

**Fishing Stories**  
**The Women of Jerusalem**  
**Isaiah 3:16 – 4:1**

Scripture quotations taken from the New American Standard Bible® (NASB),  
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,  
1975, 1977, 1995 by The Lockman Foundation  
Used by permission. [www.Lockman.org](http://www.Lockman.org)

**Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996-2016 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.**

I wanted to revisit an item we ran out of time to discuss last week. IT deals with the exciting topic of the differences that we see in the Hebrew Masoretic text and the Septuagint. Our translations work hard to find the blend between the two sources but there are times where little things pop up that make you, or at least me, go hmm.

One of those was in Isaiah 3:13-15 where we see YAHWEH standing in the courtroom after discussing the sorry state of Jerusalem and where they were headed during the days of Isaiah.

One of the things we use in interpreting scripture is the context of the scripture. We will get back to this.

Isaiah 3:13–15

“The LORD arises to contend, And stands to judge the people. The LORD enters into judgment with the elders and princes of His **people**, “It is you who have devoured the vineyard; The plunder of the poor is in your houses. “What do you mean by crushing My people And grinding the face of the poor?” Declares the Lord GOD of hosts.” (NASB95)

As we can tell from the situation so far in chapter 3, there is deep concern on the part of the Lord, but He is thorough as a prosecutor and the picture being drawn is applicable for Judah, but it is also maybe applicable universally.

It is YAHWEH who is standing now, and He is doing so to present His legal argument concerning the facts that have just been outlined. He is also standing as He is fully prepared to execute the judgement necessary based on the legal arguments to be presented.

The argument for why this is not just for Judah alone, but has a more universal aspect to it, is because the word people in verse 13 is in the plural in the Hebrew Masoretic Text. “And stands to judge the peoples.” The ESV and ISV has the plural, the NASB, NKJV, KJV singular.

One commentator, Motyer, points this out.

The people should be ‘peoples’. Divine judgment often has a universal setting (cf. 2:10–22 where the point at issue is his people’s religious deviation but the act of judgment covers the whole world). The reason for this is that judgment is one aspect of the day of the Lord when his just account is settled against all without exception. (Motyer 1996, 62)

So, for someone reading the Hebrew Tanakh, Isaiah 3:13 would have the following: “The LORD standeth up to plead, and standeth to judge the peoples.” (JPS 1917)

From the Dead Sea scroll, not the MT, the word is plural – peoples  
נצב לריב יהוה עומד לדין עמים (Lexham Press 2010, Is 3:13)

The SINGULAR comes from the LXX followed by the Peshitta. The MT has the PLURAL. In this context the SINGULAR fits best because the prophet is addressing Judea (i.e., v. 14). (Utley 2001, 61)

As we look at the LXX version though, translated much earlier than either the Dead Sea scroll or the MT, we see on Isaiah 3:13 “But now the Lord will stand for judgment, and he will make his people stand for judgment.” (LES2)

So we see there is a difference in the way a word was translated from the Masoretic text versus the LXX. This does not affect doctrine at any level. It does though potentially affect our interpretation of who the court room scene is for.

Some background.

### **Masoretic Text**

Any text of the Hebrew Bible produced by the Masoretes (from Heb. ba‘älê hammāsôrâ), textual scholars concerned with the precise transmission of the text who were active ca. 600–950 C.E. (Mynatt 2000, 868)

### **Septuagint**

General designation for the Jewish-Greek Scriptures, which consist primarily of various translations of the books of the Hebrew Bible. Also included are additions to some books of the Hebrew Bible as well as independent works, some of which are translations while others were composed in Greek. The texts are believed to have been produced from the 3rd to the 2nd or 1st centuries B.C.E., and at least partly in Alexandria, Egypt. (McLay 2000, 1185)

### **Which One?**

Really, the cardinal rule for all this (again, that I was taught in textual criticism in graduate school) is that the best reading is the one that allows you to explain how all the other ones could have arisen. Granted, sometimes that’s not possible, but that is really an excellent rule of thumb. If you’re trying to make a decision between different manuscript variations, really if you can find one that explains all the others, chances are that’s the one that’s the best and probably closest to the original. (Heiser 2014)

As it pertains to scripture, context is king. We are going to look at this section of Isaiah 3 as directed towards Judah and not the nations.

