

Isaiah 4:2-6 Christ Our Glory

*Christ is our glory who sanctifies us by His suffering and guides and guards us as His Bride.*

**The Branch/Christ, who is beauty and glory, restores His people to glory (4:2)**

- Translation 4:2: *In that day the Branch of the Lord shall be for beauty and glory, and the Fruit of the land shall be for splendor and majesty, for the survivors of Israel.*
  - “Branch” and “Fruit”—figurative of Messiah
    - Poetic Meter: 2 lines each with 3 two-stress cola (Wildberger)
    - “the Lord” and “the land” in synonymous parallelism as sources
    - “Branch and “Fruit” in synonymous parallelism as Produce
    - “The Branch” is a Messianic title in the Prophets (Isa. 11:1; Jer. 23:5; 33:15; Zech. 3:8; 6:12)
    - Verbal form of “Branch” is used of the promised heir of King David “springing/sprouting up” (2 Sam. 23:5; Psa. 132:17) and of the Messianic Era in the Servant Songs of Isaiah (Isa. 42:9; 43:19; 44:4; 45:8; cf. 55:10; 58:8; 61:11)
    - 4:2 is to 4:1 what 28:5 is to 28:1; (cf. 60:19); After God has humbled His people in judgment, He will be their glory. (macrostructure of Isaiah: 4:2 is to 4:1 what 40-66 is to 1-39)
    - The non-figurative reading of fruitful fields does not answer the problem raised in this literary unity (2:1-4:6) of moral and spiritual devastation brought on by godless leadership and vainglory.
  - The Messianic understanding answers human depravity with a divine King who is the glory of His people.
- “Branch of the Lord” points to Divine Origin: Isa 60:19 *The sun shall be no more your light by day, nor for brightness shall the moon give you light; but the LORD will be your everlasting light, and your God will be your glory.* (cf. Rev. 21:23)
- “Fruit of the land” points to the Human Origin (Judah/David)
- In the incarnation God the Son united us with Himself and the Father so that we will enjoy the glory of God forever in union with the God-man, Jesus Christ.
  - *The glory that You have given Me I have given to them, that they may be one even as We are one, I in them and You in Me, that they may become perfectly one, so that the world may know that You sent Me and loved them even as You loved Me. Father, I desire that they also, whom you have given Me, may be with Me where I am, to see My glory that You have given Me because You have loved Me before the foundation of the world.* (John 17:22-24)

**The Branch beautifies us with holiness by vicarious suffering (4:3-4).**

- “He who is left” and “he who remains” = remnant (cf. 4:2 “the survivors”)
- “Holy”—the LORD is the “Holy One” in Israel, thus He makes His people holy
  - Positional Sanctification: We belong to God

- Progressive Sanctification: We become like God in moral purity
- “Spirit of judgment” and “Spirit of burning”—not spirit, but Spirit; the Holy Spirit is the One who sanctifies
  - “Isaiah does have a rich awareness of the Spirit of the LORD (30:1-2; 31:3; 63:10-14), specially in Messianic passages (11:2; 42:1; 59:21; 61:1), and this is the best understanding here: the divine Spirit, throughout the Bible the executive of God.” – Motyer
  - *John answered them all, saying, ‘I baptize you with water, but He who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire.’* (Luke 3:16; cf. Acts 2:3)
- The judgment ultimately falls on Christ (Isa. 53; Zech. 12:10-13:1).
  - The “fire” of exile did not purge the remnant—only the fires of the final judgment can make a complete end of sin; but then the remnant would also be destroyed—the Branch/Servant endures those fires of God’s wrath for the remnant—opening for us a fountain of effectual cleansing
  - Jer. 23:5-6 The Branch will reign as King and be called “The LORD is Our Righteousness”
  - Jer. 33:15-16 The Branch will reign as King and Jerusalem will be called “The LORD is Our Righteousness”

#### **The Branch guides and guards us as His Bride (4:5-6).**

- “Create” – Hebrew term always has God as subject and refers to something new
- Exodus/Numbers pillar of smoke and fire in which the Lord led Israel in the wilderness
- Canopy = a beautifying cover over the bride and groom under which they receive the nuptial blessing (Ps. 19:6; Joel 2:16); speaks of the intimacy of our communion with God through union with the Christ (cf. Isa 49:17-18; 54:1-13; 61:10)
- “Booth”—not multiple booths, such as the people had in the wilderness, but one great Booth for protection from every threat

#### **The Branch fulfills the LORD’s eternal purpose for His people (4:3b).**

- “Everyone who has been recorded for life in Jerusalem”
- Isa. 49:16 *Behold, I have engraved you on the palms of My hands; your walls are continually before Me.*
- Rev. 13:8 *And all who dwell on the earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.*
- Acts 13:48 *And as many as were appointed to eternal life believed.*
- John 6:39 *And this is the will of Him who sent Me, that I should lose nothing of all that He has given Me, but raise it up on the last day.*
- Jesus did not fail the Father!