

## **Branch, Branches, roots, seeds**

March 1, 2014

I dreamed I was about someone who had a generation issue with pornography. I was walking towards their house and passed under a tree. The ends of the tree branches stuck to my back and I had to pull them off. There was something about Hawaii and Hawaiian music tied to this.

In a session today I prayed for a man who had an addiction problem with pornography. At the end of the session we talked about his at age 10 looking in a store at pornography and felt that a seed was planted and it grew into a tree. He could see himself trapped in that tree. The Lord took him out and the man cut down the tree and then pulled the stump out and asked the Lord to burn the tree.

Ashtoreth Pole

From Wikipedia

Astarte riding in a chariot with four branches protruding from roof, on the reverse of a Julia Maesa coin from Sidon. Astarte was connected with fertility, sexuality, and war. Her symbols were the lion, the horse, the sphinx, the dove, and a star.

An Asherah pole was a sacred tree or pole that stood near Canaanite religious locations to honor the pagan goddess Asherah, also known as Astarte.

January 12, 2015

Dream

I was looking at an open window and wondered why it was open. There was a branch coming through a hole in the window screen and it was growing very rapidly. I went outside and I saw another branch growing rapidly. I would think it was a birch branch as it was white (Joel 1:7).

February 5, 2015

Dream

I was in a forest and realized I needed to get back to my cabin to check out. I followed a dirt road that seemed filled with wood chips. I knew this would take me back to the cabin. At one point the road went in two directions but then rejoined further up. I could see this as I looked

in the distance. I got to a warehouse still following the road in the warehouse. I then looked through two windows on the other side on the left and saw two cabins. The one of the left is the one I had rented. I looked at my feet and saw some stuff that I might have had in the cabin and then had several coat hangers with clothes on them in my hand (had I already removed my stuff from the cabin?). at my feet was what appeared to be a gas canister. I went to the cabin and there was a caretaker (enemy) there. He said you were to check out at 6am. What! What a ridiculous time. Then he said you will own One thousand times for each minute that you didn't check one. I think it was now around 9:00am then.

February 1, 2015

Word about branches.

I am the angel of the Lord and I declare that the righteousness, purity, and majesty of the Lord flow through the branches that connect you to Him. The branches that connect you to that which is not of Him carry poison to your physical body and your spiritual self. Do not be distracted-attend to ME (says the Lord)-attend to **MY** plan- attend to **MY** creation- only to that which was created by **ME**- I am the author of your life – of *all* life – seek Me & open yourself only to Me that *all* that is of Me and *only* that which is of Me will flow through you. You must close the openings to those places in your spirit where the poison originates and through which the poison flows. The poison is not of Me- you must open yourself to Me alone. You must be rooted in Me alone. You must treasure my majesty and My purity for My majesty and My purity are your inheritance – *your* treasure – that which makes you like Me – your inheritance.

## BRANCH

like almond <i>blossoms</i> in the one <b>branch</b> ,	Ex 25:33	7070
almond <i>blossoms</i> in the other <b>branch</b> ,	Ex 25:33	7070
a bulb and a flower in one <b>branch</b> ,	Ex 37:19	7070
bulb and a flower in the other <b>branch</b>	Ex 37:19	7070
cut down a <b>branch</b> with a single cluster	Nu 13:23	2156
and cut down a <b>branch</b> from the trees,	Jg 9:48 7754b	
one his <b>branch</b> and followed Abimelech,	Jg 9:49 7754a	
And his palm <b>branch</b> will not be green.	Jb 15:32	3712
below, And his <b>branch</b> is cut off above.	Jb 18:16	7105b
And dew lies all night on my <b>branch</b> .	Jb 29:19	7105b

In that day the **Branch** of the LORD will **branch** and bulrush in a single day.  
 And a **branch** from his roots will bear of your tomb Like a rejected **branch**, or tail, *its* palm **branch** or bulrush, forever, The **branch** of My planting, raise up for David a righteous **Branch**; **Branch** of David to spring forth; vine *better* than any wood of a **branch** Its strong **branch** was torn off So that 'And fire has gone out from *its* **branch**; there is not in it a strong **branch**, showing intelligence in every **branch of** and intelligence in every **branch of** to bring in My servant the **Branch**.  
 "Behold, a man whose name is **Branch**, He will **branch** out from where He is; leave them neither root nor **branch**."  
 its **branch** has already become tender and its **branch** has already become tender and "Every **branch** in Me that does not bear and every **branch** that bears fruit, He the **branch** cannot bear fruit of itself unless in Me, he is thrown away as a **branch** and full of the sour wine upon a **branch**

Is 4:2 6780  
 Is 9:14 3712  
 Is 11:1 5342  
 Is 14:19 5342  
 Is 19:15 3712  
 Is 60:21 5342  
 Jer 23:5 6780  
 Jer 33:15 6780  
 Ezk 15:2 2156  
 Ezk 19:12 4294  
 Ezk 19:14 4294  
 Ezk 19:14 4294  
 Da 1:4  
 Da 1:17  
 Zch 3:8 6780  
 Zch 6:12 6780  
 Zch 6:12 6779  
 Mal 4:1 6057  
 Mt 24:32 2798  
 Mk 13:28 2798  
 Jn 15:2 2814  
 Jn 15:2  
 Jn 15:4 2814  
 Jn 15:6 2814  
 Jn 19:29<sup>1</sup>

## BRANCHES

and on the vine *were* three **branches**.  
 the three **branches** are three days;  
*Its* **branches** run over a wall.  
 Six **branches** shall go out from its sides;  
 three **branches** of the lampstand from its  
 and three **branches** of the lampstand from  
**branches** going out from the lampstand;  
*first* pair of **branches** *coming* out of it,  
*second* pair of **branches** *coming* out of it,  
*third* pair of **branches** *coming* out of it,  
 six **branches** coming out of the lampstand.  
**branches** shall be of one piece with it;

Gn 40:10 8299  
 Gn 40:12 8299  
 Gn 49:22 1323  
 Ex 25:32 7070  
 Ex 25:32 7070  
 Ex 25:32 7070  
 Ex 25:33 7070  
 Ex 25:35 7070  
 Ex 25:35 7070  
 Ex 25:35 7070  
 Ex 25:35 7070  
 Ex 25:36 7070

<sup>1</sup> Thomas, R. L., The Lockman Foundation. (1998). *New American Standard exhaustive concordance of the Bible: updated edition*. Anaheim: Foundation Publications, Inc.