YAHWEH is prepared to judge His people, Judah.

He is in the courtroom and presents His argument to the defendant table so the reasons why can be understood. He is pronouncing judgement on the leaders, and He differentiates between elders and princes.

Isaiah 3:14

The LORD enters into judgment with the elders and princes of His people, “It is you who have devoured the vineyard; The plunder of the poor is in your houses.” (NASB95)

### **Elders and Princes**

The elders were the ones responsible for the welfare of the nation. These elders were the heads of the houses, families and tribes, and had been appointed in the wilderness to aid Moses (cf. Num. 11). (Young 1965, 157)

The princes were officials of the government. It is thus those who were responsible for the welfare and administration of the government who were the objects of God’s punitive judgment, for they should have manifested this responsibility toward God’s people. (Young 1965, 157-158)

Based on that definition, no one has been left out. This condemnation includes family leaders, fathers, grandfathers, priests, Levites, tribal leaders, military leaders, up to the King and His court.

It is that group, combined, who are being subjected to judgement here because they, collectively, have devoured the vineyard.

The word translated devoured is בָּעֲרָתָם (biartem) coming from a root word בער (br). “There are at least three different roots containing these consonants: (a) One means “to burn” ... (b) Another means “to exterminate, feed on or graze” ... (c) Still another means “to be stupid...” (Ringgren 1977, 201)

Knowing that, we can see a clearer picture of the charge. They have burned up, exterminated, spoiled like animals, been stupid with, the vineyard. The vineyard is the nation which we will get a clearer picture of in chapter 5.

The specific charge leveled as to how the leadership, the men of Judah, is doing this, they are doing it by taking away from those who they were supposed to be caring for, the poor. They were stealing from their neighbors.

Leading into verse 15, we have already confronted one negative charge that they, the leaders, have done. Two more are coming.

Isaiah 3:15

“What do you mean by crushing My people And grinding the face of the poor?” Declares the Lord GOD of hosts. (NASB95)

You “grind the faces of the afflicted.” Apparently the figure is that of a man fallen prostrate, face in the dust, having his face pushed cruelly into the earth again and again. (Leupold 1971, 95)

YAHWEH’s assessment of what the leadership has done

- Devoured, burned, exterminated, ruined, been stupid with
- Crushed or beaten
- Grind the face

With that argument from YAHWEH and the charges, we will stop for now and pick up as He moves towards charges against the women of Judah.

As we can see, the responsibility of care for God’s people is a heavy one that even continues today.

James 3:1

“Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment.” (NASB95)

With the courtroom denunciation of the male leadership of Judah, YAHWEH, because He is fair, now turns to the women of Judah. There is no free pass.

Before we read the text, I want to give you a warning that Isaiah has provided to us. He is about to be politically incorrect and he knows it. So, to make sure we all know this is not his opinion but is rather the truth from YAHWEH, he adds the “this is from God and not my ranting and raving.” The why he is being politically incorrect proviso. He says “Moreover, the Lord says.” This is Isaiah’s way of saying, “don’t blame me, I am just the messenger.”

One other warning, chapter and verse divisions were not in the original text but were added centuries later. There is not an exact conclusion of thought that connects with a chapter change.

The Hebrew Old Testament was divided into verses by a Jewish rabbi by the name of Nathan in A.D. 1448. Robert Estienne, who was also known as Stephanus, was the first to divide the New Testament into standard numbered verses, in 1555. Stephanus essentially used Nathan’s verse divisions for the Old Testament. Since that time, beginning with the Geneva Bible, the chapter and verse divisions employed

by Stephanus have been accepted into nearly all the Bible versions. (Got Questions Ministries 2002-2013)

The purpose of the present division into chapters and verses was to facilitate reference. These divisions sometimes, but not generally, ignore logical and natural divisions. Common opinion concerning chapter divisions attributes them to Cardinal Hugo of Saint Cher (q.v.) for use in his concordance to the Latin Vulgate (c. 1240, first printed, with modification, at Bologna, 1479). (Jackson ed. 1908-1914, 113)

