

**11:1 And there shall come forth a rod out of the stem of Yishai, and a Netzer-Branch 1 shall grow out of His roots: 2 And the Ruach Hakodesh of vuvh shall rest upon Him,**

WORDS:

- Rod:  $\text{כֹּטֶף}$  *chôfêr*, a twig.
- Stem:  $\text{גִּזְזָה}$  *geh'-zah* to cut down (trees); the trunk or stump of a tree (as felled or as planted): - stem, stock.  $\text{גִּזְזָה}$
- Branch: *nêtser nay'-tser greenness* as a striking color; a shoot; figuratively, a descendant: - branch.
- Bear fruit: *yipreh*

Isaiah now describes the horticultural process, the purpose being to cause the tree to bear fruit. *Geh'-zah* - stock, is identified as Jesse, the father of King David, the 'shoot', 'waterspout', or 'sucker'- 'hoter', that spring from it is WILD IN NATURE.

The Branch: *nêtser*, its striking color meaning special, remarkable, lovely and this *nêtser* is a descendant that is going to do a Romans 11 number on the nations - it's gonna clear the way - the graft that enables the Wild in Nature to become a part of HIS TREE - HIS-STORY, is the tree. The fall of man happened at a tree, it is healed at the tree and the whole story of humanity, our struggle is horticultural in nature....

Our story as mankind is horticultural, a garden, a tree, dust and earth. We were place in the garden to bear fruit and multiply, horticulture is a threefold process:

1. to bear fruit
2. to be cut down.
3. OR: kept growing if one or more limbs shows signs of life (one family line - Abraham). In such a case this limb (Abrahamic) is the 'waterspout' (did not Abraham go about digging and naming wells?), this is the kind of limb that grows straight up/upstanding/righteous from a trees trunk but it doesn't bear fruit itself, for that reason farmers lop them off in the spring.

With Abraham  $\text{יְהוָה}$  - the farmer, determined that this 'waterspout' could keep the tree alive, so he permitted it to grow - Isaac and Jacob, until it became sufficiently strong to support a graft - Yahusha!

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**vuvh shall rest upon Him, the Ruach of chochmah and binah, the Ruach of counsel and might, the Ruach of da'at and of the fear of vuvh; 3 And shall make Him of quick binah in the fear of vuvh: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: 4 But with tzedakah shall He judge the poor, and decide with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, 5 and with the breath of His lips 6 shall He slay the wicked.**

In contrast to the trees/people who the Assyrian hews down, who identify (as gender queer Babylonians - oh sorry wrong story) who identify with part of the 'shoot' or 'waterspout' - those who remain with the olive tree - sustain the graft will enjoy equity and the millennial peace.

**Mar 8:22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.** We must be brought to Yahusha by the Holy Spirit, where Yahusha can then touch us, take us by the hand and lead us out of Mystery Babylon...How does he do that...**24 And he looked up, and said, I see men as trees, walking.** By revealing to us that we are men as trees walking, we are sentient moral beings, we must see clearly the power in living no longer blind a metaphor for being an artificial person or thing that must be led. *Woe to you lawyers...*the blind leading the blind... **25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.**

**Rom. 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.** Life and peace is a millennial realization.

**7. Because the carnal mind is enmity against יהוה** - the enmity clause for un-millennial man - **for it is not subject to the law of יהוה, neither indeed can be** they choose to subject to the law merchant rather than the law of יהוה defined in v. 4 - **He judges the poor, and decides with equity for the meek of the earth:**

The 'youngster' who 'leads them' symbolizes יהוה's servant who leads his people in a Greater Exodus.

**Isa. 42:16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before**

*them, and crooked things straight. These things will I do unto them, and not forsake them.*

YHWH's justice is equity jurisprudence, administered according to fairness as contrasted with the strictly formulated rules of common law that cannot see people as trees, walking.

Equity is based upon a system of rules and principles which originated in Torah, later to be adopted in King James's England as an alternative to the harsh rules of common law and which were based on what was fair in a particular situation.

In the olden days before the bankruptcy of 1933 one could seek relief under this system in courts of equity rather than in courts of law.

Equity denotes the spirit and habit of fairness, justness, and right dealing which would regulate the intercourse of men with men.

