

YAHWEH OUR RIGHTEOUSNESS – THE BRANCH REVEALED!

29th of the 6th month 2020/2021

Shalom all,

Yirmeyahu/Jeremiah 23:5-6 “See, the days are coming,” declares יהוה, “when I shall raise for Dawid a Branch of righteousness, and a Sovereign shall reign and act wisely, and shall do right-ruling and righteousness in the earth. 6 “In His days Yehudah shall be saved, and Yisra’el dwell safely. And this is His Name whereby He shall be called: יהוה our Righteousness.”

In a message called, ‘YAHWEH OUR RIGHTEOUSNESS – THE BRANCH REVEALED!’, I will take a closer look at these two verses that I have quoted, from Yirmeyahu/Jeremiah 23, as a base to establish and highlight the powerful declaration and revelation that יהוה is making here through His prophet, in order for us to see the wonderful thread of this prophecy being clearly declared and revealed throughout Scripture.

We see similar words being repeated again in:

Yirmeyahu/Jeremiah 33:15-16 “In those days and at that time I cause a Branch of righteousness to spring forth for Dawid. And He shall do right-ruling and righteousness in the earth. 16 In those days Yehudah shall be saved, and Yerushalayim dwell in safety. And this is that which shall be proclaimed to her: יהוה our Righteousness.”

In these two clear, distinct passages from Yirmeyahu we are able to see a very powerful prophecy being given by יהוה as He is prophesying His coming in the flesh and the establishment of His House and reign. In both passages, we take note of a very unique Name that is being proclaimed – which is: יהוה (YAHWEH) our Righteousness. In Yirmeyahu/Jeremiah 23 we take note that it is ‘the Branch of righteousness’, that is raised for Dawid, that will be the Sovereign who shall be called יהוה our Righteousness and then in Yirmeyahu/Jeremiah 33 we see that יהוה our Righteousness shall be proclaimed to ‘her’ – that is Yerushalayim! Both of these passages collectively present to us a wonderful prophetic promise of יהוה and His Bride being perfectly united forever, in Righteousness, as His Bride will rule and reign with Him forever. As we proceed to dissect these two passages my hope is that the clear prophesy being declared here, will be better understood as we recognise the wonderful work that our Righteous Elohim, Saviour and King has begun in us and will bring to completion in order for us to be the perfect set-apart Bride that rules with Him!

What the text from Yirmeyahu/Jeremiah 23 makes abundantly clear for us is that The Branch of Righteousness that will come forth is יהוה and with Yerushalayim having the same Name being proclaimed to Her in Yirmeyahu/Jeremiah 33, it highlights for us the prophetic joining of the perfect Marriage union between יהוה and His Bride, as they are joined in righteousness and become one!

Let me therefore go through these two unique passages in detail, while highlighting other key passages to help us understand these words, so that we can begin to see a very powerful prophesy that was being delivered by יהוה through His prophets.

The term 'יהוה' **our Righteousness**' is written in Hebrew as follows: צדקנו יהוה – YAHWEH **tsid'kenu** and this unique Name is only used twice in Scripture – yes – only in these two passages from **Yirmeyahu/Jeremiah 23** and **33**.

The Name צדקנו יהוה – YAHWEH **tsid'kenu** – **Strong's H3072** comes from the two root words:

1) יהוה YAHWEH –**Strong's H3068** –and

2) צדק **tsedeq** – **Strong's H6664** which means, '**righteous, just, righteousness**'

Tehillah/Psalm 11:7 "For יהוה is righteous, He has loved righteousness; the upright shall see His face."

Scripture tells us very clearly that יהוה **is righteous** and as we look at this prophecy, we are able to recognise the wonderful revelation of Messiah being declared here.

In **Yirmeyahu/Jeremiah 23:5** יהוה makes it clear that He would raise from Dawid a Branch of righteousness and the Hebrew word that is translated as, '**when I shall raise**' is וְהִקְמֹתִי – **vahakimothiy** which comes from the root verb קום **qum** – **Strong's H6965** and is written in the 'hiphil active tense', which is the causative action of the root, and therefore means, '**to cause to arise, to raise, to set up, build, to establish, make binding**'.

יהוה declared here, that He would do something that no other could do!

He would cause a branch to come forth from the line of Dawid and this branch would be a righteous branch, coming in the form of flesh – through the royal line of Dawid, for this righteous Branch would be the King who shall reign and act wisely and do right-ruling and righteousness in the earth!

The primary message that we see being given here, in **Yirmeyahu/Jeremiah 23**, is one of a sure hope for the future, as יהוה promised that He was coming to destroy the wicked leadership, and restore His people to His Land, when He comes to establish His Reign and bring about an even greater deliverance of His Covenant people than what He had done when He delivered Yisra'el from Mitsrayim! This prophecy would certainly bring about a hope to a people who had been scattered and destroyed because of unrighteousness!

This prophecy would be a comforting one in the face of the wicked rulership that Yehudah had been under and the promise of a true righteous King being raised up would certainly be encouraging to a people that were headed for exile while under the rulership of the wicked king Tsidqiyahu.

The 19th king of the House of Yehudah was - צדקיהו **Tsidqiyahu** – **Strong's H6667** which means, '**Yah is righteous**'.

After Dawid, Shelomoh, his 10th born son, reigned, after which the kingdom was split into two Houses. As one looks at the kings from the time of the split, we take careful note that the House of Yisra'el had a total of 19 kings, and the last king to reign over the House of Yisra'el was - הושע **Hoshēa** – **Strong's H1954** which means, '**salvation**'.

The total number of kings that reigned over the House of Yehudah was also 19!

While some may argue that there was 20, we must take note that the 7th reign that was established over the House of Yehudāh was not by a king, but by a wicked queen - עַתְלִיָּה **Athalyah** – Strong’s H477 which means, ‘*afflicted of Yah*’, who reigned over the House of Yehudāh for 6 years.