were six <b>branches</b> going out of its sides;	Ex 37:18	7070
three <b>branches</b> of the lampstand from the	Ex 37:18	7070
and three <b>branches</b> of the lampstand from	Ex 37:18	7070
six <b>branches</b> going out of the lampstand.	Ex 37:19	7070
<i>first</i> pair of <b>branches</b> <i>coming</i> out of it,	Ex 37:21	7070
<i>second</i> pair of <b>branches</b> <i>coming</i> out of it,	Ex 37:21	7070
<i>third</i> pair of <b>branches</b> <i>coming</i> out of it,	Ex 37:21	7070
six <b>branches</b> coming out of the lampstand.	Ex 37:21	7070
their <b>branches</b> were of <i>one piece</i> with it;	Ex 37:22	7070
palm <b>branches</b> and boughs of leafy trees	Lv 23:40	3709
under the thick <b>branches</b> of a great oak.	2Sa 18:9	7730
to the hills, and bring olive <b>branches</b> and	Ne 8:15	5929
olive branches and wild olive <b>branches</b> ,	Ne 8:15	5929
and wild olive branches, myrtle <b>branches</b> ,	Ne 8:15	5929
branches, myrtle branches, palm <b>branches</b> and	Ne 8:15	5929
and <b>branches</b> of <i>other</i> leafy trees,	Ne 8:15	5929
was sending out its <b>branches</b> to the sea And	Ps 80:11	7105b
lift up <i>their</i> voices among the <b>branches</b> .	Ps 104:12	6074b
five on the <b>branches</b> of a fruitful tree,	Is 17:6	5585
Or like <b>branches</b> which they abandoned	Is 17:9	534
<i>and</i> cut away the spreading <b>branches</b> .	Is 18:5	5189
will lie down and feed on its <b>branches</b> .	Is 27:10	5585
Strip away her <b>branches</b> , For they are not	Jer 5:10	5189
a grape gatherer Over the <b>branches</b> ."	Jer 6:9	5552
on it, And its <b>branches</b> are worthless.	Jer 11:16	1808
vine with its <b>branches</b> turned toward him,	Ezk 17:6	1808
and yielded shoots and sent out <b>branches</b> .	Ezk 17:6	6288
sent out its <b>branches</b> toward him from	Ezk 17:7	1808
it might yield <b>branches</b> and bear fruit	Ezk 17:8	6057
will nest in the shade of its <b>branches</b> .	Ezk 17:23	1808
of <b>branches</b> Because of abundant waters.	Ezk 19:10	6058
<b>branches</b> <i>fit</i> for scepters of rulers,	Ezk 19:11	4294
its height with the mass of its <b>branches</b> .	Ezk 19:11	1808
With beautiful <b>branches</b> and forest shade,	Ezk 31:3	6057
boughs became many and its <b>branches</b> long	Ezk 31:5	6288
And under its <b>branches</b> all the beasts of	Ezk 31:6	6288
greatness, in the length of its <b>branches</b> ;	Ezk 31:7	1808
plane could not match its <b>branches</b> .	Ezk 31:8	6288
with the multitude of its <b>branches</b> ,	Ezk 31:9	1808
all the valleys its <b>branches</b> have fallen and	Ezk 31:12	1808
field will be on its <i>fallen</i> <b>branches</b>	Ezk 31:13	6288
you will put forth your <b>branches</b> and bear	Ezk 36:8	6057
birds of the sky dwelt in its <b>branches</b> ,	Da 4:12	6056
down the tree and cut off its <b>branches</b> ,	Da 4:14	6056

it And the birds from its <b>branches</b> .	Da 4:14	6056
<b>branches</b> the birds of the sky lodged	Da 4:21	6056
Their <b>branches</b> have become white.	Jl 1:7	8299
them And destroyed their vine <b>branches</b> .	Na 2:2	2156
“What are the two olive <b>branches</b> which	Zch 4:12	7641
THE AIR come and NEST IN ITS <b>BRANCHES</b> .”	Mt 13:32	2798
were cutting <b>branches</b> from the trees and	Mt 21:8	2798
garden plants and forms large <b>branches</b> ;	Mk 4:32	2798
and others <i>spread</i> leafy <b>branches</b> which	Mk 11:8	4742 <sup>a</sup>
OF THE AIR NESTED IN ITS <b>BRANCHES</b> .”	Lk 13:19	2798
took the <b>branches</b> of the palm trees and	Jn 12:13	902
“I am the vine, you are the <b>branches</b> ;	Jn 15:5	2814
the root is holy, the <b>branches</b> are too.	Ro 11:16	2798
if some of the <b>branches</b> were broken off,	Ro 11:17	2798
do not be arrogant toward the <b>branches</b> ;	Ro 11:18	2798
“ <b>Branches</b> were broken off so that I	Ro 11:19	2798
God did not spare the natural <b>branches</b> ,	Ro 11:21	2798
will these who are the natural <b>branches</b>	Ro 11:24	
and palm <b>branches</b> <i>were</i> in their hands;	Rv 7:9	5404 <sup>2</sup>

## 7070

**2040a** קָנֶה (*qāneh*) **reed, stalk, bone, balances**. (ASV and RSV translate similarly.)

This noun apparently denotes the Persian reed *Arundo donax*. However, vS. AkkH II, pp. 897–98 notes this root represents several reed-like plants in Akkadian. From the primary denotation derives the second meaning, that which is shaped like a reed, i.e. a stalk, bone (only Job 31:22), balance part (Isa 46:6, lever). This word also represents an aromatic spice used in sacred ministration (cannot be “calamus,” according to KD, Isaiah, II, p. 199, n.l). Our word occurs sixty-two times. It is to be distinguished from *gōme*’ (Cyperus Papyrus), *sûp* (an Egyptian loanword meaning rushes in general), *’āhû* (marsh plant), and *yārāq* (green plant). Cf. *qānâ*, I, “get, acquire, create.”

Egypt is called a bruised reed—an undependable, weak staff (II Kgs 18:21). God pronounces judgment on Egypt because she boasted of her selfmade power, and weaned Israel away from trusting him. When the test came, Egypt proved to be a weak support (bruised reed) and thus caused Israel to suffer pain (Ezk 29:6–7). When the Messiah comes he will gently lead his flock, not setting on them more than they can bear. The Lord’s servant will establish justice even on a bruised reed—either the poor of society or possibly Egypt (Isa 42:3; cf. II Kgs 18:21). This expectation found fulfillment in Jesus’ healing of the crippled man, a truly broken reed, in the synagogue on the Sabbath day (Mt 12:9–21).

<sup>2</sup> Thomas, R. L., The Lockman Foundation. (1998). *New American Standard exhaustive concordance of the Bible: updated edition*. Anaheim: Foundation Publications, Inc.

The spice *qāneh* was one of the four which God directed to be mixed and used as holy anointing oil. With it the instruments and ministers of the tabernacle (and temple) were anointed (Ex 30:23). Later God berates his people for ignoring his appointed means of worship in the midst of their great sin (Isa 43:24, sweet cane AV, calamus NIV). Finally, he tells them that external sacrifice apart from inward devotion is useless (Jer 6:20). God's worship is holy to him. He intends men to follow his directions specifically. If so, the result will be sweet smelling (acceptable) to him. If not, the result is unacceptable: rite and attitude must conform to his standard.

L.J.C.<sup>3</sup>

2156

559b זְמוֹרָה (*zēmôrâ*) **branch, twig, shoot** (e.g. Num 13:23; Ezk 8:17).<sup>4</sup>

7754b

2242a שֹׁךְ (*śôk*) **branch or brushwood** (Jud 9:49).<sup>5</sup>

3712

1022b כֶּפֶה (*kippâ*) **branch, leaf**.

7105b

2062a קָצִיר (*qāṣîr*) I, **harvest**.

2062b קָצִיר (*qāṣîr*) II, **boughs, branches**.

