

JESUS THE BRANCH: SON OF GLORY

Intro: - In this Advent season, we will look at the person and the work of our Savior. We behold our Savior in his glorious name: Branch. Jesus is called Branch in four OT passages from four different aspects: Son of Glory (Isa. 4:2), Son of David (Jer. 23:5,6), Jehovah's servant (Zech. 3:8), and Son of Man (Zech. 6:12). We can find a parallel in the descriptions of Jesus in the four evangelists.

I. WHO IS THIS BRANCH?

A. The setting of this prophecy:

1. The setting, the context is darkness, sin, and judgment. Isa. 4:2-6 forms the conclusion of the prophecy.
2. **"In that day":** this is the seventh time that the phrase occurs in this particular section!
3. These words are used to announce the time of punishment and suffering, but also of salvation. (Isa. 9:2).
4. God will manifest himself as Judge and yet as Savior!

B. The **Branch** of the Lord.

1. Isaiah is here reflecting upon the language of II Sam. 23:5 and Ps. 132:17. There is the sprouting of a plant.
2. The Hebrew word "shemah" means shoot, sprout, sprig.
3. In the destruction and desolation of Israel there will be a sprout that is beautiful and glorious.
4. This sprout is not the natural fertility of the land, nor the people themselves.
5. The sprout will be a person, the Messiah, the Savior. He is clearly identified in Isa. 11:1-5.

C. This Sprout will be **of the Lord**.

1. This is the sprout that the Lord causes to grow. He is sprouted forth from the Lord; the sprout which the Lord gives.
2. We have here the source or origin: The Branch is of the Lord. It is his and comes from him.
3. The phrase "Branch of the Lord" points to the deity of the Messiah. This is also the burden of John's Gospel.

D. This Sprout will be the **fruit of the land**. (Isa. 45:8)

1. Here we have Hebrew parallelism: the branch and the fruit are one and the same.
2. The Sprout is that shoot which comes from the tree of David which has been cut down.
3. Israel is barren, cut off, without hope in itself. Here prophesied is what the Lord will do. He will raise up one of us.
4. This phrase then points to the Messiah's humanity, the seed of the woman, the royal line of David, Bethlehem.
5. How fruitful is the Messianic Age.

II. THE BEAUTY AND GLORY OF THE BRANCH

A. The Branch in that day shall "be **beautiful**..."

1. This beauty and glory is contrasted to the false, counterfeit beauty and glory that Judah was rejoicing in.
2. Judah was hoping in their own strength and prosperity, and looking to nations around them to help them.
3. The dancing daughters of Jerusalem are proud of their hair and tinkling ornaments and rings (Isa. 3: 16-24).
4. In contrast to this false beauty there will be the true beauty which is the Lord himself.
5. The Lord Jesus is beautiful in his person and in his wonderful work. "Beautiful Savior..."

B. The Branch in that day shall be "...**glorious**". (see also Isa. 60:9,19)

1. Glorious in his incarnation, that the angels cried out, "Glory to God in the Highest..."
2. Glorious in his death and resurrection, dying our death, and raising us to new life.
3. Glorious in his ascension and exaltation at God's right hand, where all authority and power is given to him.
4. Glorious he will be when he appears to come the second time with his angels to sit upon the throne of his glory.

C. "For them that are the escaped of Israel"

1. Not to all is Christ Jesus in his birth, life, suffering, and reigning beautiful and glorious.
2. He was despised and rejected of men, a man of sorrows and acquainted with grief.
3. It is only they who believe, who have seen his glory (John 1:14, John 2:11, II Cor. 3:18).
4. He is glorious for the remnant according to the election of grace, the preserved of the Lord, chosen and precious.
5. We are brought again to God's faithfulness to what he had promised. A remnant shall be saved.

III. THE CONSEQUENCE OF THE BRANCH AND HIS WORK.

A. First: "And it shall be..."

1. We experience the beauty and glory of our Savior.
2. This is not merely head knowledge, where we hear each Christmas of the unspeakable gift of our Lord Jesus.
3. But experientially our eyes opened, we behold his glory, the glory of the only begotten, full of grace and beauty.
4. Yes we know and rejoice in the beauty and glory of our wonderful and powerful and faithful Savior.

B. Second: Beautiful and glorious in his work for us.

1. The remnant shall be called holy. Literally, "Holy shall he be called." Addressed as holy made so by Christ. Saints!
2. In vs. 5, God washes away the filth of the daughters of Jerusalem. This is through judgment.
3. Thankfully, the judgment of the Lord passed upon the Branch in our place, so that we are holy.
4. "everyone that is written" Those who are holy are registered and written down.
5. This is not a writing down for a temporary time, but a writing down for life.
6. The remnant is traced to its true & ultimate foundation: the doctrine of election. Our destiny is life, not destruction.

C. We are wonderfully preserved.

1. His coming glory is pictured as a creation. A new heavens and new earth.

- 2 . His glory will be a covering and defense, a tabernacle for a shadow, as God preserved Israel in the wilderness.
3. And we shall be saved!