiah was God’s purifying judgment upon the nation of Israel which would lead to hope in the fulfillment of God’s unconditional covenant promises to Israel! The promised Kingdom of God which we read of in II Sam. 7:12-16 – through King David’s lineage – will be established on earth by the Messianic King at His Second Coming.

Throughout Isaiah we read of judgment and hope. We read of purifying/refining judgment upon Israel (Isa. 4:3-4) because God is going to restore Israel in the future. It will be the restored nation of Israel, the remnant, who will enter the Kingdom of God on earth at Jesus’ Second Coming!

Isaiah 3 through Isaiah 4:1 continues the message of purifying judgment/punishment/chastisement.

Isaiah 4:2-6 (READ)

Following a severe indictment of the sins of Israel and divine chastisement as a result, Isaiah speaks of Israel's redemption after the time of disciplining and purging is completed. Israel's redemption will come through "the BRANCH of the LORD." What does "branch" depict? A branch blossoms/blooms/produces NEW GROWTH.

Even when cut down, from the stump of a tree, branches sprout!

We're talking NEW LIFE!

The Branch, in Jer. 23:5-6, is called JEHOVAH OUR RIGHTEOUSNESS.

Who is the Branch? God the Son, Jesus the Messiah!

Zech. 3:8 – ...*behold, I am bringing forth My Servant the BRANCH.* In Zech. 3:9 - *And, God speaks of removing the iniquity of that land in one day.* How? Through the BRANCH!

Zech. 6:12-13 - *Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of*

Isa. 4:2 – In that day the branch of the LORD – in the future, when the Kingdom of God is established on earth...

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Isa. 4:4 – this will come to pass when the Lord will purge/refine Israel (Mal. 3:3). Not all of the children of Israel will be brought into the Kingdom. During the tribulation God will purge/refine Israel.

Eze. 20:34-38 - *I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand, with an outstretched arm, and with fury poured out (tribulation [Jer. 30:7]).* ³⁵ *And I will bring you into the wilderness of the peoples, and there I will plead (to rule; to govern; to judge) My case with you face to face.* ³⁶ *Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you,"* (God reminding them of WHO HE IS!) *says the Lord GOD.* ³⁷ *"I will make you pass under the rod, and I will bring you into the bond of the covenant;* ³⁸ *I will purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I am the LORD.* What I have said, I mean – I will bring about! I'm serious!

Isa. 4:3-4 - *And it shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy (set apart; the righteous) —everyone who is recorded (inscribed) among the living in Jerusalem* (Zech. 12:10 – God will pour out His Spirit upon those left alive after the

tribulation). ⁴ *When the Lord has washed away the filth of the daughters of Zion....and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning,*

Only a holy remnant will live to enjoy the glorious days of the Messiah!!!!

Isa. 4:5-6 - *then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering.* ⁶ *And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.* Over this cleansed and sanctified/set apart assembly of people the glory of the LORD will return to the Millennial Temple).

Ezekiel chapters 8 through 11 record the departing of the glory of God from the temple.

Eze. 43:2-5 - *And behold, the glory of the God of Israel came from the way of the east. His voice was like the sound of many waters; and the earth shone with His glory. ...* ⁴ *And the glory of the LORD came into the temple by way of the gate which faces toward the east.* ⁵ *The Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple.*

God called Isaiah as a Prophet in 739 BC. King Uzziah (Azariah – II Kings 15) died the same year – in 739 BC. Uzziah was a good and successful king. Under him Judah became a prosperous nation (II Chron. 26:6-15). But success went to Uzziah's head. II Chron. 26:16: *But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the LORD to burn incense upon the altar.* (...which was forbidden - Num. 16:40 – only a descendant Aaron could offer incense before the LORD). Azariah, the priest, along with 80 priests went in after Uzziah and told him to leave the sanctuary. Uzziah became furious. While he was angry, leprosy broke out on his forehead. II Chron. 26:20 – *the LORD had struck him.* Uzziah remained a leper until he died.

Isa. 6:1-13

WHY are we reading God calling Isaiah in chapter 6? CHAPTER 6? It appears God called Isaiah as a Prophet prior to what we're reading in chapters 1 through 5. Isaiah solemnly warned the people while speaking of hope. But, the people continued to spiral downward in their

disobedience and defiance of God. Meanwhile Israel's enemies, esp. Assyria, threatened Israel's existence. Isaiah might very well have been asking why his nation was blindly rushing toward

its own doom. It appears that during this national crisis and distress, Isaiah went to the Temple in Jerusalem – most likely to seek guidance from God.

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.

I saw the LORD

King Uzziah had died. BUT GOD was seated on His throne. GOD was in control and HE, GOD, was high and lifted up.

Man cannot see God...John 4:24 - God is spirit. I Tim. 6:16 – God *who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.* John the Apostle, in writing of Jesus being rejected by His own people, quoting Isa. 6, John wrote *These things Isaiah said when he saw His glory (Jesus' glory) and spoke of Him, Jesus (John 12:41).* Pre-incarnate appearance of the Messiah Jesus! (theophany – a manifestation of God [pillar of cloud; pillar of smoke – however God desires to reveal Himself.