Most frequently the root refers to the reaping of crops of various kinds (Lev 23:10, etc.). It also refers, metaphorically, to receiving the consequences of one behavior, whether righteous or wicked (Jer 12:13; Hos 8:7; 10:13; Prov 22:8). Hence harvest is a fitting symbol for a time of judgment (cf. Amos 9:13).

The Qal participle designates those who do the reaping, i.e.— the reapers (Ruth 2:3; II Kgs 4:18, etc.).

<sup>3</sup> Coppes, L. J. (1999). 2040 קנה. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 804–805). Chicago: Moody Press.

<sup>4</sup> Harris, R. L., Archer, G. L., Jr., & Waltke, B. K. (Eds.). (1999). *Theological Wordbook of the Old Testament* (electronic ed., p. 245). Chicago: Moody Press.

<sup>5</sup> Harris, R. L., Archer, G. L., Jr., & Waltke, B. K. (Eds.). (1999). *Theological Wordbook of the Old Testament* (electronic ed., p. 872). Chicago: Moody Press.

קָצִיר (*qāṣîr*) I. **Harvest.** This masculine noun is used for the process of harvesting (Gen 45:6; etc.), the harvest season (Gen 8:22; etc.), and that which is harvested (Lev 19:9; Joel 1:11; etc.). The endless cycles of “seedtime and harvest” and “plowing and harvest” are metaphors for the procession of the seasons (Gen 8:22; 45:6; Ex 34:21). In Palestine the grain harvest came between April and June and was celebrated by the offering of the first sheaf of grain (Ex 34:22; Lev 23:10) and by the feast of harvest, one of the three pilgrimage festivals (Ex 23:16). The grape harvest followed later in the summer. The Gezer calendar gives the sequence of the agricultural year to harvest. In the OT events are dated by the wheat (Gen 30:14; Jud 15:1, etc.) and the barley (II Sam 21:9; Ruth 1:22, etc.) harvests. Harvest was a hot (Isa 18:4), busy season requiring diligence (Prov 6:8; 10:5) and prior work (Prov 20:4). Harvest was a time appointed by the Lord (Jer 5:24).

Metaphorically, harvest is a time of retribution (Hos 6:11; Joel 3:13 [H 4:13]; Jer 51:33). Honor is as unfitting to a fool as rain in harvest (Prov 26:1), while a faithful messenger is as refreshing as the cold of snow in harvest (Prov 25:13). The passing of opportunity is as the passing of harvest (Jer 8:20).

The gleanings of the harvested field were left for the poor (Lev 19:9–10; 23:22; Deut 24:19). The yield was dependent upon the Lord’s blessings (Isa 17:11). Labor was vain when the harvest was devoured by locusts (Joel 1:11) and by enemies (Isa 16:9; Jer 5:17). Harvest was not to be reaped in the sabbatical year (Lev 25:5).

קָצִיר (*qāṣîr*) II. **Boughs** (RSV, branches or boughs). The connection with the root *qāṣar* is dubious. Used of a tree (Job 14:9; Isa 27:11) and in comparisons of a man to a tree (Job 18:16; 29:19) and of Egypt to a vine (Ps 80:11 [H 12]).

J.P.L.<sup>6</sup>

### 1928a שָׁמַח (*ṣemah*) **sprout, growth, branch.**

There are thirty-two occurrences of this verb and half as many different translations involving the ideas of growing, budding, and sprouting. Some connect it with the Arabic and Syriac root “to shine forth,” but the word is never so used in Hebrew. Rather it is limited to the realm of grass, plants, and trees in the Qal and Hiphil forms (e.g. Gen 2:5, 9; Ex 10:5; Gen 41:6, 23; Gen 2:9; Ps 104:14; 147:8), and the abundant growth of hair or the beard (in the Piel stem, Jud 16:22; II Sam 10:5; and Ezk 16:7).

In addition, the Qal and Hiphil forms are used metaphorically in connection with other objects: a posterity springing up (Isa 44:4), trouble (Job 5:6), the future (Isa 42:9), the restoration (Isa 58:8), and righteousness and praise (Isa 61:11).

Especially significant are the passages related to the coming up of a shoot from the root or seed of David, i.e. the future messianic person (II Sam 23:5; Jer 33:15; Ezk 29:21; Ps 132:17; Zech 6:12).

<sup>6</sup> Lewis, J. P. (1999). 2062 קָצִיר. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 809–810). Chicago: Moody Press.

נִמְצָ (šemaḥ). **Sprout, growth, branch.** The noun appears twelve times and is used as a messianic term in at least five passages.

A late Phoenician inscription discovered at Larnaka, Cyprus dating from the third century B.C. contains the phrase *šemaḥ šedek* “the rightful shoot” which meant that the individual was the legitimate heir to the throne. A similar idea is found in the fifteenth century B.C. Ugaritic Keret epic which calls Keret *špḥ lṭpn*, i.e. “the shoot or progeny of *Lṭpn*.” Thus *šemaḥ* is a technical term signifying a scion or son. While the idea is attested in Ugaritic with the root *špḥ*., so far the only use of the root *šmh* attested in Ugaritic is in several personal names.

As David reflects on the everlasting covenant which Nathan previously announced to him, he asks rhetorically; “Will not God cause all my salvation and all my desire to sprout?” (II Sam 23:5). The later biblical writers take up this theme and answer, as did one of the Psalms of Ascent (132:17), with a “yes!” In Jerusalem God will cause the horn of David to sprout up; in fact, it will spring forth for the whole house of Israel (Ezk 29:21).

The first writer to take up the thought of II Sam 23:5 and use the root *šmh* as a noun to designate the Messiah is Isaiah (4:2). Many deny that Isaiah is referring to the Messiah when he speaks of “the Branch or Shoot of Yahweh” because it is paralleled by the expression “the fruit of the earth.” Therefore, 4:2 is simply a reference to the agricultural prosperity of the land. But this view fails to notice that both of these expressions are elsewhere messianic. It also neglects to account for the unusual limitation of this fruitfulness “in that day”; the fruitfulness is for the survivors of Israel. Furthermore, they overlook the progressive nature of revelation, for certainly II Sam 23:5 and perhaps Ps 132:17 are controlling ideas when we come to the eighth century B.C. Thus the “Sprout of Yahweh” (or as clarified by the cognate studies, “the son of Yahweh”) is an obvious reference to the divine nature of the *šemaḥ*. Yet his human nature is also in view, for he is “the Offspring or Fruit of the Earth.”

In Jer 23:5–6 and 33:15–16, he is “the Righteous Branch [or Sprout]” raised up for David to reign as King. While focusing on his human, but regal nature, this passage also stresses his deity by calling him “the Lord our Righteousness.” Note that the context of both passages is the promise that Israel will return to the land. Even more pointedly, Jer 33:19–26 sets the *šemaḥ* promise in line with God’s previous promises to Abraham, Isaac, Jacob, the Levite priests, and David!

Zechariah (3:8) pictures the Branch (*šemaḥ*) as the Lord’s Servant. No doubt the allusion is to Isaiah’s archetypal statements concerning Yah-weh’s Servant, Jesus Christ. In Zech 6:12 the prophet proclaims, “Behold the Man” who is “a priest on his throne,” a ruler, a counselor of peace, whose name is Branch. Zechariah sees the high priest Joshua as a type of the promise, but only a pledge of God’s future fulfillment in Jesus Christ.