The last kings of both Houses were wicked kings, and I found it very interesting that both Houses had 19 kings, which I do not think is a coincidence but is rather a very powerful prophetic preparation for the True King to come and take up His rightful position of rulership that had once been rejected by a stubborn and rebellious people!

The names of the last two kings to rule the two Houses mean, ‘*salvation*’ and ‘*Yah is righteous*’! This too is no coincidence as we recognise that these two were wicked kings, yet their names proclaimed who the True Righteous King and Saviour of all Yisra’ēl is – and that is יְהוָה our Elohim, whose throne is established from of old!

He always was, and always will be the King of Yisra’ēl, yet in terms of the two Houses of Yisra’ēl and Yehudāh that only He, by His Blood can make One again, He is the 20th King of the House of Yisra’ēl, as well as the 20th King of the House of Yehudāh.

This is a very prophetic number that declares our ability to take refuge in our King, as He is the One who fights for us, and establishes us. 20 years old was the age when men would be enlisted to fight and the age from which the fighting men would be numbered or enlisted! In Him, we are able to be counted worthy of the reign of Elohim.

With יְהוֹשֻׁעַ being born for this – that is to take up His everlasting position as the Righteous King here on earth as it is in the heavens, we see that, in a manner of speaking, by being the 20th king of each House, He is collectively, in a metaphoric sense, the ‘40th king’, and we are therefore able to see the fulfilment of testing being completed in our Master, so that the true Righteous Saviour can rightfully establish His everlasting throne here on earth and rule with His cleansed and Set-Apart Bride!

In face of being exiled for unrighteousness while being ruled by the wicked king צִדְקִיָּהוּ

Tsidqiyahu, the promise of the Righteous Branch is given here! How awesome is that!!! This prophecy established a sure hope we all have in our Master and Elohim and gives us the equipping faith to stand firm in our Righteous Saviour and King as we guard His commands, which is righteousness for us!!!

With the prophecy declaring that the Branch would be raised from Dawid and be sovereign, highlighted that the righteous reign of Elohim would be firmly established in Messiah, the coming King!

The Hebrew word that is translated as ‘*sovereign*’ is מֶלֶךְ **Melek** - Strong’s H4428 meaning,

‘*king*’ and with the Hebrew word צֶדֶק **tsedeq** – Strong’s H6664 which means, ‘*righteous, just, righteousness*’ we are able to see the powerful declaration being given here as it is from these

two words that we get the term מַלְכֵי־צֶדֶק **Malkitsedeq** – Strong’s H4442 means, ‘*my king is righteous*’.

As a people who walk according to the Spirit, we are able to have full confidence in our Master, High priest and King, and are now able to faithfully serve our Master in the priestly order of Malkitsedeq! Malkitsedeq was the **'King of Shalēm'**, who Abraham was blessed by, and who Abraham paid tithes to – and is a clear shadow picture and reference to יהושע Messiah, our eternal Creator, Redeemer and Righteous King, who has no beginning or end!

This king of Shalēm came out to the sovereign's valley to meet with Abram after his victory of Kedorla'omer and the sovereigns who were with him, and brought Abram bread and wine and blessed him, and so from these events we have a picture of Messiah – our High Priest and King who, by His own blood, has provided us with the True Bread and Wine, which we partake of in the Pěsaḥ meal, and recognise how He has delivered us from the enemies' hand and defeated death at the grave, removing the curse of the Torah, which is death, and nailing it (death) to the stake!

The name מלְכִי־צֶדֶק Malkitsedeq – Strong's H4442 means, **'my king is righteous'** which comes from the two words:

- 1) מֶלֶךְ Melek - Strong's H4428 meaning, **'king'** and
- 2) צֶדֶק tseḏeq – Strong's H6664 which means, **'righteous, just, righteousness'**!

And so, here in the name of Malkitsedeq, we have a clear and powerful picture of Messiah – our High Priest and King, who, by His own blood, has provided us with the True Bread and Wine, which we partake of in the Pěsaḥ meal and recognise how He has delivered us from the enemies hand and defeated death at the grave, removing the curse of the Torah, which is death, and nailing it (death) to the stake!

The Hebrew word מלְכִי־צֶדֶק Malkitsedeq – Strong's H4442 which means, **'my king is righteous'**, is pictured in the ancient pictographic script, as follows:



Mem - מ:

The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.

Lamed - ל:

The ancient script has this letter as , and is pictured as a '**shepherd's staff**', can give the meaning of '**to or toward**' and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Kaph – כ:

The ancient pictographic script has this letter pictured as –  – which is a picture of an **open palm of a hand** and can symbolise that to which submission is given – '**under the hand**'. This also can picture for us a palm or palm branch, from the curved palm shape, picturing our praise to the One to whom we submit.

Yod – י

In the Ancient Script, this is the letter '**yad or yod**' which is pictured as -  - which is the picture of **an arm and hand** and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this.

This also reveals to us a stretched-out arm and hand.

Tsadey - צ:

The Ancient picture for this letter is , which is '**a man on his side**', and it can represent the act of lying on one's side in order to hunt or chase, when crouching or concealment, as well as '**laying one's self down for another**'.

We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of '**hunt or fish**'.

Dalet – ד:

The ancient script has this letter as  and is pictured as a '**tent door**'. It can also have the meaning of '**a back and forth movement**', as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of '**dangle**' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Quph - ק:

In the ancient script this letter is pictured as , a '**horizon**' and depicts the elements of '**time**', as it pictures the sun in its rising and setting. It therefore carries the meaning of '**circle**' or '**to go around**', representing for us both, appointed cycles or times as well as eternity.