The better opinion is, that Stephen Langton, archbishop of Canterbury (d. 1228), made the chapter division to facilitate citation. Before the invention of printing it had already passed from Latin manuscripts to those of other tongues, and after the invention of printing it became general. It has undergone slight variations from the beginning to the present day. (Jackson ed. 1908-1914, 113-114)

Isaiah 3:16–4:1

Moreover, the LORD said, "Because the daughters of Zion are proud And walk with heads held high and seductive eyes, And go along with mincing steps And tinkle the bangles on their feet, Therefore the Lord will afflict the scalp of the daughters of Zion with scabs, And the LORD will make their foreheads bare." In that day the Lord will take away the beauty of their anklets, headbands, crescent ornaments, dangling earrings, bracelets, veils, headdresses, ankle chains, sashes, perfume boxes, amulets, finger rings, nose rings, festal robes, outer tunics, cloaks, money purses, hand mirrors, undergarments, turbans and veils. Now it will come about that instead of sweet perfume there will be putrefaction; Instead of a belt, a rope; Instead of well-set hair, a plucked-out scalp; Instead of fine clothes, a donning of sackcloth; And branding instead of beauty. Your men will fall by the sword And your mighty ones in battle. And her gates will lament and mourn, And deserted she will sit on the ground. For seven women will take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach!" (NASB95)

In an extremely powerful figure Isaiah makes the whole argument very concrete: wealthy women, secure in their luxury and their allure, are reduced to scabrous hags begging to belong to someone. (Oswalt 1986, 140)

Yes, Isaiah is cross cultural in his comments about the women of Jerusalem. But he doesn't even come close to the Prophet Amos talking about the women in the Northern Kingdom.

Amos 4:1–3

"Hear this word, you cows of Bashan who are on the mountain of Samaria, Who oppress the poor, who crush the needy, Who say to your husbands, "Bring now, that we may drink!" The Lord GOD has sworn by His holiness, "Behold, the days are coming upon you When they will take you away with meat hooks, And the last of you with fish hooks. You will go out through breaches in the walls, Each one straight before her, And you will be cast to Harmon," declares the LORD." (NASB95)

We need to remind ourselves of a couple of things here.

- Isaiah is speaking about a future
- He has done so by looking at the past then the present and contrasting to the future
- Judah has an offer on the table

Currently, in Judah, everything is great under King Uzziah.

2 Chronicles 26:5

"He continued to seek God in the days of Zechariah, who had understanding through the vision of God; and as long as he sought the LORD, God prospered him." (NASB95)

We see, at the beginning of verse 16, that the well to do woman of Jerusalem, the one who has a husband or father involved in the plundering of the poor, are dressing and behaving in a manner that is intended to draw attention to themselves. They are still fishing and using themselves as the bait.

These are not Proverbs 31 women. Not at all. These are Proverbs 5 and 6 women, the ones your mother and daddy warned you about.

Proverbs 5:1–6

“My child, be attentive to my wisdom, pay close attention to my understanding, in order to safeguard discretion, and that your lips may guard knowledge. For the lips of the adulterous woman drip honey, and her seductive words are smoother than olive oil, but in the end she is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps lead straight to the grave. Lest she should make level the path leading to life, her paths are unstable but she does not know it.” (NET)

Proverbs 6:23–26

“For the commandments are like a lamp, instruction is like a light, and rebukes of discipline are like the road leading to life, by keeping you from the evil woman, from the smooth tongue of the loose woman. Do not lust in your heart for her beauty, and do not let her captivate you with her alluring eyes; for on account of a prostitute one is brought down to a loaf of bread, but the wife of another man preys on your precious life.” (NET)

Proverbs 7:10–14

“Suddenly a woman came out to meet him! She was dressed like a prostitute and with secret intent. (She is loud and rebellious, she does not remain at home— at one time outside, at another in the wide plazas, and by every corner she lies in wait.) So she grabbed him and kissed him, and with a bold expression she said to him, “I have fresh meat at home; today I have fulfilled my vows!” (NET)

If you have ever been in the middle east where most women wear veils, there are things they do to attract attention from men. If all you can see is the eyes, then the eyes are what is paid attention to including makeup and expressions. Serious perfume. And yes, even today they will wear jewelry which you cannot see, but you can hear.