The DSS use the phrase *šemaḥ dāwîd* as a Messianic term in explanation of the Davidic covenant of II Sam 7:14 (JBL 77:353).

The NT makes at least two references to this messianic title “Branch” using the LXX translation of the root *šmh*: *anatolē* and *anatellō*. Hebrews 7:14 is to be translated “our Lord sprang forth (or sprouted) from Judah.” But in Luke 1:78 with its *anatolē exhypsous* the equation of *šemaḥ* YHWH is complete. Therefore we translate the verse, “Because of the tender mercy of our God by which the Branch from on High shall visit us.” The only change needed is to convert the term “height” into the divine name and the OT expression appears



again. Additional evidence for this messianic concept may be found in *nēšer* “branch” and *ḥōṭer* “shoot” (Isa 11:1) and *yônēq* “young plant” and *šōresh* “root” (Isa 53:2).

**Bibliography:** Baron, David, *Rays of Messiah’s Glory: Christ in the OT*, Zondervan, nd, pp. 72–150. Beecher, Willis J., *The Prophets and The Promise*, Baker, 1963, pp. 335–40. Buda, Joseph, “*Šemah* Jahweh: Investigationes ad Christologism Isaianam Spectantes,” *Bib* 10:1–26. THAT, II, pp. 563–65.

W.C.K.<sup>7</sup>

6780

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Zechariah (3:8) pictures the Branch (*šemaḥ*) as the Lord’s Servant. No doubt the allusion is to Isaiah’s archetypal statements concerning Yah-weh’s Servant, Jesus Christ. In Zech 6:12 the prophet proclaims, “Behold the Man” who is “a priest on his throne,” a ruler, a counselor of peace, whose name is Branch. Zechariah sees the high priest Joshua as a type of the promise, but only a pledge of God’s future fulfillment in Jesus Christ.

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**Bibliography:** Baron, David, *Rays of Messiah’s Glory: Christ in the OT*, Zondervan, nd, pp. 72–150. Beecher, Willis J., *The Prophets and The Promise*, Baker, 1963, pp. 335–40. Buda, Joseph, “*Šemaḥ* Jahweh: Investigationes ad Christologism Isaianam Spectantes,” Bib 10:1–26. THAT, II, pp. 563–65.

W.C.K.<sup>8</sup>

5342

408a נָצַר (*nēšer*) **branch, shoot, sprout.**

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<sup>8</sup> Kaiser, W. C. (1999). 1928 נָצַר. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 769–770). Chicago: Moody Press.

This noun, coming from an Arabic root meaning “to be fresh, bright, grown green,” appears only four times.

In Isa 11:1, *nēṣer* is used in parallelism with another technical term (in the messianic promise doctrine), *ḥōṭer* “shoot.” Since both are said to go forth from the *šōreš* “root” or line of Jesse, obviously the prophet intends to refer to a key descendant of David who epitomizes all that the Lord has promised to David (II Sam 7:1ff.). The messianic character of this title is recognized in the Targum, rabbinical literature, and the Qumran material (cited in *The Nezer and the Submission in Suffering Hymn from The Dead Sea Scrolls* edited by M. Wallenstein [Istanbul, 1957]). The use made of this title by Matthew in 2:23 to indicate why Jesus was called a Nazarene is similar. Gundry sees for Matthew’s use a double reason: the phonetic correspondence of this title in Isa 11:1 with the town of Nazareth as a play on words and the lowliness motif of Isa 11:1.

In keeping with the concept of corporate solidarity evidenced in other technical terms in this same messianic promise doctrine such as “servant,” “seed,” *ṣemaḥ* “branch,” etc., it is not unusual to see a use of *nēṣer* which includes the believing remnant of Israel in Isa 60:21. The fulfillment of the Abrahamic-Davidic-New Covenant finds all the people righteous, the land possessed forever and the “shoot” of God’s planting, the work of his hands, glorified (cf. Isa 61:3). Thus the many can be called by the name of the One who epitomizes that group.

The other two references (Isa 14:19 and Dan 11:7) are unrelated to the previous passages. In Isa 14:19, Babylon is called a “discarded branch” (RSV guesses poorly with “untimely birth” but includes in the margin “a loathed branch”). The Daniel passage uses our word to refer to a royal power, here one of the Ptolemies, not of the messianic royal person to come from the line of David. The idiom is also connected with the word “root” as in Isa 11:1, “from a branch of her roots shall one stand up.”

**Bibliography:** Gundry, Robert H., *The Use of the OT in St. Matthew’s Gospel*, Leiden: Brill, 1967, pp. 97–104. Schraeder, H. H., in TDNT. IV, pp. 878–79.

W.C.K.<sup>9</sup>

5342

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<sup>9</sup> Kaiser, W. C. (1999). 1408 נָצַר. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., p. 595). Chicago: Moody Press.

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W.C.K.<sup>10</sup>

## 4294

**1352b** מַטֶּה (*maṭṭeh*) **staff**.

**1352c** מִטָּה (*miṭṭâ*) **bed**.

**1352d** מִטְּחָה (*mūṭṭâ*) **spreading, outspreading**.

**1352e** מִטְּחָה (*mūṭṭeh*) **that which is warped**.

The 215 occurrences of this verb, excluding derivatives, are translated some thirty-five different ways in the KJV alone. The ASV and RSV add other renderings to this wide range of English expressions.

The root meaning of "extend," "stretch out," is especially common in the Qal stem. Exodus records that Moses "stretched out" his hand (usually his rod is also mentioned) over the waters of Egypt (Ex 7:19), over the land of Egypt (Ex 10:13), toward heaven (Ex 9:23; 10:21–22) and over the Red Sea (Ex 14:16, 21, 26–27). A javelin (Josh 8:18, 26) or a sword (Ezk 30:25) is "stretched out" in the hand. A woman displays her haughtiness with an "outstretched neck" (Isa 3:16). A measuring line is "stretched over" a city (II Kgs 21:13; Zech 1:16; cf. Isa 44:13).

Although a man may defiantly "stretch forth" his hand against God (Job 15:25), anthropomorphically, it is ultimately God's hand which "stretches out" in judgment against man

<sup>10</sup> Kaiser, W. C. (1999). נצר. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., p. 595). Chicago: Moody Press.

(Isa 5:25; 23:11; 31:3; Jer 6:12; 15:6; 51:25 et al.). Likewise, it is by an “outstretched” arm that God redeems and delivers man (Ex 6:6; Deut 4:34; 5:15; 11:2 et al.).