Isaiah saw the LORD *high and lifted up* – these words describe God.

His train/the hem of His royal robe, filled the temple. The length of a king's train spoke to the height of his majesty! God gave Isaiah a vision of His majestic holiness so overwhelming that it devastated Isaiah. Though Isaiah might've been at the earthly temple, this passage describes a vision which transcends the earthly. The throne of God is in the heavenly temple (Rev. 4:1-6; Rev. 5:1-7; Rev. 11:19; Rev. 15:5-8).

Isaiah was transported via a vision to the heavenly temple – to the throne room of God.

The train of His robe filled the temple - God is the SUPREME AUTHORITY OVER ALL!!! AND, there was no ground on which to stand!

² *Above it stood seraphim* (only time used in Scripture; root word – “to burn”); *each one had six wings: with two he covered his face* (respect; no one can see God), *with two he covered his feet* (humility/reverence in their service before God), *and with two he flew* (hovered – while they stood in attendance to God manifesting their desire to serve). ³ *And one cried to another and said* (antiphonal worship - performed by two choirs in interaction, often singing alternate musical phrases) *Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory!”*

We are hearing of the absolute holiness of God over the entire earth. He is transcendent – He is above His creation...He is above time and space. The earth is FULL of His glory (*kavod* -weightiness) – ALL Who He is!

This vision of the absolute holiness of God is central to Isaiah's experience. Isaiah's description of God as "the Holy One of Israel" is the hallmark of this book. "The Holy One of Israel" occurs 12 times in the first part of Isaiah (chapters 1 through 39), and 17 times in the second part (chapters 40-66).

And, the three times repeated "holy" definitely may speak to our Triune God. Deut. 6:4 - Hear, O Israel: The LORD our God, the LORD is one! God is spoken three times in this prayer. S'hma Yisrael, Adonai Elohenu Adonai echad. YHWH, Who is Elohim, YHWH is echad – a composite unity!

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The whole earth is full of His glory! ⁴ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke (the manifestation of God's glory - as in the pillar of cloud) ⁵ So I said: Woe is me, for I am undone! I am ruined; I am destroyed. Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips;

Isaiah realized that not only were his people sinful, unclean...Isaiah was the same. His lips which were God's instrument for getting out HIS message to the people of Israel were unclean!

AND, Isaiah was UNDONE...*For my eyes have seen the King, The LORD of hosts.*"

No one can stand in the presence of a holy God without becoming profoundly/ exceedingly and devastatingly aware – of his sinful condition. Being brought face-to-face with his/her sin!

Upon Isaiah confessing – agreeing with God – re: his need for cleansing, purging, refining...
⁶ *Then one of the seraphim flew to me, having in his hand a live coal (a burning coal) which he had taken with the tongs from the altar (where blood had been poured from the sacrifices). ⁷ And he touched my mouth with it, and said: Behold, this has touched your lips; your iniquity is taken away, removed...not only covered. And your sin/purged.*

⁸ *Also I heard the voice of the Lord, saying: Whom shall I send, And who will go for Us? !!! Then I said, "Here am I! Send me." Hineni – here I am – offering himself to God. Send me...to this people. ⁹ And He said, "Go, and tell this people: God has said, "My people." Is God expressing His displeasure?*

We must remember that God continues to call the Jewish people to RETURN to Him, “I am married to you” (Jer. 3:14).

Go, and tell this people, Keep on hearing, but do not understand; Keep on seeing, but do not perceive. ¹⁰ “Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed.”

¹¹ Then I said, “Lord, how long?” How long will Israel’s condition of spiritual blindness and deafness continue? And He answered: Until the cities are laid waste and without inhabitant, The houses are without a man, the land is utterly desolate, (Babylonian captivity)

¹² The LORD has removed men far away, and the forsaken places are many in the midst of the land. ¹³ But yet a tenth will be in it, and will return and be for consuming, as a terebinth tree or as an oak, whose stump remains when it is cut down. So the holy seed shall be its stump.”

The “holy seed” is characteristic of the entire message of Isaiah. In spite of Isaiah’s words of judgment, there is HOPE for Israel’s future - for the remnant...for the faithful children of Israel Who will inherit God’s promises through the covenants.

Those who will return to Israel from exile in Babylon were NOT all faithful to the Lord. Not all of them belonged to “the holy seed.” Only those who, as we read in Isaiah 55...*Seek the LORD while He may be found, call upon Him while He is near. ⁷ Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, and He will have mercy on him; and to our God, for He will abundantly pardon.*

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In this “holy seed” was the hope of Israel’s redemption. And, the Seed of the woman – the Messiah as noted in Gen. 3:15 – would come at His first coming as the Redeemer of Israel – and of the world!

Isaiah 6 encompasses our absolute holy God, a dread re: Isaiah’s sinfulness and Israel’s sinfulness, his call to speak forth God’s message to a disobedient and unresponsive people re: the approaching exile/captivity, and the return of a small survivorship out of which shall come a “holy seed,” the faithful remnant...AND, as the stump remains (v. 13), the BRANCH will shoot forth. The BRANCH is the Messiah!