This can very well picture for us ‘consistency’ in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

From these 7 letters, we can see how Messiah has indeed become High Priest forever, in the order of Malkitsedeq, and the individual pictures of this High Priest and King of Shalēm, can render for us the meaning of:

THE NATIONS THAT ARE LED BY THE HAND, AND SUBMIT TO, THE ONE WHO LAY DOWN HIS LIFE FOR US, FOR HE IS THE DOOR TO ETERNAL LIFE IN HIM!

Or

THE MIGHTY RIGHTEOUS KING TO WHOM WE SUBMIT AND GIVE OUR PRAISE, HAS REVEALED HIS OUTSTRETCHED ARM AND HAND, AND IS THE ONE WHO LAID DOWN HIS LIFE FOR US, GIVING US ACCESS TO ETERNAL LIFE WITH HIM!

The ‘order of Malkitsedeq’, which is the set-apart and royal priesthood we have been called to, is firmly established by the coming of the Branch of Righteousness – that is Messiah – who shall be called - יהוה צדקנו - YAHWEH tsid’kenu!

The Hebrew word that is translated as ‘Branch’ is צמח tsemah - Strong’s H6780 which means, ‘a sprout, growth, branch, shoot’ and comes from the primitive root verb צמח tsamah – Strong’s H6779 meaning, ‘to sprout, spring up, grow’.

As we take a look at the use of the term צמח tsemah - Strong’s H6780 we are able to clearly recognise that this is a reference to יהושע Messiah.

This word is only used 12 times in Scripture, with 5 of those being a direct reference to Messiah who would come and save His people and establish His Righteous Reign here on earth!

Yeshayahu/Isaiah 4:2 “In that day the Branch of יהוה shall be splendid and esteemed. And the fruit of the earth shall be excellent and comely for the escaped ones of Yisra’el.”

The Branch of יהוה is identified at the righteous King who would come from Dawid’s line in Yirmeyahu, as well as being יהוה’s Servant in Zeḳaryah/Zechariah 3:8, which is a clear prophetic link to Messiah and His Body.

Zeḳaryah/Zechariah 3:8 “Now listen, Yehoshua the high priest, you and your companions who sit before you, for they are men of symbol. For look, I am bringing forth My Servant – the Branch.”

What יהוה was declaring here, was that a wondrous display of His power was yet to come as we see the promise of the Branch of righteousness that would come forth and in

Zeḳaryah/Zechariah 6 we are given a powerful prophesy that declares that יהושע Messiah is The Branch!

Zekaryah/Zechariah 6:9-13 “And the word of יהוה came to me, saying, 10 “Receive the gift from the exiles, from Hēldai, Tobiyah, and Yedayah, who have come from Babel. Then you shall go the same day and enter the house of Yoshiyah son of Tsephanyah. 11 “And you shall take the silver and gold, make a crown, and set it on the head of Yehoshua the son of Yehotsadaq, the high priest, 12 and shall speak to him, saying, ‘Thus said יהוה of hosts, saying, “See, the Man whose name is the Branch! And from His place He shall branch out, and He shall build the Hēkāl of יהוה . 13 “It is He who is going to build the Hēkāl of יהוה . It is He who is going to bear the splendour. And He shall sit and rule on His throne, and shall be a priest on His throne, and the counsel of peace shall be between Them both,”

In this above passage, we are also able to see the clear prophetic reference to the Name of Branch, as the Man whose Name is the Branch would be the same as Yehoshua the High Priest!!!

What we must take note of is that the name of Yehoshua, who was the High Priest at the time of Zekaryah, is spelt the same as יהושע Messiah – as it is written in the Hebrew of the above passage as follows – יהושע. The name of Yehoshua - יהושע - **Strong’s H3091** means, ‘יהוה is deliverance, יהוה is our deliverer’ – this is the same Name used for יהושע, only with vowel pointing’s that were not in the text at the time of these writings of Zekaryah!

This name Yehoshua - יהושע - **Strong’s H3091** comes from two words:

- 1) The Name of יהוה – **Strong’s H3068** and
- 2) the root verb ישע yasha – **Strong’s H3467** which means, ‘to deliver, save, salvation’.

These instructions that were given to Zekaryah was a clear prophesy of יהושע Messiah coming in the flesh in order to build His Temple/Dwelling Place – which we are!

With the words of יהוה declaring ‘See, the Man...’ we are able to recognise a prophetic fulfilment in identifying the Branch as יהושע Messiah, at the time our Master was ridiculed and rejected by His own and mocked when they put a purple robe on Him and a crown of thorns, at which point we see Pilate saying, “See, The Man”:

Yoḥanan/John 19:5 “Then יהושע came outside, wearing the crown of thorns and the purple robe. And Pilate said to them, “See the Man!””

The prophetic words of יהוה given through Zekaryah establish the clear announcement of יהושע Messiah being declared as High Priest and King as we see what would typically be an abnormal situation in Yisra’el, as these two offices of High Priest and King come from two different tribes and therefore, we see the prophetic announcement of the order of **Malkitsedeq** being boldly declared.

These two offices of High Priest and King can and is only fulfilled in יהושע Messiah, the Branch who shall be a priest on His Throne and have the counsel of peace between them both!

The phrase that is translated as **'them both'** is a reference to the two offices of High Priest and King, which was always officiated by two separate people from two different tribes, as a prophetic shadow picture of the True Righteous Branch and Head, **יהושע** Messiah!

In Yirmeyahu/Jeremiah we take note that The Branch of Righteousness will do right-ruling and righteousness in the earth!