*nāṭā* is often used for both “spreading out” (i.e. “pitching”) one’s own tent (Gen 12:8; 26:25; 35:21; Jud 4:11; II Sam 16:22) and the tabernacle of the religious community (Ex 33:7; II Sam 6:17; I Chr 16:1). “To spread” a tent, figuratively, is to be established as a people (Jer 10:20). “To stretch out” the curtains of a tent, is symbolic of growth (Isa 54:2). *nāṭā* is also figuratively used of Yahweh, the Creator, whose hands “stretched out” the heavens as a tent (Isa 40:22; 42:5; 44:24; 45:12 et al.). In addition, the root is used of the “extending” (i.e. growing long) of shadows (II Kgs 20:10; Ps 109:23; 102:11 [H 12]; Jer 6:4) and the “stretching out” of a valley (Num 24:6). The root also occurs with the basic meaning of “to bend.” A wadi “bends” (i.e. slopes, Num 21:15), the shoulder of an ass “bends down” with a load (Gen 49:15), and one “bends down” (i.e. tilts) a pitcher of water to pour a drink (Gen 24:14). The term is also used figuratively of the “perverting” or “warping” of justice, the condemnation of which lies at the heart of Israel’s law code (see Ex 23:6; Deut 16:19; 24:17; 27:19; I Sam 8:3; Isa 10:2; 29:21; Lam 3:35; Amos 2:7; 5:12; Mal 3:5).

A large number of other references employing *nāṭā* carry the nuance of “turn,” “incline,” or “decline.” It is used in the literal sense of “turning aside” or “away,” or “diverting” from the path (Num 20:17; 21:22; 22:23, 26, 33; II Sam 6:10) or “turning toward” something (Gen 38:1, 16).

But most usages are figurative. One’s heart may “turn away” (i.e. shift its loyalty, apostatize; cf. I Kgs 11:2–4, 9) or “be swayed” (II Sam 19:14 [H 15]). On the other hand, one’s heart may be “inclined” to God and his commands (Josh 24:23; I Kgs 8:58; Ps 119:36). Also common is the expression “to incline the ear” (i.e. listen obediently) in reference to men paying heed to God (Jer 7:24, 26; 11:8; 17:23 et al.), God toward men (II Kgs 19:16; Isa 37:17; Dan 9:18), and men to the words of a sage (Prov 4:20; 5:1, 13; 22:17). The word *nāṭā* is used with the meaning “decline” in reference to a shadow (II Kgs 20:10), day (Jud 19:8–9), and figuratively, of one’s rapid physical decline in life (Ps 102:11 [H 12]; 109:23).

הַטָּה (*maṭṭā*). **Below, beneath, downwards.** This term used adverbially, often indicates that which is “below,” “beneath,” or “under” something, as opposed to that which is above (cf. Ex 26:24; 36:29; 27:5; 38:4; 28:27; 39:20). Something planted takes root “downward” but “bears fruit upward” (II Kgs 19:30; Isa 37:31). The heavens are pictured “above,” and the foundations of the earth “below” (Jer 31:37). Sheol is located “beneath” (Prov 15:24). *maṭṭā* is also used of one’s age, as in I Chr 27:23; “David did not number those below twenty years of age.” Its connection with the verb *nāṭā* becomes apparent when one observes that the Hiphil of this verb is sometimes rendered “bow down” (cf. II Kgs 19:16; Ps 86:1; Prov 22:17).

הַטָּה (*maṭṭeh*). **Staff, stick, shaft, branch, tribe.** This derivative is found about 250 times. Although the term properly means “staff” or “rod,” it is usually rendered (some 180 times) “tribe.” The reference is usually to one of the twelve tribes by name. At first, apparently, each tribal ruler led his group with a staff. This suggests that the ruler’s staff may have originally been a symbol of the tribe (cf. Num 17:2–10 [H 17–25]) and eventually betokened leadership and authority (cf. Ps 110:2; Jer 48:17). It should be noted that *mṭ yd* “staff of the hand,” is well attested in Ugaritic literature (cf. UT 19: no. 1237). In the LXX, *phylē* is most frequently employed to translate the Hebrew *maṭṭeh*.

A *maṭṭeh* was used as a support when travelling (cf. Gen 38:18, 25). The young warrior, Jonathan, carried a staff (I Sam 14:27, 43). The staffs of Moses (Ex 4:2, 4, 17; 7:15, 17, 20 et al.) and Aaron (Ex 7:9–10, 12, 19; Num 17:8 [H 23], et al.) are best known because of the supernatural wonders associated with them. An interesting example, often misused, is the case of Moses holding up the rod of God in the Amalekite war (Ex 17:9, 11–12). It is often supposed that Moses was holding up his hands in prayer, but the context says nothing of this. The power to prevail was in the rod of God, the symbol of his power.

Additional uses of *maṭṭeh* include the “shaft” of an arrow (Hab 3:9, 14). Another expression, *maṭṭēh leḥem* “staff of bread” (cf. Ezk 4:16; 5:16; 14:13; Lev 26:26; Ps 105:16) may not refer to the “bread-pole,” as is commonly supposed. Since *leḥem* may mean “grain” or “wheat,” *maṭṭēh leḥem* may simply be taken as “stem” or “stalk of grain” (see M. Dahood, *Psalms*, in AB, XVIIa, p. 56). Ezekiel uses *maṭṭeh* for the branch of a vine (19:11–12, 14). Especially in Isaiah, the term is used as a symbol of oppression and judgment (Isa 9:4 [H 3]; 10:5, 24; 14:5; 30:32).

מִטָּה (*miṭṭâ*). **Bed, couch, litter.** This word occurs twenty-eight times. It is attested in Ugaritic. King Krt lay weeping on his bed after losing his entire family (cf. UT 16: Krt, I 30, p. 184). Usually the *miṭṭâ* was a place for “stretching out” or “reclining” upon the floor where a mat or cloths were spread out. The beds of the rich, however, might be pieces of furniture made of ivory (Amos 6:4) or gold and silver (Est 1:6), possibly located in bed chambers (II Kgs 11:2). The *miṭṭâ* was used for sleeping (II Kgs 4:10), for the sick or injured (Gen 47:31; 48:2; II Kgs 1:4, 6), as a portable litter (I Sam 19:15), and as a bier for the dead (II Sam 3:31).

[There is debate about Gen 47:31 whether Jacob leaned upon the top of his staff *maṭṭeh* as in LXX and Heb 11:21 or upon the head of his bed *miṭṭâ* as the MT says. The general picture seems to favor the former. R.L.H.]

מִטָּה (*mūṭṭâ*). **Stretching, spreading out** (of wings). Used only in Isa 8:8 for the invading Assyrian army “stretching out” its wings over the entire land of Judah.

מִטָּה (*mūṭṭeh*). **That which is warped, bent, perverted.** Used only in Ezk 9:9 of the perverseness (i.e. injustice) of the city of Jerusalem.

**Bibliography:** Al, pp. 4–13. Girdlestone, Robert B., *Synonyms of the Old Testament*, Eerdmans, 1956, pp. 259–60. TDNT, IX, pp. 245–50. IDB, I, pp. 372–73.<sup>11</sup>

6779

1928 מִצָּה (*šāmaḥ*) **sprout, spring up.**

#### Derivative

1928a מִצָּה (*šemaḥ*) **sprout, growth, branch.**

<sup>11</sup> Wilson, M. R. (1999). 1352 מִטָּה. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 573–575). Chicago: Moody Press.

There are thirty-two occurrences of this verb and half as many different translations involving the ideas of growing, budding, and sprouting. Some connect it with the Arabic and Syriac root “to shine forth,” but the word is never so used in Hebrew. Rather it is limited to the realm of grass, plants, and trees in the Qal and Hiphil forms (e.g. Gen 2:5, 9; Ex 10:5; Gen 41:6, 23; Gen 2:9; Ps 104:14; 147:8), and the abundant growth of hair or the beard (in the Piel stem, Jud 16:22; II Sam 10:5; and Ezk 16:7).