In the culture of Isaiah, “Hebrew women did not wear a veil at all times, as is now the custom in many of the lands of the Near East. Wearing a veil was an act of modesty that usually indicated that a woman was unmarried.” (Packer, Tenney and White Jr. 1997, 486)

Proper adornment and true beauty in women should be a reflection of the glory of God. When women cultivate and cherish beauty only for itself, they are infringing upon and detracting from the glory and beauty that belong to Him. That ordinary women of the world should be vainglorious might be expected. But the daughters of Zion, women who live in the city of God, under the very shadow of the Temple, who should have set the example of the beauty of holiness, these are haughty and walk with outstretched neck. (Young 1965, 161)

Even the way that they walked was designed to attract attention.

Mincing steps – ḥṣṣ – tapop or tpp - to mince along, trip along. (Koehler, et al. 1994-2000, 379)

The women would walk with a shortened step, almost as if they were tripping with each step. The intent is to make the jewelry make noise, thus attracting attention to themselves.

If we were to use idioms from our culture here, these are women who walk proudly in their makeup, stiletto heels and little black skirts intentionally attracting attention. Everything being worn is to hook someone. Fishing.

In response to this haughty and overtly sexual display of female beauty, the prophet announces God’s punishment in v. 17. As so often in the prophetic literature, God’s judgment on these women strikes them at the point of their sins. (Roberts 2015, 61)

These Jerusalemites who spend their profligate days in clubs and at fashion shows assumed, without any serious reflection, that their extravagance would endure to perpetuity. (Brueggeman 1998, 37)

So the Lord announces what will happen to these women. The hair being used to attract men now, will fall out because of malnourishment and scabs would be the result. The word being translated scabs is only used here in the entire Old Testament. The word could also possible mean exposed. From the LXX.

Isaiah 3:16–17

This is what the Lord says: “Because the daughters of Zion were exalted, and they went with a high neck and with winks of the eyes and with the gait of the feet, trailing their shirts and at the same time playing amorously with their feet. And God will humble the leading daughters of Zion, and the Lord will expose their form.” (Lexham Press 2019)

נָפַשׁ – sippah - to make fall off, used of the hair, by disease, or scab; hence to make bald... (Gesenius and Tregelles 2003, 793)

to bare, strip, lay bare, to dissolve...bald on the front of the head... (Koehler, et al. 1994-2000, 1348)

ἀνακαλύπτω (anakalupseito)- expose; to uncover; to reveal; to pour out, empty. (Lexham Press 2012)

If translated scabs, then we are talking about either leprosy or the natural result of severe malnutrition which would be evident at the end of a long siege.

If translated exposed, then it could be a reference to the condition most conquering armies of the time left female prisoners in...exposed. YAHWEH will expose them for what they truly are.

Either translation works, but the overall context appears to be more favorable for exposed. The next few verses disclose the removal of items which are a normal part of becoming a prisoner of war.

This is not something that is in the far-off future by the way. Yes, it will happen under the Babylonian captivity, but much sooner than that is the invasion of Israel and Syria when Ahaz is king of Judah and prisoners are taken back to Israel. This falls within Isaiah’s lifetime.

2 Chronicles 28:8

“The Israelites seized from their brothers 200,000 wives, sons, and daughters. They also carried off a huge amount of plunder and took it back to Samaria.” (NET)

If they were following the law pertaining to female prisoners, they found attractive, they would do the following.

Deuteronomy 21:10–14

“When you go out to do battle with your enemies and the LORD your God allows you to prevail and you take prisoners, if you should see among them an attractive woman whom you wish to take as a wife, you may bring her back to your house. She must shave her head, trim her nails, discard the clothing she was wearing when captured, and stay in your house, lamenting for her father and mother for a full month. After that you may have sexual relations with her and become her husband and she your wife. If you are not pleased with her, then you must let her go where she pleases. You cannot in any case sell her; you must not take advantage of her, since you have already humiliated her.” (NET)

And in regard to the exposed versus scab portion of Isaiah.

