

The End-Time Salvation of Israel Lies on the Far Side of Judgment

Isaiah Chapter 4

² In that day **the Branch of the LORD shall be beautiful and glorious**; And the fruit of the earth shall be excellent and appealing **For those of Israel who have escaped**. ³ And it shall come to pass that **he who is left in Zion** and remains in Jerusalem will be called holy-- everyone who is recorded among the living in Jerusalem. ⁴ When **the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning**, ⁵ then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be **a covering** ['wedding canopy']. ⁶ And there will be a tabernacle for shade in the daytime from the heat, for a place of **refuge**, and for a **shelter** from storm and rain.

(Isaiah 4.2-6)

Derek Kidner says, of Isaiah chapter 4, "The general tenor of the passage, in its context, is that salvation lies on the far side of judgment...The point is that Israel must be reborn; from her roots a new crop must spring up when judgment has removed all her present glory and but a few survivors. It is the renewed community that is in mind at this point; later it will emerge that One Man will be this new growth par excellence (Jer 23.5; Zech 3.8, 6.12; and Is 11.1)."

The whole discussion of the future of the Jewish people finds its centerpiece in passages like these. Passages of which Isaiah penned many.

The whole of the Book of Isaiah clearly illuminates a centrality of Jerusalem in the future of God's purpose in redemption. We say this with confidence because of the centrality of the issue of Jerusalem in the prophets – especially Isaiah. Men such as Isaiah had such a holy obsession, if you will, with that city and that people group that to simply discard it as archaic and irrelevant simply will not do.

Chapters 1-12 of the Book of Isaiah paints a beautiful portrait of the coming of a King and the establishment of His Kingdom. The prophet had the privilege of pointing humanity to the beauty of the only One capable of ruling the nations. He explains the nature and character of the King and explains the spirit of His Kingdom. Invariably these explanations bring up certain conundrums that demand attention. Conundrums such as, 'What about Jewish apostasy?' or 'What is the process by which something that radical, that impressive,

that lofty, that demanding, that obtrusive could ever be established among the nations?' These are important questions.

Kidner comments on the 2nd verse of the 4th chapter of Isaiah intuitively explaining the nature and timing of the salvation of national Israel. That is, that it lies "on the far side of judgment." We must also perceive this message. This message points to a yet future time of national decimation that will culminate in the pronouncement that only the "survivors" will inherit the land; the desolate land.

If we fail to understand that 'salvation lies on the far side of judgment' we miss one of the most conspicuous and essential components of Biblical eschatology as it pertains to the future of Israel and the Jews.