In addition, the Qal and Hiphil forms are used metaphorically in connection with other objects: a posterity springing up (Isa 44:4), trouble (Job 5:6), the future (Isa 42:9), the restoration (Isa 58:8), and righteousness and praise (Isa 61:11).

Especially significant are the passages related to the coming up of a shoot from the root or seed of David, i.e. the future messianic person (II Sam 23:5; Jer 33:15; Ezk 29:21; Ps 132:17; Zech 6:12).

נִמְצָ (šemaḥ). **Sprout, growth, branch.** The noun appears twelve times and is used as a messianic term in at least five passages.

A late Phoenician inscription discovered at Larnaka, Cyprus dating from the third century B.C. contains the phrase šemaḥ šedek “the rightful shoot” which meant that the individual was the legitimate heir to the throne. A similar idea is found in the fifteenth century B.C. Ugaritic Keret epic which calls Keret *spḥ lṭpn*, i.e. “the shoot or progeny of *Lṭpn*.” Thus šemaḥ is a technical term signifying a scion or son. While the idea is attested in Ugaritic with the root *spḥ*., so far the only use of the root *šmḥ* attested in Ugaritic is in several personal names.

As David reflects on the everlasting covenant which Nathan previously announced to him, he asks rhetorically; “Will not God cause all my salvation and all my desire to sprout?” (II Sam 23:5). The later biblical writers take up this theme and answer, as did one of the Psalms of Ascent (132:17), with a “yes!” In Jerusalem God will cause the horn of David to sprout up; in fact, it will spring forth for the whole house of Israel (Ezk 29:21).

The first writer to take up the thought of II Sam 23:5 and use the root *šmḥ* as a noun to designate the Messiah is Isaiah (4:2). Many deny that Isaiah is referring to the Messiah when he speaks of “the Branch or Shoot of Yahweh” because it is paralleled by the expression “the fruit of the earth.” Therefore, 4:2 is simply a reference to the agricultural prosperity of the land. But this view fails to notice that both of these expressions are elsewhere messianic. It also neglects to account for the unusual limitation of this fruitfulness “in that day”; the fruitfulness is for the survivors of Israel. Furthermore, they overlook the progressive nature of revelation, for certainly II Sam 23:5 and perhaps Ps 132:17 are controlling ideas when we come to the eighth century B.C. Thus the “Sprout of Yahweh” (or as clarified by the cognate studies, “the son of Yahweh”) is an obvious reference to the divine nature of the šemaḥ. Yet his human nature is also in view, for he is “the Offspring or Fruit of the Earth.”

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W.C.K.<sup>12</sup>

6057

1657 קנץ ('np). **Assumed root of the following.**

1657a קנץ ('ānāp) **branch(es), bough(s)** (e.g. Ezk 17:8; Lev 23:40).

1657b קנץ ('ānēp) **full of branches** (Ezk 19:10).<sup>13</sup>

2814

† κλήμα

"Shoot," "young twig," which is broken off to be replanted, "slip," Xenoph. Oec., 19, 8: ὁ βλαστός τοῦ κλήματος (cf. 9), or "branch" generally, Aristot. Hist. An., V, 18, p. 550b, 8 f.; Ez. 15:2; 17:23; Mal. 4:1; Jl. 1:7, specifically "shoot of the vine," e.g., Plat. Resp., I, 353a: ἀμπέλου κλήμα, Theophr. Historia Plantarum, 2, 5, 5; De Causis Plantarum, 3, 14, 6; Nu. 13:23; Ἱερ. 31:32; Ez. 17:6 f.; 19:11; ψ 79:11; Polyb., 29, 27, 5; Jos. Ant., 2, 64 and 67; *ibid.*, 12, 75; P. Flor., 148, 9: συλλέξατε δὲ κλήματα Θηβαϊκὰ καὶ λευκά (cf. 14); Jn. 15:2, 4, 5, 6; v.

<sup>12</sup> Kaiser, W. C. (1999). 1928 קנץ. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 769–770). Chicago: Moody Press.

<sup>13</sup> Harris, R. L., Archer, G. L., Jr., & Waltke, B. K. (Eds.). (1999). *Theological Wordbook of the Old Testament* (electronic ed., p. 685). Chicago: Moody Press.



also Poll. Onom., 1, 237: ἰδίως δὲ καλεῖται ὁ τῆς ἀμπέλου (sc. κλάδος) κλήμα. Fig. Aeschin., 3, 166: ἀμπελουργοῦσί τινες τὴν πόλιν, ... τὰ κλήματα τὰ τοῦ δήμου ὑποτέτμῃται.

In the LXX κλήμα is used for כִּלְמָה, Nu. 13:23; Ez. 15:2, תִּלְדָּ, Ez. 17:6 f., 23; 19:11, רִצְרִי, Ps. 80:11, גִּרְשָׁ, Jl. 1:7, רִנָּה, Mal. 4:1, הַשִּׁיטָה, Jer. 48:32. These Heb. words denote a branch or shoot, and when they occur they are fairly regularly translated κλήμα. Only in the case of רִנָּה (רִנָּה, רִנָּה) is there greater variety, and this is explained in part by the combination of synonymous words. κλάδος is used for תִּלְדָּ along with κλήμα. κλήμα is most often used in the OT for the shoot of the vine, esp. in connection with the figure of the vine, e.g., in relation to Israel in Jl. 1:7; Nah. 2:3; Ez. 17:6 ff. and to other nations in Mal. 4:1.

In Jn. 15:1 ff. (→ I, 342) the organic relationship between the vine and the branches is used metaphorically to show the inner living relationship which Jesus has established between Himself and the disciples. In order to fulfil their purpose of bearing fruit, branches must abide in the vine which nourishes them with sap. So it is essential for the disciples, if they are to fulfil the task which is laid upon them, that they should abide in fellowship with Jesus, who gives them their vitality (v. 4f.). Again, when the harvest is past, branches must either be pruned by the vinedresser or taken away. Similarly the disciples, when they have shown the vitality of their fellowship with Jesus (v. 12f.), must be subjected to the serious discipline or the crushing judgment of God, who rules over all things (2, 6). In this allegory in John's Gospel we have a new and distinctive application of the organic connection between the vine and the branches as a picture of the closest possible union. There is nothing exactly comparable in the many oriental parallels (→ I, 342 f.).<sup>14</sup>

March 12, 2015

In session with Josef and put my hand on the branch coming out of my foot and he felt the majesty

July 27, 2007

Canberra

It's the spout that had to be cleaned out. It had to be cleaned out so that my oil can flow in you and you are connected to me. You are connected to me through the sprouts. Let me flow through you. Take away the deluge. Ho. This is what I wanted. Free flow of my oil. Into you. From me to you. And from you to me. It's a flushing out of the old. Flushing out of the contamination. Stretch yourselves. There's a purification taking place. That your prayers may reach the destination and acceleration. And this is what you've been waiting for—what you've been birthing; the releasing of the prayers of the saints. Its time for the bowl to be poured out.

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<sup>14</sup> Kittel, G., Bromiley, G. W., & Friedrich, G. (Eds.). (1964–). *Theological dictionary of the New Testament* (electronic ed., Vol. 3, p. 757). Grand Rapids, MI: Eerdmans.