2 Chronicles 28:12–15

“So some of the Ephraimite family leaders, Azariah son of Jehochanan, Berechiah son of Meshillemoth, Jechizkiah son of Shallum, and Amasa son of Hadlai confronted those returning from the battle. They said to them, “Don’t bring those captives here! Are you planning on making us even more sinful and guilty before the LORD? Our guilt is already great and the LORD is very angry at Israel.” So the soldiers

released the captives and the plunder before the officials and the entire assembly. Men were assigned to take the prisoners and find clothes among the plunder for those who were naked. So they clothed them, supplied them with sandals, gave them food and drink, and provided them with oil to rub on their skin. They put the ones who couldn't walk on donkeys. They brought them back to their brothers at Jericho, the city of the date palm trees, and then returned to Samaria." (NET)

God will thus remove the source of their superficial attractiveness and expose their true nature. The last part of this passage (3:24–4:1) makes it clear that God will strip away their vain veneer by means of warfare. As prisoners of war they will not have access to their normal toiletries, resulting in a stench. They will be tied up with a rope rather than a decorative sash, their heads will be shaved (as was the custom to shame prisoners) rather than finely coiffed, they will wear the garments of mourning rather than finery, and they will be branded as prisoners rather than adorned with cosmetics. (Briley 2000-, 72)

From the LXX

Isaiah 3:18–4:1

"In that day the Lord also will take away the glory of their clothing: hair clasps and fringes and pendants and necklace and the makeup of their face and the set of cosmetics of splendor and the bracelets and the anklets and the braiding and the rings and the right armlets and the earrings and the purple-edged garments and the purple-decorated garments and the housecoats and the transparent Laconian garments and the purple and blue and scarlet and those woven with linen along with golden thread and blue and summer garments. And there will be a cloud of dust in place of a sweet scent, and you will gird yourself with a rope instead of a belt, and you will have a bald head instead of gold ornamentation on your head, on account of your works; and you will gird yourself with sackcloth instead of a purple tunic. And your finest son whom you love will fall by the sword. And your mighty will fall by the sword and will be brought low. And the boxes of your ornamentations will mourn, and you will leave them behind, alone, and you will be dashed to the earth. And seven women will seize one man, saying, "We will eat our own bread, and we will wear our own clothing, only let your name be given to us; remove our reproach!" (LES2)

By the end of verse 24, we have a list of all of the external things, the symbols of wealth that had been relied on and how they were systematically removed. From haute couture to prisoner of war and up to the point of being branded a slave.

Now comes, in verse 25, a reminder of the possible future and why the items of pride have no further attraction. The men are gone, dead. Therefore, the potential future could take place, it is rooted in a potential past of death. In a patriarchal society, if the men are dead, that woman who was attached to the dead man has no place in society.

Isaiah 4:1

For seven women will take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach!" (NASB95)

There will be one man left for every seven women.

So many men will die in this war that seven women will pursue one man to try to convince him to be their husband. Under normal circumstances, a husband must pursue a woman and promise to provide for the physical needs of his wife (Exod 21:10), but in this case the women will be so desperate for a husband that they will "strongly grab hold" of him. Surprisingly, they will gladly offer to share him with several other women and not require him to provide financially for any of their physical needs. They will do anything they can to avoid the shame and disgrace of not having a husband and children. (Smith 2007, 153)

Our takeaway from this, from the pride of Judah and Jerusalem, the pride of the men, the women, the leadership...God hates pride and takes dramatic action to root it out.

The source of pride goes back to the rebel of Ezekiel 28.