The Hebrew word that is translated as **'right-Rulings'** is **מִשְׁפָּטִים** **mishpatim**, which is the plural of the root word **מִשְׁפָּט** **mishpat** – Strong's H4941 which means **right-ruling or judgement** and these are understood as the **'legal procedures'** or **firm rulings** that are **non-negotiable**. Right-ruling and righteousness are the very foundations of the Throne of Elohim:

Tehillah/Psalm 89:14 "Righteousness and right-ruling are the foundation of Your throne; kindness and truth go before Your face."

Tehillah/Psalm 97:2 "Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne."

In the garments of the high priest we are told that the breastplate is a breastplate of right-ruling: **Shemoth/Exodus 28:15 "And you shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and scarlet material, and fine woven linen."**

The Hebrew word for **'breastplate'** is **חֹשֶׁן** **hoshen** – Strong's H2833, translates as **'breastplate, breast-piece, pouch'** and it was made of gold, of blue and purple and scarlet material, and fine woven linen. It held the stones bearing the names of the Yisra'elites safely in place and also carried the urim and tummim.

A breastplate of **'right-ruling'** – **'RIGHT-RULINGS'** - **מִשְׁפָּט** **mishpat** – Strong's H4941 – **'judgement, ordinance, regulations'** and comes from the word **שָׁפַט** **shaphat** – Strong's H8199 – meaning, **'to judge, govern, rule, pronounce judgement, give law'**.

Yeshayahu/Isaiah 33:22 "for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us"

There is only One who gives us the Law by which we must live and by which we are governed and these judgements and right-rulings and regulations given by Him we must DO!!!

Righteousness is from **יהוה**, as we see in:

Yeshayahu/Isaiah 54:17 "No weapon formed against you shall prosper, and every tongue which rises against you in judgment you shall prove wrong. This is the inheritance of the servants of יהוה, and their righteousness from Me," declares יהוה."

Righteousness of Elohim is through belief in **יהושע** Messiah – that is believing who He is, for He is Master and Elohim, and guarding His commands! True servants of **יהוה** display true righteousness, for they guard the commands and possess the witness of **יהושע** Messiah:

Ḥazon/Revelation 12:17 “And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of יהושע Messiah.”

What we are able to clearly recognise through the prophetic words contained in Yirmeyahu and Zeḱaryah is that they clearly prophesied that יהושע Messiah would come forth as the Branch, prophetically revealing the Name of Messiah being יהודה, which declares that יהודה is our Saviour.

In a Tehillah of Asaph we also are able to see the urgent cry for help being given as Asaph asks יהודה to come and save His vine that He had planted. Asaph, in speaking of the vine, was lamenting over the root that had been planted and the son who had grown and had now been cut off and destroyed.

Tehillah/Psalm 80:14-19 “Return, we beg You, O Elohim of hosts; look down from heaven, and see, and visit this vine, 15 and the stock which Your right hand has planted, and the Son whom You made strong for Yourself. 16 It is burned with fire, it is cut down; thy perish at the rebuke of Your face. 17 Let Your hand be upon the One at Your right hand, upon the Son of Aḏam whom You made strong for Yourself, 18 and we shall not backslide from You. Revive us, and let us call upon Your Name. 19 Turn us back, O יהודה Elohim of hosts, and cause Your face to shine, that we might be saved!”

The term ‘Son’, in Tehillah/Psalm 80:15 (verse 16 in The Hebrew text) is translated as ‘branch’ in some translations, and this echoes the prophetic call for Messiah to come and bring deliverance. What is worth taking note of is the rendering of this verse in the Targum text, which is the Aramaic translation.

Below, we can see this verse as rendered in the Hebrew, Aramaic, English interlinear

80:16 וְכִנָּה אֲשֶׁר־נִטְעָה יְמִינְךָ וְעַל־בֵּן אֲמַצְתָּה לְךָ: 80:16
80:16 ועוברא די נציבת ימינך ועל מלכא משיחא דחיילתא לך:

80:15 Even the shoot which Your right hand has planted, And on the son whom You have strengthened for Yourself.

The top line is the Hebrew text and the middle is the Aramaic translation, in Hebrew block letters, and what is worth taking note of, is that the Aramaic text does not say ‘son’ but rather has the term ‘The King Messiah’, as highlighted above – which is transliterated from Aramaic as ‘malke masheeha’ and highlights for us a powerful understanding of this prophetic call and cry for the Righteous Branch and King to come and save the vine of Elohim!

The ‘son’, also refers to the nation that sprang forth from ‘the root’ and what we are able to see from Scripture is the clear parable of deliverance that our Righteous King has brought to us, through His life, death and resurrection. Yisra’el, as a nation, is personified as ‘the son’, who was delivered from Mitsrayim and was therefore the vine that was planted, yet through unrighteousness had been uprooted and cut off, only able to be grafted back in through the Blood of Messiah, the True Vine and Righteous Branch that would come forth from the line of Dawid.

Yeshayahu/Isaiah 11:10 “And in that day there shall be a **Root** of Yishai, standing as a banner to the people. Unto Him the gentiles shall seek, and His rest shall be esteem.”

The Hebrew word used here for ‘root’ is שֹׁרֶשׁ *shoresh* – Strong’s H8328 which means, ‘*a root, base, depths, soles*’, and is figuratively used to describe the firmness and permanence of people! The Greek word that is used for ‘root’ is the LXX (Septuagint – Greek translation of the Tanak – O.T.) is ῥίζα *rhiza* - Strong’s G4491, and we see this word being used to by Messiah in declaring that He is the ROOT:

Ḥazon/Revelation 22:16 “**וְהוֹשַׁעַי, I, יהושע, have sent My messenger to witness to you these matters in the assemblies. I am the Root and the Offspring of Dawid, the Bright and Morning Star.**”

Sha’ul teaches us very clearly that without Messiah, the Root upon which we are to be established, we shall not be able to stand and bear the fruit of righteousness!