And there's judgment on the nations. Will you agree with me? Will you come into agreement with me. The time is coming--it is now. There will be no longer any delay. I need your agreements. My judgment is just. The veil's being taking off—an uncovering. The exposure is taking place—the evil can no longer hide. You have come into agreement with me. Ho. And the celestial beings want to take you higher. And that's where you will reign. That is your purpose—to be seated with me in the heavenlies. So they're taking you higher and higher and higher. So your perspective is above and not below. You will observe the folding of time from above and not below. So I've called you higher—remember that. You're not below, but above. And you've come to be with me. And let go of your burdens—your weights and shackles that tie you. Break free. You belong with me in a higher place. You must remember this in the times to come. For they are serious times. But you know, I've promised you that I will be with you and you will be with me and I will never abandon me. So take courage, be strong. Take up your shields and your swords. You are my warriors and I've called you here for time and place to be equipped. Around the globe to the north, south, east and west. You take my message around the globe. Mountains will no longer remain stumbling blocks for you, but they will become a plain [Zachariah 3] because I have ordained it to be so. I have ordained it to be so. So don't look at those mountains as stumbling blocks but command them to be plains and they will be—take my word and eat it, it's to be part of you. And don't ignore it.

They flutter about like a bundle of light, waiting to be released. There's a stirring of activity, ever-increasing until the pivotal release. The key releases the activity. It releases the life. **And the key is wisdom.** The oil is praise and prayer, anointing and glory. They release us unto freedom and praise—eyes and wings—full of destiny, free to be. We unlock the gates and the timekeepers are released to reset to time and reset unto destiny. Reset. Released. The colors enter and we are full of color. It's like a frame colored unto life. We are that frame and color becomes the light within us. We are free, alive, and set into realms of joy.

The wings are fragile and yet moving so quickly. I see the outer rims primarily of purple with eyes within. They're pink and yellow yet somehow full of all of the colors of the rainbow. The full spectrum of color. For all light combined makes perfect light. Perfect white light. And such light ascends with nothing to hold it down. We become that light.

It's time to get connected to my frequencies and sounds. Listen to the new frequencies and the new beats that I give to you. The symbol on that scroll was a pi. Step into my completion, my fullness and my completion. This is my destiny. As you are connected to me, the sprout is the branch. And we're connected to him through the sprout and when I see it, I see the sprout and we have to make sure there's nothing that keeps the oil from flowing.

Eagle's wings. Eagles' wings.

The sprout is our connection.

The pipe. I see it but He's calling that the branch. And that's our connection. It's golden oil that's in the pipe.

Isaiah 11:1—the rod shall come out, the branch.

I saw something earlier—there was a big stick which he was calling the branch. He was the branch with spokes. We're in a wheel. There was spokes going to every person. The axle. We're connected to the center.

As you are connected I lift you higher. Eagle's wings (3). These beings take you into my rooms. And there are rooms of frequencies and sounds they'll take you into. We're to bring back the new sounds and the new frequencies.

June 15, 2017

It's resurrection time

It's resurrection time

It's resurrection time you see

The deaf shall hear

The blind shall see

It's resurrection time you see

I'm coming down to walk around

To bring joy & comfort too

It's resurrection time

It's resurrection time

It's resurrection time you see

Ok, along with the song I see

Trees walking around Sagebrush. They are not in bloom, as in winter, but they are alive & walking around the house joyfully & singing the above.

November 14, 2008

Dream

I started to tremble violently for about ½ hour and felt like I was trying to “sort out” three trees...”mighty ones.”

A friend received this passage

- <sup>3</sup> “The glory of Lebanon shall come to you,  
The cypress, the pine, and the box tree together,  
To beautify the place of My sanctuary;  
And I will make the place of My feet glorious.
- <sup>14</sup> Also the sons of those who afflicted you  
Shall come bowing to you,  
And all those who despised you shall fall prostrate at the soles of your feet;  
And they shall call you The City of the LORD,  
Zion of the Holy One of Israel.
- <sup>15</sup> “Whereas you have been forsaken and hated,  
So that no one went through *you*,  
I will make you an eternal excellence,  
A joy of many generations.
- <sup>16</sup> You shall drink the milk of the Gentiles,  
And milk the breast of kings;  
You shall know that I, the LORD, *am* your Savior  
And your Redeemer, the Mighty One of Jacob.

May 5, 2019 You are treading a pathway for the kingdom is at hand. A holly highway where the harvest stands. A river of God is the river of life, and Like trees planted by a river they will never die. There is An army of entrepreneurs are waiting in the wings. You will bring them to the tree of life and set the captives free. I am in it all the way. For these financial leaders are the apostles, the fathers and mothers I AM has named. I AM is calling to bring the true sons to the Father for the harvest is in My love and it is time for the inheriting harvest.

March 21, 2019

Now a continuum for more of the same. not in the way you think but in the way of increase so abundance will reign. The river will continue till every tree is alive. All of heaven is waiting so the descendants are not denied. Continue with the way of healing and expect faulty genetics to change. Even mental disorder has health to claim. It's learning to live without disease, that is the path of life., and the LIFE is the light for all men. The inheritance are the descendants to take back what was denied. Trust the branch that establishes healing in the DNA. The tree of life and its leaves so the nations will be saved. Every season has a new fruit. every season is new growth. Truth to persevere and prosper in This certainty of hope.

This is the favorable time for the answer to all that have been denied. In the day of salvation your help has come and He will keep you and give you as a covenant to love the Holy One. You will restore the land and to inherit the desolate heritages. saying to those who are bound to go forth and heal the nation's . to those who are in darkness to show yourself in light along the path you will feed and your food will be abundant and alive. Every dot and tiddle is connected to the DNA and the stones. The anointing will break the yoke and restore to the glory of the Lord. Restore the desolate places. Make the highways rise up. And nations you know not will come to you This is just begun.

December 17, 2019

Archangel

Stretch your eyes to the horizon for you have an eye for beauty and beauty is in the eye of the beholder for where you find the beauty you are connected to joy. For if your path is pleasure, your inheritance will be known. Though it was in the garden in the midst there was a tree of life and all your days were connected to realign to the path of life. For in life you learn wisdom and in wisdom you know truth. For the fruit of righteousness is the tree of life and the tree of life is your proof. For this is why it is important to access the gates for this leads to the heart of the garden where the tree of life is grace.

The inheritance is sure for it is written in the book. To abide with the tree of life is to keep you aligned through his grace and truth. Fruitfulness is abundance if your eye is open to see for the tree of life roots are in the original self and my presence is the fruit that you see.

August 19, 2019 Collingwood

You have moved me this weekend so deeply that I can't help but move you. Move you forward, move you higher, move you deeper to my desire. My desire to be everything you will ever need. Desire fulfilled is a tree of life. You are my desire as I am a tree of life. You move me therefore I move you beyond anything you can believe I will achieve. Higher things, greater things through the meek, through the lowly. You will be as my ark, releasing the spark for those who will believe. I am de programming my bride so that she can reign and rule by my side. I

am turning the tide for an old guard is leaving the building of my building my bride. the old boarder can no longer have a voice or vote. What I decree the earth will see.