Ezekiel 28:13–19

“You were in Eden, the garden of God. Every precious stone was your covering, the ruby, topaz, and emerald, the chrysolite, onyx, and jasper, the sapphire, turquoise, and beryl; your settings and mounts were made of gold. On the day you were created they were prepared. I placed you there with an anointed guardian cherub; you were on the holy mountain of God; you walked about amidst fiery stones. You were blameless in your behavior from the day you were created, until sin was discovered in you. In the abundance of your trade you were filled with violence, and you sinned; so I defiled you and banished you from the mountain of God— the guardian cherub expelled you from the midst of the stones of fire. Your heart was proud because of your beauty; you corrupted your wisdom on account of your splendor. I threw you down to the ground; I placed you before kings, that they might see you. By the multitude of your iniquities, through the sinfulness of your trade, you desecrated your sanctuaries. So I drew fire out from within you; it consumed you, and I turned you to ashes on the earth before the eyes of all who saw you. All who know you among the peoples are shocked at you; you have become terrified and will be no more.” (NET)

Proverbs 16:18–19

“Pride goes before destruction, And a haughty spirit before stumbling. It is better to be humble in spirit with the lowly Than to divide the spoil with the proud.” (NASB95)

God hates pride. He hates to see it in me, he hates to see it in His body of believers in any shape or form.

2 Chronicles 7:13–14

“If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.” (NASB95)

Proverbs 16:5

“Everyone who is proud in heart is an abomination to the LORD; Assuredly, he will not be unpunished.” (NASB95)

The prophet Micah absolutely nailed it.

Micah 6:8

“He has told you, O man, what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?” (NASB95)

It is not possible for a believer to be proud and to serve the Lord. Pride is self-worship which is conformity to the world system or in other words, we love the world more than Jesus.

1 John 2:15–16

“Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.” (NASB95)

Pride is from the world and if that is what we are filled with, then we have a serious problem that needs to be dealt with.

Luke 14:11

“For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” (NASB95)

Again, these events did not happen just once.

The offer of Isaiah 1:18 is still on the table for Judah, but if they reject it, they now have a clear message of future events. Some of those events have a fulfillment less than twenty years in the future. If we knew that the way we lived was offensive to God and a serious course correction was in our future if we did not change the way we lived, would we change?

Do we have soft hearts, or stubborn ones?

Do we deal with a pride problem? Yes, I do? I always want to see how I look in the mirror to make sure I am presentable and would make a good impression. But for whom?

Now we are taken from the possible near future to the day in the future when everything changes. This is moving back to the future we were seeing before, the magnificent future that awaits Jerusalem. Now we have a complete picture. We have been reminded of the past and the small moment of glory that was there under the reign of David and Solomon. We have examined the bankruptcy of the present for Judah and the potential future for them if the offer for settlement made in chapter one is rejected. It was, and those things which were potential possibilities eventually became reality and not just once either.

Time to go back to the future

### **Back to the Future The Day of Lord Continued Isaiah 4:2 – 6**

Isaiah 4:2–6

“In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel. It will come about that he who is left in Zion and remains in Jerusalem will be called holy—everyone who is recorded for life in Jerusalem. When the Lord has washed away the filth of the daughters of Zion and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning, then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy. There will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain.” (NASB95)

Isaiah once again uses the term keying us into just how far into the future he just went to. “In that day” = the Day of the Lord. This is not just Judah restored at the end of the Babylonian captivity, this is the ultimate restoration that is still in the future. That which takes place as a result of Messiah coming and rescuing His people.

Pride has been dealt with, and with it, most of Israel.

We see a name used here in verse 2 for the first time, the name is Branch or more specifically, the Branch of the Lord. Or, per the Hebrew, the sprout of YAHWEH

Those things which Judah was commanded not to adhere to, the things of man, the pride of man, which we have just discussed, is gone. As we see in verse two, there are survivors, a remnant. We see what the true source of pride is, and it begins with Messiah, the sprout of YAHWEH. There is more to this than just the restoration of agriculture.

In the day of the Lord, the one who will be the pride of Israel is one who is both divine, “the sprout of YAHWEH,” and is also human, “the fruit of the earth.” This is Messiah. He is beautiful and glorious.

Psalms 27:4

“One thing I have asked from the LORD, that I shall seek: That I may dwell in the house of the LORD all the days of my life, To behold the beauty of the LORD And to meditate in His temple.” (NASB95)

And He “will be the pride and adornment of the survivors of Israel.”

Messiah, truly God and truly man, will replace the object of pride for the nation. He will be the one they worship; He will be their pride.