Romiyim/Romans 11:16 “**Now if the first-fruit is set-apart, the lump is also. And if the root is set-apart, so are the branches.**”

We are the branches and not the root, and without the root we cannot live!

The Righteous root will never be shaken or moved; therefore, we who stay in the Righteous Root shall never be shaken!

At a time when the splendid root that was planted was about to be uprooted, these words of prophesy in Yirmeyahu would certainly bring the promised hope of deliverance to come through the Righteous Branch that is The Set-Apart Root that would never be moved, shaken or uprooted!

Messiah – The Branch of Righteousness – is the Root into whom we, as branches, have been grafted back in, and we take note of the Yosēph’s life being a wonderful shadow picture of this as we see the prophetic words being spoken over his life by Ya’aqob.

Berēshith/Genesis 49:22 “**Yosēph is an offshoot of a fruit-bearing tree, an offshoot of a fruit-bearing tree by a fountain, his branches run over a wall.**”

The name Yosēph - יוֹסֵף - Strong’s H3130 means, ‘*he adds, he increases*’ and we can see the great picture for those whom יהוה calls and adds to the Body of Messiah, being blessed and able to bear much fruit as they remain in Him, bearing fruit in and out of season, always being ready to give an answer for their faith in Messiah.

With Yosēph’s life being a great shadow picture of Messiah who, after being rejected by his own, delivered his brothers from death, giving them the best of the land where they could be fruitful and multiply, we are able to see how the remnant of Ya’aqob shall be fruitful among the nations **Miḵah/Micah 5:7** “**And the remnant of Ya’aqob shall be in the midst of many peoples, as dew from יהוה, as showers on the grass, which do not wait for man nor delay for the sons of men.**”

With the phrase, ‘**his branches run over a wall**’ we are able to see a prophetic picture of Messiah who came and ‘broke down the partition of the barrier’:

Eph'siyim/Ephesians 2:13-16 **“But now in Messiah יְהוֹשֻׁעַ you who once were far off have been brought near by the blood of the Messiah. 14 For He is our peace, who has made both one, and having broken down the partition of the barrier, 15 having abolished in His flesh the enmity – the Torah of the commands in dogma – so as to create in Himself one renewed man from the two, thus making peace, 16 and to completely restore to favour both of them unto Elohim in one body through the stake, having destroyed the enmity by it.”**

The Hebrew word translated as ‘branches’ is בַּת bath – Strong’s H1323 which means, **‘branches, daughter, town, village’** and comes from the root word בֵּן ben – Strong’s H1121 which means, **‘son’**, and so we see this picture of ‘branches’ speaking of his possessions expanding through his offspring of the multitudes of the nations, which are able to be brought near by the Blood of Messiah, who has broken down that which once divided/separated them from the Covenants of Promise.

The word ‘offshoot’ comes from the Hebrew words – בֵּן פֶּרֶת – ‘ben porat’ – which literally has the meaning, **‘fruitful son’**, coming from the two words:

1) בֵּן ben – Strong’s H1121, and

2) פֶּרֶת para – Strong’s H6500 which means, **‘fruitful, to bear fruit, be fruitful’**.

From this understanding, we are able to see by Yoseph being a clear shadow picture of Messiah, that we (the branches) who are in Him and stay in Him shall bear much fruit!

Yoḥanan/John 15:5 **“I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!”**

While יְהוֹשֻׁעַ Messiah is The Branch of Righteousness, He is also The Root which shall never be uprooted, and He came as a Son, in order to redeem the lost and cause us who are in Him to be His branches that bear the fruit of righteousness!

Shemoth/Exodus 4:22 **“And you shall say to Pharaoh, ‘Thus said יְהוָה, “Yisra’el is My son, My first-born”**

Hoshĕa/Hosea 11:1 **“When Yisra’el was a child, I loved him, and out of Mitsrayim I called My son.”**

While Yisra’el is the son that was redeemed and called out of Mitsrayim, we take note that this also prophetically speaks of Messiah – The Son – The Branch of Righteousness that would come forth for Dawid!

Mattithyahu/Matthew 2:14-15 **“And rising up, he took the Child and His mother by night and departed for Mitsrayim, 15 and remained there until the death of Herodes, to fill what was spoken by יְהוָה through the prophet, saying, “Out of Mitsrayim I have called My Son.””**

The Branch of Righteousness has been revealed as יְהוֹשֻׁעַ Messiah, The Word that became flesh and dwelt among us:

Yoḥanan/John 1:14 **“And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth.”**

Yoḥanan made it very clear in the introduction of his letter that the Word is Elohim, and that Word of Elohim became flesh and he gives testimony of seeing the esteem of Elohim ‘as’ of an only brought-forth of a father!

The ‘esteem’ of Elohim we saw ‘AS OF’ an only brought forth son of a father! The Greek word that is used here for ‘as’ is ὡς hōs – Strong’s G5613 which means, ‘as, like as, even as’, and clearly emphasises for us the witness of Yoḥanan when he says, ‘what we saw’, in terms of the esteem of Elohim, as he makes it clear to us that ‘we saw’ it ‘as’ a brought forth son of a father!

יהוה came and showed us His esteem ‘as’ of a son brought forth from a father, for the Son (Messiah) is Our Everlasting Father... יהוה is our Messiah.

For more on this, please see the article called **YHWH our Saviour – YHWH our Messiah**, which can be found under the article’s menu on our site - <https://atfotc.com> or by clicking on the following link:

<https://atfotc.com/yhwh-our-saviour-yhwh-our-messiah/>

From the very clear wording we find in **Yirmeyahu/Jeremiah 23:5-6** we are able to see that the Righteous Branch is יהוה Himself!

In this Chapter, we take note of the severe woe that is given to the false shepherds who were destroying the flock along with the clear declaration that יהוה will gather His scattered flock, highlighting to us that He is the Good Shepherd!