February 4-7, 2014

This is the time. This is the time that your eyes be opened to the Tree of Life. This is the time and the hour when I will shut down the power of the Tree of the Knowledge of Good and Evil. This is the time where the eye and the intimate experience of good and evil be shut. This eye gate has been open for too long in the Church. If the eye is dark the whole body is dark. This is the hour when you lift up your gaze with new eyes to see your tree of life and where desire will be fulfilled and you will become a tree of life in your sphere of influence. What you decree from me you shall see.

Your eyesight will be piercing with the gaze of the Spirit of Life that has defeated the law of sin and death. You My Beloved are a life giving spirit in your sphere of influence. Rods of authority shall be bestowed upon the ones that I will appoint to rule over My courts.

A decree has been issued to disconnect you and your household from the ungodly constellations that we are connected to that have been sourced to Kronos. The lightning's of God shall come to bring adjustment to focus and to expectation. Learn of me and my expectation that does not expect evil but good for I am good and I work everything together for good. For I am Lord of the affairs of men.

There is a movement of evangelization that will touch the nations. It will be coast to coast. It will be coast to coast and it will be from the north to the south, from the rivers to the ends of the earth and it will be salt. And your kingdom, and the Jesus movement that was birthed here...the Jesus movement ...it is not the ministry of man, but it is the ministry of Christ and He will touch the beaches, he will touch the surfers, the radical ones...that's why there needs to be a culture of abandoned ones, radical ones to gather. I AM gathering the fish. Don't' worry, don't worry, there will be plenty of time to clean the fish, clean the fish. Oh California. Oh California. Now is the time that I gather you like a hen does her chicks...this day.....

A paradigm shift has begun in this little remnant here and I will open up your gaze and I will lift up your gaze. I will lift up My ways in the highways to bring holiness in the region that is like a desert but has sprung forth in the perspective of the sons and daughters connected to the tribe spirit to spirit, connected to the tribe heart to heart. Pillars of light each one you are. The Father of Lights is among you. The tribe will grow. The tribe will grow. If you open it up they will come. Yes they will come. Here come the young. Here come the little cubs. Here they come.

June 18, 2018  
Rainbow Angel

This is about the branch, the true root for the Tree of Life. Kadosh har [mountain]. This is the mountain of the Lord for the earth will be filled with the knowledge of the Lord as the water covers the sea. You are pushing against what hasn't been touched before but I have made a way for the knowledge of the Lord. There is more to my word than first perceived. Now, deeper still till the heart believes. Trust in the Lord with all your heart for your understanding is being renewed to acknowledge and take part. Let your heart hold fast to my word. Wisdom will lead out for the regeneration is here. In all your ways acknowledge Him. Let his righteousness be known but when you align the path will grow brighter to the full light of day. Like Enoch, His glory will be known. Watch over your heart with all diligence for from it flows the spring of life. Let your gaze be fixed like flint for the eyes of the Lord are on you and you are His delight.

Now this is important to acknowledge the mountain of the lord for clean hands and a pure heart for more revelation to be made known. If the roots are holy the whole tree is holy for when it comes to the original self you are always connected to the Lord for the regeneration again is here.

May 13, 2019

These are the highways of Hawaii and the wealth of California. These two wounds were always originally intend to be as one, so now I can unveil my son because there is no lid and limitations. Religion has left the building of a tribe of discernment. This is the hour or I showered governmental power to shift the government and Hawaii and California will you will because the wound has become one and the dawn of all he has meant to be shall be unveiled, California, Hawaii. You'll never be the same for I am on locking you to be, to be a tree set beyond the limitation of party. Spirits are rooted from the tree of what was knowledge of good and evil. Into the tree of me, you will see a shift to truly be what I've ordained the west to be wild west, the wild, wild west. We'll unlock my true rest.

August 5, 2013

This is a word from an angel with message:

Son of man rose up

Sands of time

Wake up

Wake up

Come and see right before you in the tree

Branches go up, branches go down

They are inside what you have found

The sands of time are now in place

And they will operate according to my grace

I give you now the keys you said that you need, upon his head to tread

The water flows in, the water flows out

I have told you it comes with a shout (Zech...Shout Grace Grace)  
Look to the eye and there you will see that which you need to be  
Wings stretched far, wings stretched wide  
Look what's under and inside  
There is a mystery there for you  
I want you to find it  
It is your clue  
The order has been switched  
Switch it right  
Not by power but by light  
Glory is powerful as you can see  
you can't hold it unless you have Me  
I release to you some  
A little at a time  
Heal the sick  
They are mine

October 3, 2016

Legality holds these little ones back but I have justified them so they can connect. [To the father] Sanctification is where they stay til they know the truth they are glorified in the Son of Man's name. And I know them in their original self so they will know they are purified by no one else]. If you have seen the Son, you have seen the Father for if the roots are holy the whole tree is too. His branches, his leaves and the fruit made anew. **There is only a belief that is in the way.** These little ones feel they need to earn and be qualified to stay. But in the Son I see them complete. For the Son knows the Father and the Father is all they need.

March 12, 2016

Blessed is the man in whose heart are the highways to Zion. Is this not the brand snatched from the fire for from the fire to the fire you were made. The original design to be realigned by the inheritance that was named. A third remained to explore the evidence created evens the score. The root supports the branches that's how you see that connects you to the life of the tree. With its plucked from the fire its brought through and returns to the original desire that you knew. The stones were set in gold before corruption came but the recreation design was



created to reclaim. There will be no more delay for chronos claim the day, out of time you are restored for the stones in glory to be known. And you are all living stones in design. The unity of Zion will claim.

Connect the highways of holiness for the price has been paid.

May 17, 2014 Don't you know, don't you know, don't you know? It's in the word, dig deeper, you're close, you're close. Go to the garden of Eden. Go to the beginning. It's in the garden. The trees, the trees, the trees. I've given it to you, I've given it to you.

July 24, 2007

Dismantle the organization

Heed the warning

Explosives, volatile

Handle with care.

Look deeper.

Dismantle the tree, the generational root.

I've uncovered the source.

Pull out the root.

Don't second guess.

I'm here.

I'm the angle,

Breakthrough will happen.

January 28, 2010

The ground is shaking

The ground is shaking

Moving changing

Making way for the new

New stones

New vessels

For a time such as this

New guards will be dead

Dead but living too

Alive they will hear

See and do

As their Father in heaven

Issues orders anew

As a pearl is encased

In a shell which is hard

AP will be surrounded by

Hand carved trees from afar

Trees that will stand, sway and go deep

Into depths new and mighty

Into fountains sooo deep

So rejoice as I bring

My purposes to pass

In My ministry I cherish

Watch over and love

Bringing changes, new changes

As forward I go

With Aslan on the move

Further in we shall go

March 3, 2009

Power power, who's got the power. Break wrong connections.

Establish his effections by streams of living water Popullars populars connected by roots It's about the trees connect by spirit and truth.

January 9, 2009

It's time to rise up. New heavenly realms. Higher and higher. You wanted me in the marketplace, so here I am. Expect Me to keep calling. I'm making the desert a garden. Find my trees and you will find my fruit. I am the reward of the undeserving. Wisdom and wealth is money in stealth.