Zechariah also saw this future in Zechariah 8:22-23, "Many peoples and powerful nations will come to Jerusalem to seek the LORD who rules over all and to ask his favor. The LORD who rules over all says, 'In those days ten people from all languages and nations will grasp hold of—indeed, grab—the robe of one Jew and say, "Let us go with you, for we have heard that God is with you." ' '" (NET)

The references show that the title 'Branch' (šemaḥ) is used to point to the Messiah's kingly and priestly offices, but in itself 'branch' is a 'family tree' motif indicating the Messiah's ancestry. To Jeremiah, he is David's Branch, tracing his human ancestry back to the great king (cf. Isa. 11:1, using different words but the same idea). Isaiah sees him as 'The Lord's Branch', i.e. in some unexplained way he has a divine ancestry also. The fruit of the land could, of course, refer to the messianic abundance, but we ought to notice that here it is associated directly with the Branch of the LORD as jointly providing (lit.) 'adornment and glory ... pride and beauty for the escaped company of Israel'. It is suitable, therefore, to understand fruit of the land as indicating the human origin of the Messiah, in the same way as 'a root out of dry ground' in 53:2. His gifts to his people are 'adornment' (beautiful) and 'beauty' (glory), i.e. personal distinctiveness and attractiveness, in contrast to the false, deceptive beauty of 3:18; 'glory' (glorious) and pride point to a great change. (J. A. Motyer 1999, 67-68)

True leadership under Messiah will result in true beauty, not the false beauty based on pride we just discussed.

Isaiah 4:3

"It will come about that he who is left in Zion and remains in Jerusalem will be called holy—everyone who is recorded for life in Jerusalem." (NASB95)

As we learned in our series on Revelation, at the end of the Great Tribulation, only 1/3 of the nation remains alive (Zechariah 13:8) to enter the Kingdom. It is those who are left in Zion, the remnant we saw discussed in verse two. What about the remnant? They "will be called holy." For the reader, this is fulfillment of the promise made in Exodus 19:6 and Deuteronomy 28:9.

Those who remain in Jerusalem and have survived the judgment will be separate from what has brought on the judgment, namely, sin. At one time men had been set apart by their walk and position in life; now, however, such distinctions of rank and condition will be removed, and all will be distinguished by the fact that they are designated as holy. (Young 1965, 180)

One's station in life, their genealogy, their money, their education, all sources of pride, no longer matter. What matters is being "recorded for life in Jerusalem."

What matters ultimately is holiness. What God has spent the entire Bible explaining, what He has made provision for, for us, through Jesus Christ, is what matters.

1 Peter 1:14–16

"Like obedient children, do not comply with the evil urges you used to follow in your ignorance, but, like the Holy One who called you, become holy yourselves in all of your conduct, for it is written, "You shall be holy, because I am holy."'" (NET)

Just as we, through sanctification, are being made more like Jesus. Once He comes and takes us to be with Him via the rapture of the church, we are given glorified bodies which are incapable of sinning and we are not just positionally holy as we are today in Christ, but we will be Holy. The nation must be purged to reach this point.

Isaiah 4:4–5

“When the Lord has washed away the filth of the daughters of Zion and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning, then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy.” (NASB95)

We now can clearly see the future state as a result of seeing the present state of the women of Jerusalem. A purging is coming...judgement.

The only one who can do that is the Lord. Now we are back to the first few words of verse two letting us know that this is the Day of the Lord, the judgement is needed because Isaiah has connected the future state to the present condition which fully reflects the need for purging.

Zechariah 12:10

“I will pour out on the kingship of David and the population of Jerusalem a spirit of grace and supplication so that they will look to me, the one they have pierced. They will lament for him as one laments for an only son, and there will be a bitter cry for him like the bitter cry for a firstborn.” (NET)

Those who are of the remnant will enjoy a restoration of the conditions that YAHWEH provided for His people in the past. Showing this is the same YAHWEH “then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy.” (Isaiah 4:5, NASB95).

This is not new. In Exodus 13:21, that is how YAHWEH took care of His people. When He established His presence in the Tabernacle, He did the same (Numbers 9:15-23.) Also, when Solomon dedicated the Temple in 2 Chronicles 7:2. Now YAHWEH is with His people.