Mattithyahu/Matthew 23:37-39 “**Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not! 38 “See! Your house is left to you laid waste, 39 for I say to you, from now on you shall by no means see Me, until you say, ‘Blessed is He who is coming in the Name of יהוה!’”**

In a severe woe given to false shepherds in **Yeḥezq’ël/Ezekiel 34** we also take note of the words of YHWH in regards to Him seeking His lost sheep and gathering His flock and feed them with right-ruling:

Yeḥezq’ël/Ezekiel 34:11-16 “**For thus said the Master יהוה, “See, I Myself shall search for My sheep and seek them out. 12 As a shepherd seeks out his flock on the day he is among his scattered sheep, so I shall seek out My sheep and deliver them from all the places where they were scattered in a day of cloud and thick darkness. 13 And I shall bring them out from the peoples and gather them from the lands, and shall bring them to their own land. And I shall feed them on the mountains of Yisra’ël, in the valleys, and in all the dwellings of the land. 14 In good pasture I shall feed them, and their fold shall be on the high mountains of Yisra’ël. They shall lie there in a good fold and feed in rich pasture on the mountains of Yisra’ël. 15 I shall feed My flock and make them lie down,” declares the Master יהוה. 16 “I shall seek out the lost and bring back the strayed. And I shall bind up the broken and strengthen what was sick, but the fat and the strong I shall destroy. I shall feed them with right-ruling.”**

Luqas/Luke 19:10 “**For the Son of Aḏam has come to seek and to save what was lost.”**

This reference to being the Son of Adam speaks of Messiah, The Branch of Righteousness, coming on the flesh in order to save mankind that was lost through unrighteousness, which is sin, and all who call upon His Name shall be saved and be grafted in to Him, The Root, in order to be branches of righteousness!!!

Blessed is He who is coming in the Name of יהוה!

What is made very clear, is that The Branch has been revealed – For יהושע Messiah shall be called יהוה our righteousness - צדקנו – YAHWEH tsid'kenu

Yeshayahu/Isaiah 53:1-3 “Who has believed our report? And to whom was the arm of יהוה revealed? 2 For He grew up before Him as a tender plant, and as a root out of dry ground. He has no form or splendour that we should look upon Him, nor appearance that we should desire Him – 3 despised and rejected by men, a man of pains and knowing sickness. And as one from whom the face is hidden, being despised, and we did not consider Him.”

Yohanan/John 12:37-40 “But though He had done so many signs before them, they did not believe in Him, 38 that the word of Yeshayahu the prophet might be filled, which he spoke, “יהוה, who has believed our report? And to whom has the arm of יהוה been revealed?” 39 Because of this they were unable to believe, because again Yeshayahu said: 40 “He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them.”

The Arm of יהוה is a key concept and picture in Scripture, which speaks of His mighty strength and power that is manifested in the working of His deliverance for His people. The Hebrew word that is translated as ‘arm’ comes from the root word זרוע zeroa – Strong’s H2220, which means, ‘**arm, shoulder, strength, power**’ and this root word is used 16 times in the Book of Yeshayahu/Isaiah and of those 16 times we see that 14 times it is used in 13 different verses, in direct reference to the Arm of יהוה, and we can quickly run through them:

Yeshayahu/Isaiah:

30:30 “And יהוה shall cause His excellent voice to be heard, and show the coming down of His arm, with raging wrath and the flame of a consuming fire, with scattering, downpour and hailstones.”

33:2 “O יהוה, show us favour, for we have waited for You. Be their arm every morning, our deliverance also in time of distress.”

40:10 “See, the Master יהוה comes with a strong hand, and His arm rules for Him. See, His reward is with Him, and His recompense before Him.”

40:11 “He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young.”

48:14 “All of you, gather yourselves, and hear! Who among them has declared these? יהוה has loved him. Let him do His pleasure on Babel, and His arm be on the Chaldeans.”

51:5 “My righteousness is near, My deliverance shall go forth, and **My arms** judge peoples. Coastlands wait upon Me, and for **My arm** they wait expectantly.”

51:9 “Awake, awake, put on strength, O **arm of יהוה**! Awake as in days of old, everlasting generations. Was it not You who cut **Rahab** apart, and pierced the Crocodile?”

52:10 “יהוה shall lay bare **His set-apart arm** in the eyes of all the nations. And all the ends of the earth shall see the deliverance of our Elohim.”

53:1 “Who has believed our report? And to whom was the **arm of יהוה** revealed?”

59:16 “And He saw that there was no man, and was astonished that there was no intercessor. **So His own arm saved** for Him, and His righteousness upheld him.”

62:8 “יהוה has sworn by His right hand and **by the arm of His strength**, “No more do I give your grain to be food for your enemies, nor do sons of the foreigner drink your new wine, for which you have laboured.”

63:5 “And I looked, but there was none helping, and I was astonished that there was none upholding. So **My own arm** saved for Me, and My wrath upheld Me.”

63:12 “who led them by the right hand of Mosheh, with **His comely arm**, dividing the water before them to make for Himself an everlasting Name.”

In these verses, we clearly see the pointing to יהושע Messiah as being the revealed, Set-Apart Arm of יהוה, who will judge the people, and gather the lambs as our Good Shepherd and He is the King for whom we wait!

In Yeshayahu/Isaiah, whose name means ‘**Salvation of יהוה**’, we find in 13 verses, the clear pointing to what יהוה’s Arm brings about for us and it was a nice picture for me to take note that 13 we know in Hebrew is the numerical value for the Hebrew term ‘**ehad**’ which means ‘**ONE**’, as in: יהוה our Elohim is One; and so it is fitting to see in the book of Yeshayahu/Isaiah, which declares ‘by name’ that salvation is of יהוה, that the salvation and deliverance of יהוה has revealed His Arm, by the life, death and resurrection of Messiah!