**V.s 4** is what's known as an equitable action where יהוה uses the **Power of Reversal** on Mystery Babylon and reverses the procedural merger of law and equity to return to equitable remedies **that only His people can bring**...for they will be the ONLY people who know how to bring it...it can only be brought in meekness... and they come with their descendants back to the heights of Israel...*are you ready...I am!* Though invalids at law - people recognized as trees walking, will be recognized and their freedom enforced in equity.

The *sprig* of Jesse, יהוה's servant and son, inherits a '*throne of David*' - models King Hezekiah, he restores יהוה's people. The restorative events - release from bondage, new exodus to Zion, wandering in the wilderness, and conquest, inheritance, and rebuilding of promised lands. These typify ALL the prophecies that deal with יהוה's servant.

If we are not involved in one of these four things then are we really about יהוה's business:

1. getting out from bondage
2. planning for an exodus
3. building an inheritance - four generations deep
4. building promised lands

**Lk 11:52** *"Woe to you lawyers, because you took away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered."*

*Isa. 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*

Is this limited as an Old Testament idea?

*Heb.3:10 they have not known my ways. So I swear in my wrath, They shall not enter into my rest.*

Those whom the servant gathers to Zion do enter into his rest.

The Isaiah prophecy where who we know as Saviour, Yahusha is called Netzer, and His followers naturally Netzarim, or Nazarenes. Matthew 2:23 hearkens back to this prophecy.

***5 And tzedakah shall be the belt of His loins, and faithfulness the belt of His waist. 6 The wolf also shall live with the lamb, and the leopard shall lie down with the young goat, and the calf and the young lion and the fattened lamb together, and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like an ox. 8 And the nursing child shall play on the hole of the cobra, and the weaned child shall put his hand on the viper's nest. 9 They shall not do evil nor destroy in My entire kadosh mountain: for the earth shall be full of the da'at of vuvh, as the mayim covers the sea. 10 And in that day 9 there shall be a root of Yishai, which shall stand as a miraculous banner 10 11 to the people; 12 to it shall the gentile nations seek, 13 and His rest shall be with tifereth. 11 And it shall come to pass in that day, 15 that vuvh shall set His hand 16 again a second time 17 to recover and restore 18 the remnant 19 of His people, 20 who shall be left, 21 from Ashshur, 22 and from Mitzrayim, and from Pathros, and from Kush, and from Eylam, and from Shinar, 23 and from Hamath, and from the coastlands of the sea. And He 26 shall set up a miraculous Banner 27 for the nations and He 28 shall gather the outcasts of Yisrael, 30 and gather together the dispersed of Yahudah 31 from the four corners of the earth.***

In an end time prophecy context this speaks to the seed of Ephraim Israel the "fullness of the nations" spoken of in Genesis 48:19 and Romans 11:26.

History concludes with the return of the remnant of both houses. Not all Israel, but a redeemed returning remnant. The Messiah's banner being stretched out

over the nations in order to perform equity enabling us to be rescued from being scattered and commercially traded and trafficked in the nations. Remember there are two parts of a scattered nation, and our redemption will happen in two stages.

*“The Banner,”* does the regathering back to the land.

According to Jeremiah 3:8 and elsewhere, Ephraim was divorced and outcast from the covenant of Torah and the people of Israel. This term only can apply to them.

An unwonted swindler for Yahusha. Verse 12 tells us that the banner will bring back the outcasts of Israel scattered in the nations - NOT the United Nations.

***13 The envy also of Efrayim shall depart, and the adversaries of Yahudah shall be cut off. Efrayim shall not envy Yahudah, and Yahudah shall not trouble Efrayim. 14 But they shall fly upon the shoulders of the Plishtim toward the west; they shall plunder them of the east together they shall lay their hands upon Edom and Moav; and the children of Ammon shall be subjected and obey them. And vuvh shall utterly destroy the tongue of the Mitzrayim Sea; 14 and with His mighty Ruach shall He shake His hand over the river, and shall break it into seven streams, and shall cause Yisrael to trample it in their sandals. 16 And there shall be a highway for the remnant of His people, who shall be left, from Ashshur; like as it was for kol Yisrael in the day that they came up out of the land of Mitzrayim.***