



Isaiah 4:2-6

The Holy Survivors

After God’s original indictment or “lawsuit” (1:2-31) He gave a promise of restoration (2:1-5). Now at the close of the stinging reiteration of judgment (2:6-4:1) is another section on comfort (4:2-6). In spite of the terrible blow facing the nation because of its sin, some people would survive. Isaiah’s initial audience might have thought he was speaking of those who would survive the Exile. However, in the light of Matthew 24:4-30 he was referring to the people who will survive the difficulties in the Great Tribulation just before the Lord Jesus Christ returns to set up His kingdom.

Isaiah 24:15 “The day is coming when you will see what Daniel the prophet spoke about—the sacrilegious object that causes desecration standing in the Holy Place.” (Reader, pay attention!) ¹⁶ “Then those in Judea must flee to the hills. ¹⁷ A person out on the deck of a roof must not go down into the house to pack. ¹⁸ A person out in the field must not return even to get a coat. ¹⁹ How terrible it will be for pregnant women and for nursing mothers in those days. ²⁰ And pray that your flight will not be in winter or on the Sabbath. ²¹ For there will be greater anguish than at any time since the world began. And it will never be so great again. ²² In fact, unless that time of calamity is shortened, not a single person will survive. But it will be shortened for the sake of God’s chosen ones. (Matt. 24:15–22 NLT-SE)

English Standard (ESV)	Passion Notes	Passion Translation (TPT)
<p>Isaiah 4:2 In that day the branch of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel. ³ And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem...</p>	<p>b 4:2 Although the Hebrew word used here for “branch” is somewhat ambiguous, it is clearly a Messianic term (see also Isa. 11:1; 53:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12). Jesus defines himself as the “Vine,” and we who are joined to him by faith are the branches (John 15:1–6). Today, Jesus has branched out through us to bring forth the fruit of his Spirit. This is the Immanuel (“God with us”) character of Christ that increases and grows like a branch carrying his life (Isa. 9:6–7). Our “family tree” is the branch of the Lord in his beauty. The branch of Lord that is magnificent (or “beautiful”) and glorious reveals Christ’s divine nature; the fruit of the earth is his human nature (man was formed from the earth). Jesus is the fruit of the earth, the fruit of the womb of Mary, and the fruit on the Tree of Life. Heaven gave its beauty and the earth its fruit for you and me.</p> <p>c 4:3 See Isa. 37:31–32.</p> <p>d 4:3 The Aramaic is “written for eternal life.” Some see a reference here to a Book of Destiny, which has written in it the names of those made holy. Perhaps this is the same book Daniel wrote about in Dan. 12:1, or it could be the book David mentioned (Ps. 139:16). Moses spoke to the Lord about his “book” (Ex. 32:32). We also read of the “Book of the life of the Lamb” (Ps. 69:28; Phil.4:3; Rev.20:12) that belongs to the Lamb (Rev. 13:8). For those who fear the Lord, there is kept a “scroll of remembrance” with their names written in it (Mal. 3:16). Jesus reminded his disciples that their true source of joy was not that they could cast out demons but that their names were written in the journals of heaven (Luke 10:20).</p>	<p>Isaiah 4:2 In that day, the branch of Yahweh will be beautiful and glorious, b and the fruit of the earth will be the pride and glory of the remnant of Israel. ³ Then the remnant in Zion and Jerusalem, c those who are written for life d in Jerusalem, will be called holy.</p>