When He comes again – His Arm (Messiah) will be laid bare before the eyes of all the nations and the ends of the earth shall see His deliverance and the Branch will be revealed as He shall be called **יהוה צדקנו** – **YAHWEH tsid’kenu** – **YAHWEH our Righteousness!**

As mentioned at the beginning of this message, we take note of the clear reference to The Branch of Righteousness being called ‘**יהוה our Righteousness**’ in **Yirmeyahu/Jeremiah 23:6** and then in **Yirmeyahu/Jeremiah 33:16** that the Name ‘**יהוה our Righteousness**’ shall be proclaimed to ‘**her**’ – that is to Yerushalayim!

In **Yirmeyahu/Jeremiah 23:6** we are told that ‘**Yehudah shall be saved and Yisra’el dwell safely**’, and then in **Yirmeyahu/Jeremiah 33:16** we are told that ‘**Yehudah shall be saved and Yerushalayim dwell in safety**’. Do you notice the wording change, where we see Yisra’el and Yerushalayim being spoken of that which shall dwell safely?

This is certainly a clear prophecy of all Yisra'el being saved – that is both Houses of Yehuḏah and Yisra'el.

Romiyim/Romans 11:25-27 “For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over Yisra'el, until the completeness of the nations has come in. 26 And so all Yisra'el shall be saved, as it has been written, “The Deliverer shall come out of Tsiyon, and He shall turn away wickedness from Ya'aqob, 27 and this is My covenant with them, when I take away their sins.”

Zekaryah/Zechariah 10:6 “And I shall make the house of Yehuḏah mighty, and save the house of Yosēph. And I shall bring them back, because I have compassion on them. And they shall be as though I had not pushed them aside. For I am יהוה their Elohim, and I answer them.”

With it being proclaimed to Yerushalayim, ‘יהוה our Righteousness’ we are able to see a powerful covenant declaration made by The Branch of Righteousness to His Bride, for Yerushalayim is also used as a metaphor for the Bride of Messiah!

Ḥazon/Revelation 19:6-8 “And I heard as the voice of a great crowd, as the sound of many waters and as the sound of mighty thunders, saying, “Halleluyah, for יהוה Ėl Shaddai reigns! 7 “Let us be glad and rejoice and give Him praise, for the marriage of the Lamb has come, and His wife prepared herself.” 8 And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousneses of the set-apart ones.”

Ḥazon/Revelation 21:9-12 “And one of the seven messengers who held the seven bowls filled with the seven last plagues came to me and spoke with me, saying, “Come, I shall show you the bride, the Lamb’s wife.” 10 And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the set-apart Yerushalayim, descending out of the heaven from Elohim, 11 having the esteem of Elohim, and her light was like a most precious stone, like a jasper stone, clear as crystal, 12 and having a great and high wall, having twelve gates, and at the gates twelve messengers, and names written on them, which are those of the twelve tribes of the children of Yisra'el”

Here we are able to see how ‘the set-apart Yerushalayim’, which is from above, is the Lamb’s wife – This is Yisra'el and the promise of a safe dwelling made abundantly clear and what is worth taking note of is that righteousness was given to the Lamb’s wife, hence it shall be proclaimed to her - יהוה our Righteousness – for this is a celebration of marriage being made complete, as the Branch of Righteousness has been revealed – bringing healing and restoration to His Bride!

The Branch of Righteousness that is raised for Dawiḏ, is the King who shall reign! This too, is another great statement being made abundantly clear in revealing to us the Branch – that is יהושע Messiah, who is Elohim who reigns!

Tehillah/Psalm 47:8 “Elohim shall reign over the nations; Elohim shall sit on His set-apart throne.”

In **Tehillah/Psalm 47** we are told that יהוה Most High is awesome!

It is because he has subdued all peoples and nations under us and has chosen our inheritance. Do you see what this means?

Our Mighty Saviour and King has destroyed the power of the enemy and secured for us our inheritance, for the meek shall inherit the earth, as the righteous shall be left in it while the wicked shall be plucked out! יהוה is to be worshipped because He is fearful –which describes His awe and majesty that inspires a proper praise!

In a song of Asaph, we see the clear declaration that יהוה is Most High over all the earth:

Tehillah/Psalm 83:18 “And let them know that You, whose Name is יהוה, You alone are the Most High over all the earth.”

We have One King, who is our Saviour and Elohim, and He is King of all the earth, as we see in **Tehillah/Psalm 47:7**

It is here in this Tehillah that we see the clear Truth being declared that יהוה Elohim is King – as we also see in:

Tehillah/Psalm 10:16 “יהוה is Sovereign forever and ever; the gentiles shall perish from His land.”

Tehillah/Psalm 29:10 “יהוה sat enthroned at the Flood, and יהוה sits as Sovereign forever.”

Yeshayahu/Isaiah 44:6 “Thus said יהוה, Sovereign of Yisra’el, and his Redeemer, יהוה of hosts, ‘I am the First and I am the Last, besides Me there is no Elohim.”

In all of these 3 verses we are able to see the clear term – יהוה מלך – Meleḵ (King), and it is clear that He sits as King forever and that there is no Elohim besides Him! In **verse 8** (verse 9 in

the Hebrew text) of **Tehillah/Psalm 47** the phrase that is translated as ‘Elohim shall reign’ is מלך

אלהים – ‘malak Elohim’ and the word that is translated as ‘shall reign’ is malak - **Strong’s H4427** which is a verb written in the ‘Qal’ tense meaning, *‘to be or become king, to reign, appointed to reign’*.

It is from this root verb that we get the noun מלך Meleḵ - **Strong’s H4428** meaning, *‘king’*.

