

## The Branch of the Lord Yesha'yahu 4:2-6

In my last post, we concluded our examination of **God's Judgment on Y'hudah and Yerushalayim** in **Part 3** covering **Yesha'yahu 3:16-4:1**. In this post, we look at **The Branch of the Lord** in **Yesha'yahu 4:2-6**.

After saying the times are going to be dark and difficult, brutal and bloody in the previous passage we explored, here in verses 2 through 6, **Yesha'yahu** says there's hope - for **Isra'el** will experience a tremendous awakening. Thus, for the people of **Isra'el**, the day of the Lord begins as a dark day indeed.

But this is not surprising, for the **Hebrew** reckoning of any day begins with the setting of the sun. For many of us our day begins with the rising of the sun, but I like the **Hebrew** way of thinking better because it begins in darkness and works toward light. The day of the Lord begins in darkness - judgment, wrath, trouble, plague, problems, war, worry, disease, destruction. But then the Son comes. **Yeshua HaMashiach** comes back. That's why **Yeshua** says, whoever holds out till the end will be delivered. Matthew 24:13 (CJB)

***<sup>2</sup> On that day, Adonai's plant will be beautiful and glorious; and the fruit of the land will be the pride and splendor of Isra'el's survivors.*** Most modern English translations of *on that day, Adonai's plant* translate it as *in that day the branch of the Lord*.

The history of the interpretation has followed two distinct paths. One views this phrase as a **Messianic** title of the promised **Davidic** ruler, the other interprets it as a sign of God's blessing on nature and considers the *branch* to be parallel to the *fruit of the land*. But the two interpretations may not be mutually exclusive since in **Hebrew** parallelism the second idea is often not strictly synonymous but expands the thought of the first idea. *That day* is a future day, a time that comes after the judgment described in 2:5-4:1.

***<sup>3</sup> Those left in Tziyon and remaining in Yerushalayim will be called holy, and everyone in Yerushalayim written down for life. <sup>4</sup> When Adonai washes away the filth of the women of Tziyon and cleanses Yerushalayim from the bloodshed in it with a blast of searing judgment,***

The remnant will be holy. Holiness means set apart or consecrated for service to the Lord. Such a relationship implies an obedient lifestyle. Verse 5 explicitly states that **Tziyon's** blessed future condition will be accomplished through judgment. It is an act of the grace of God. God's people must wash themselves (see 1:16), but it is God who makes them clean.

***<sup>5</sup> Adonai will create over the whole site of Mount Tziyon and over those who assemble there a smoking cloud by day and a shining, flaming fire by night; for the Glory will be over everything like a hupah [wedding canopy]. <sup>6</sup> A sukkah <sup>1</sup> will give shade by day from the heat; it will also provide refuge and cover from storm and rain.*** ~ **Yesha'yahu 4:2-6** (CJB)

After the Exodus from Egypt, God guided **Isra'el** through the desert by a cloud and flame (see Exodus 40:38), which represented God's mysterious and powerful presence with His people. **Yesha'yahu** used this language to teach that the future remnant will again enjoy an intimate and assuring relationship with God after the judgment.

**Yeshua** is coming back. He's going to purge the people of **Isra'el** of their unbelief. Oh, what a glorious day that will be!

In my next blog, we will move on to explore **The Parable of the Vineyard** in **Yesha'yahu 5:1-7**.

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<sup>1</sup> A **sukkah** is a temporary dwelling associated with the **Feast of Tabernacles** to remind us of the tents that the **Israelites** lived in during their **Exodus** from Egypt.