Isaiah 4:6

“There will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain.” (NASB95)

When King Jesus is on the throne, His people are safe, and they are secure. He is the King.

Romans 8:35–39

“Who will separate us from the love of Christ? Will trouble, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, “For your sake we encounter death all day long; we were considered as sheep to be slaughtered.” No, in all these things we have complete victory through him who loved us! For I am convinced that neither death, nor life, nor angels, nor heavenly rulers, nor things that are present, nor things to come, nor powers, nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.” (NET)

## Works Cited

- Briley, Terry R. 2000-. *Isaiah, The College Press NIV Commentary*. Joplin, MO: College Press Pub.
- Brueggeman, Walter. 1998. *Isaiah 1-39, Westminster Bible Companion*. Edited by Patrick D. Miller and David L. Bartlett. Louisville, KY: Westminster John Knox Press.
- Gesenius, Wilhelm, and Samuel Prideaux Tregelles. 2003. *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*. Bellingham, WA: Logos Bible Software.
- Got Questions Ministries. 2002-2013. *Got Questions? Bible Questions Answered*. Bellingham, WA: Logos Bible Software.
- Heiser, Michael S. 2014. "OT 218 How We Got the Old Testament." *Logos Mobile Education*. Lexham Press. Bellingham, WA.
- Jackson ed., Samuel Macauley. 1908-1914. *The New Schaff-Herzog Encyclopedia of Religious Knowledge: Embracing Biblical, Historical, Doctrinal, and Practical Theology and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day*. New York, NY: Funk & Wagnalls.
- Koehler, Ludwig, Walter Baumgartner, M. E. J. Richardson, and J. J. Stamm. 1994-2000. *The Hebrew and Aramaic Lexicon of the Old Testament*. Leiden: E. J. Brill.
- Leupold, H. C. 1971. *Exposition of Isaiah*. Vol. 1. Grand Rapids, MI: Bakers Book House.
- Lexham Press. 2010. *1Q Isaiah a*. Bellingham, WA: Lexham Press.
- . 2012. *The Lexham Analytical Lexicon to the Septuagint*. Bellingham, WA: Lexham Press.
- . 2019. *The Lexham English Septuagint, Second Edition*. Bellingham, WA: Lexham Press.
- McLay, Tim. 2000. "Septuagint." In *Eerdmans Dictionary of the Bible*, by David Noel Freedman ed., Allen C. Myers and Astrid B. Beck. Grand Rapids, MI: W. B. Eerdmans.
- Motyer, J. A. 1996. *The Prophecy of Isaiah: An Introduction & Commentary*. Downers Grove, IL: InterVarsity Press.
- Motyer, J. Alec. 1999. *Isaiah: An Introduction and Commentary, Tyndale Old Testament Commentaries*. Vol. 20. Downers Grove, IL: InterVarsity Press.
- Mynatt, Daniel S. 2000. "Masoretic Text." In *Eerdmans Dictionary of the Bible*, by David Noel Freedman ed., Allen C. Myers and Astrid B. Beck. Grand Rapids, MI: W. B. Eerdmans.
- Oswalt, John N. 1986. *The Book of Isaiah, Chapters 1-39, The New International Commentary on the Old Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Packer, J. I., Merrill Chapin Tenney, and William White Jr. 1997. *Nelson's Illustrated Manners and Customs of the Bible*. Nashville, TN: Thomas Nelson.
- Ringgren, Helmer. 1977. "בער." In *Theological Dictionary of the Old Testament*, by G. Johannes Botterwick ed. and John T. Willis trans. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Roberts, J. J. M. 2015. *First Isaiah: A Commentary, Hermeneia*. Edited by Peter Machinist. Minneapolis, MN: Fortress Press.
- Smith, Gary V. 2007. *Isaiah 1-39, The New American Commentary*. Edited by E. Ray Clendenen. Nashville, TN: B&H Publishing Group.
- Utey, Bob. 2001. *Isaiah: The Prophet and His Day (1-39), Study Guide Commentary Series*. Marshall, TX: Bible Lessons International.
- Young, Edward. 1965. *The Book of Isaiah, Chapters 1-18*. Vol. 1. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