In **Yirmeyahu/Jeremiah 23:5** the phrase ‘and a Sovereign shall reign’ is written in Hebrew as follows: וּמלך ימלך – umalak meleḵ.

This is a declaration that the Righteous Branch is the King that shall reign!

In **Yohanan/John 18** when יהושע was confronted by Pilate and asked if He was the sovereign of the Yehudim, He asked Pilate if he said that by himself or did others tell him about יהושע.

He then told Pilate that His reign was not of this world, otherwise His servants would have fought and he would not have been delivered to the Yehudim.

Pilate then asked the rhetorical question, **“You are a sovereign then?”** to which יהושע replied, **“You say it, because I am a sovereign. For this I was born, and for this I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”**

Pilate then asked יהושע, “What is Truth?”

Truth was standing right before him and he did not recognise the voice of the True King that was indeed coming soon to reign! יהושע was **‘born for this’!**

He is the everlasting King and was born into this world to become the King who shall reign here on earth!

Then in Yoḥanan/John 19 we see the following:

Yoḥanan/John 19:19-22 “**And Pilate wrote a title too, and put it on the stake, and it was written: יהושע OF NATSARETH, THE SOVEREIGN OF THE YEHUDIM.** 20 Many of the Yehudim therefore read this title, for the place where יהושע was impaled was near the city, and it was written in Hebrew, in Greek, in Roman. 21 So the chief priests of the Yehudim said to Pilate, “Do not write, ‘The Sovereign of the Yehudim,’ but, ‘He said, “I am the Sovereign of the Yehudim.”” 22 Pilate answered, “What I have written, I have written.””

What we take note of here, is that the Yehudim were angered by the title that Pilate had written and put on the stake of Messiah, as it clearly declared who He is – that He is יהוה our King who saves us! The acronym of this title clearly spelt out the Name of יהוה, and this angered the Yehudim who had rejected the King of all the earth!

In Hebrew, this title would have been transliterated as:

Yahushua HaNatsareth VeMelek HaYehudim’

This title would have spelt out in Hebrew the clear acronym of who this Sovereign was, that Pilate delivered over to be impaled – as it declared: YHVW/YHWH – The 4 lettered Name, also known in Greek as the Tetragrammaton, of our Master – Y (Yod) – H (Hey) – V (Vav/Waw) – H (Hey)!!!

It was a typical practice to put a sign on the stake of a prisoner that declared the sin for which they were being hung or impaled.

For the Yehudim to accept this sign, they would have to acknowledged that this יהושע is the Master יהוה, and they wanted to change the sign to read that יהושע ‘said’ or ‘claimed’ to be the King, which in their eyes was blasphemy, as they wanted Him killed for ‘making Himself Elohim’.

The King had come and His own rejected Him!

A clear prophecy was given that the King would come, ‘riding on a donkey, a colt, the foal of a donkey’!

Zekaryah/Zechariah 9:9 “**Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.”**

Let us take a look at what happened, as recorded in Luqas/Luke:

Luqas/Luke 19:35-40 “**So they brought it to יהושע. And throwing their garments on the colt, they set יהושע on it.** 36 And as He went, they were spreading their garments on the way. 37 And as He was coming near, already at the descent of the Mount of Olives, the entire crowd of the taught ones began, to praise Elohim, rejoicing with a loud voice for all the miracles they had seen, 38 saying, “Blessed is the Sovereign who is coming in the Name of יהוה! Peace in heaven and esteem in the highest!” 39 And some of the Pharisees from the crowd, said to Him, “Teacher, rebuke Your taught ones.” 40 But He answering, said to them, “I say to you that if these shall be silent, the stones would cry out.”

What is very clear here, is that the true taught ones recognised who their King was and they declared praise for the King/Sovereign that had come, and the Pharisees asked Him to rebuke his taught ones!

The religious Pharisees were blinded by their own traditions and dogmas that they could not see the Most-High King who was in their midst, just like so many today who refuse to acknowledge that יהושע is the Master, Elohim and King!

What becomes abundantly clear in Scripture is that the Revelation of our Master and Elohim is all throughout the Word; and our King, who is the Lamb, is coming again!

Ḥazon/Revelation 17:14 “**They shall fight with the Lamb, and the Lamb shall overcome them, for He is Master of masters and Sovereign of sovereigns. And those with Him are called, and chosen, and trustworthy.**”

Ḥazon/Revelation 19:16 “**And on His robe and on His thigh He has a name written: SOVEREIGN OF SOVEREIGNS AND MASTER OF MASTERS.**”

This is יהושע the Lamb, who is Master of masters and Sovereign of sovereigns that is coming again!

He is The Branch of Righteousness that has been revealed and is called:

יהוה צדקנו – YAHWEH tsid'kenu

While I could certainly continue with many more references that can so easily be linked to the great revelation of our Master, Elohim, Saviour and King, יהושע Messiah I do hope that from this brief study you will be able to recognise the clear declaration that is made by יהוה as He is telling us that He is The Branch and that has been revealed, for: יהושע Messiah is יהוה

יהוה צדקנו – YAHWEH tsid'kenu – יהוה our Righteousness – He is the Righteous High Priest and King, forever!

As we understand this very clear statement we recognise how we are equipped in our Master to be branches that bear the fruit of righteousness as we stay in Him, having the sure hope that He will come and dwell in our midst forever!

YAHWEH OUR RIGHTEOUSNESS – THE BRANCH REVEALED!

For many, this revelation has not been understood and the sure promise we have in Scripture is that when one turns to the Master the veil is taken away!

As you stay in the Branch of Righteousness may you be bold in being a faithful and trustworthy witness as seen through the fruit of righteousness being brought forth continually.

יהוה bless you and guard you; יהוה make His face shine upon you and show favour to you;

יהוה lift up His face upon you and give you Shalom!!!