English Standard (ESV)	Passion Notes	Passion Translation (TPT)
<p>Isaiah 4:4 ...when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. ⁵ Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy. ⁶ There will be a booth for shade by day from the heat, and for a refuge and a shelter from the storm and rain.</p>	<p>e 4:4 The Hebrew word for “filth” is also translated in the Old Testament as a drunkard’s vomit (Isa. 28:8) and human excrement (Isa. 36:12). The daughters of Zion were haughty in ch. 3. Now they have become humble and repentant, needing the cleansing of the Lord. See Zech. 13:1.</p> <p>f 4:4 This is a prophetic metaphor for the churches, Zion’s daughters. God’s people dwell in the Zion realm (see footnotes Isa. 2:3 and 10:24). The Zion realm is a synonymous term for the New Jerusalem (Heb. 12:22).</p> <p>g 4:4 Or “judgment.”</p> <p>h 4:4 By the Judging Spirit and by the Burning Spirit, the Lord (Adonai) will wash away the filth from the churches of Christ—even bloodstains. The Hebrew word for “Spirit” can also be translated “breath” or “blast.” The blast of justice and the blast of fire are coming to cleanse God’s people. This Spirit of Judgment releases holy vision to see things as God sees them. Decisions will be made by the justice of God, not the prejudices of men. It is not that he merely executes judgment but that he demonstrates perfect discernment to see what is holy and what is not. This Spirit of fire (a possible reference to the baptism of fire, Matt. 3:11) will thoroughly cleanse God’s remnant and make them holy by refining fire (Mal. 3:2–4). A fire of passionate love for Jesus Christ will cleanse the church. The fire of love as a seal over our hearts will keep us pure from temptation and end-time distractions (Song. 8:6).</p> <p>i 4:5 See Ex. 13:21–22.</p> <p>j 4:5 Or “nuptial chamber.” The Hebrew word always denotes the marriage chamber. As part of a Jewish wedding ceremony, the bride and bridegroom would be overshadowed by a canopy (). This marriage chamber will provide peace, rest, and security for the bride of Christ.</p> <p>k 4:6 The overshadowing tabernacle points to the Lord Jesus Christ, who “tabernacled” among us (John 1:14). This is the same Hebrew word (cukkah) used in Amos 9:11 to describe the “tabernacle (tent) of David” that God promises to restore on the earth with night-and-day worship before the unveiled presence of God.</p> <p>l 4:6 The remnant of the lovers of God who have taken hold of one man (Jesus) will be sheltered and protected, even in a time of judgment, just as Goshen provided a refuge for Israel during the plagues of Egypt.</p>	<p>Isaiah 4:4 And the Lord has washed away the filth e of the daughters of Zion f and cleansed the bloodstains of Jerusalem by a Spirit of justice g and by a Spirit of burning. h</p> <p>⁵ Then Yahweh will create over all of Mount Zion and over every gathering a cloud of smoke by day and a glow of flaming fire by night. i And all this manifestation of dazzling glory will spread over them like a wedding canopy. j ⁶ It will be a tabernacle k as a shade from the scorching heat of the day and a safe shelter to protect them from the storm and rain. l</p>

- **Commentary: Bible Knowledge Commentary, John A. Martin**

• **THE HOLY SURVIVORS** (4:2-6)

- **4:2.** In spite of the coming severe judgment, divine blessing would eventually come. Sometimes the phrase in that day refers to the Babylonian attack on Jerusalem (e.g., 3:7, 18; 4:1), but here (see the statements in vv. 2, 5) as in 2:11-12, 17 it means the millennial reign of Christ. Some interpreters say the Branch of the LORD, who is beautiful and glorious, refers to the believing remnant. It seems better, however, to take the “Branch” as a reference to the Messiah since this is its meaning in Jeremiah 23:5; 33:15; Zechariah 3:8. The term “Branch” is a fitting figure for the Messiah because He “sprouted” from David’s line (Jer. 33:15) and will bear fruit. Just as people delight in fruit from their land so the survivors will delight in the Messiah, the Fruit of the land. The Branch is suggestive of Jesus’ words that He is the Vine (John 15:1).

- **4:3-4.** The mark of distinction for surviving Israel will be holiness, not wealth or prestige. Their sins will be forgiven. Speaking again of the women of Zion (cf. 3:16-4:1) Isaiah noted that they, representing the nation, will be cleansed by a spirit of judgment and a spirit of fire, as the judging will be like fire that will burn away the nation's undesirable filth (sin). Only the sovereign work of the Lord, not human effort, will be able to cleanse (cf. 1:25) the nation (cf. Zech. 13:1). John the Baptist said that Jesus would "baptize ... with fire" (Matt. 3:11), that is, purify the nation by an act of judging (cf. Mal. 3:2-5).
- **4:5-6.** In this yet-future time of blessing for redeemed Israel the glory of God will be evident in Jerusalem (Mount Zion). As God's glory was visible to Israel in the Exodus from Egypt in a cloud ... by day and fire by night (Ex. 13:21-22; 40:34-38; cf. 16:10), so also will His glory be visible when the redeemed nation will be in her land of promise. God's glory, like a tent, will provide safety and peace.

- Discussion Questions:

1. The key characteristic of this people being referred to as the "Holy Survivors" is holiness. In a technical sense, what traits would begin to manifest in a believer's life that would cause people to describe them as "holy?" What do people who are known for their holiness look like?
2. In your own life, what one or two things would need to change for you to begin to manifest holiness?
3. What advice would you give to parents who want to train their children to value and live a life of holiness?
4. This section of Isaiah alludes to the fact that there are "books" in heaven that are important to the future of man. Why do you think it's important to God to document certain information in books? How do you think these books might be used by God in the future?
5. Assuming that the "Branch" is a messianic reference, what revelatory insight might you gain concerning the "fruit" Jesus mentions in John 15?
6. Have you ever seen God's glory manifest in a physical form? What did it look like? How did the atmosphere change when his glory came into the room?