

Book of Isaiah



Chapter 32

*Theme: The coming King, the coming Tribulation,
and the coming Spirit*

**Michael Fronczak
564 Schaeffer Dr.
Coldwater, Michigan 49036**

**Bible Study Resource Center
Copyright © 2017**

Chapter 32

Introduction to Chapter 32: This chapter opens with a contrast between the prevailing ethics that accompany a society when they have good in contrast to evil rulers. When the portion here was written the King, Hezekiah and a minority of citizens were deemed righteous but the majority of citizens were led by a ruling class that was not faithful to YHWH and they were self serving. The contrast is made between the prevailing good, which was to be the result from the visit of YHWH in the coming trouble when he delivered the city from the Assyrians by a miraculous intervention, and the current evil ethic that prevailed at the time of the prophecy. The description is made between what kind of a society is naturally produced when the ruling class is totally committed to godliness. Goodness filters down to the lowest citizen who becomes himself a bastion of righteousness. On the other hand when the ruling class is sinful and self serving the results also filter down to those who are ruled and there is a break down in society. This is described in the first 8 verses and then the women of Jerusalem are invited to a period of lamentation because all the blessings of a good society are lost. In this event however there is a removal of the evil ones and a revival of faith for at least a period (in the lifetime of the first hearers) which is to follow the miraculous deliverance to come.¹

This chapter is a bright note between the fifth and sixth woes; it is a ray of light to God's people in a dark place in that day.

It has been some time since the person of the King has been before us, but we find Him introduced again at this point, for there can be no Millennium or blessing to this earth without Him.²

The sixth woe differs from the others in that it is addressed to Assyria, not to Judah. By focusing exclusively on Assyria's defeat and Judah's salvation, the prophecy magnifies Judah's exalted King (vv. 3, 5, 10). This woe oracle consists of an introduction of the main themes of the oracle (vv. 1-6); an emphasis on Judah's need for salvation and the Lord's provision of that need (vv. 7-13), and its spiritual impact on sinners (vv. 14-16); and a conclusion showing the majestic King in His beauty (vv. 17-24).³

Having introduced the eschatological day of the Lord (31:7) and the interim day of the Lord (31:8-9), Isaiah proceeded to reveal more about these times. He also contrasted the king of the Assyrians (31:9) with the messianic King to come.

"The destruction of the Assyrian army points prophetically to the final world conflict, which will usher in the rule of Christ, the perfect King of Israel. Christ's kingdom will fulfill God's ideal of a holy commonwealth, administering a perfect righteousness throughout the earth. God's King will provide complete shelter to all who seek refuge in him, and he will satisfy their thirsty souls with living water." (Archer, p. 631)⁴

¹ <http://www.moellerhaus.com/isa30-32.htm>

² Thru The Bible with J. Vernon McGee.

³ The Nelson Study Bible

⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

¹Behold, a king shall reign in righteousness, and princes shall rule in judgment.

Yet future, reminder of Kingdom age (righteous King is Jesus)

[king] This King is the Messiah who will come (at His second coming) to reign in righteousness over Israel and all other nations forever (Isa. 2:1-4; 9:6-7; Ezek. 43:7; Dan. 2:44-45; 7:13-14,18,27; Zech. 14:9; Lk. 1:32-33; Rev. 11:15; Rev. 19:11 -- Rev. 20:10).⁵

[righteousness] See Isa. 11:4-5; Jer. 23:6; 33:15-16; Mal. 4:2.

[princes shall rule in judgment] Princes ruling in righteousness refers to the resurrected saints of all ages who will be kings and priests in the coming eternal kingdom on earth (Ps. 149:6-9; Dan. 7:19,27; Zech. 14:5; 1Cor. 6:1-3; 2Tim. 2:12; Jude 1:14-15; Rev. 5:10; 12:5; 20:1-10; 22:4-5).⁶

This verse projects into the Kingdom Age. The King is none other than the Lord Jesus Christ. The character of His reign is righteousness. The world has never had a kingdom like this so far.⁷

Having suffered much injustice from evil rulers, many in Judah were hungry for a strong king who would rule with justice. This "righteous king" will be Christ. Judah would be destroyed and taken into captivity. But one day, God's Son, a King unlike any other king, will reign in righteousness and rule with justice.⁸

1-2 In the Millennium the King (cf. comments on 33:17), that is, the Messiah, will reign in righteousness (11:1-5; cf. Jer. 23:5), and rulers under Him (cf. 2 Tim. 2:2; Rev. 5:10; 20:6; 22:5) will be just. In fact every person entering the Millennium will be a believer. Each one will be protective of others like a shelter from the wind and will refresh others like... water in the desert and a rock that gives shade from the desert heat.⁹

The prophecy concerning this king is fulfilled in the Lord Jesus Christ (7:14; 9:1-7; 11:1-5; 28:16; John 10:11, 16). The princes are His "undershepherds" (1 Pet. 5:2-4).¹⁰

In the previous chapter, God assured that the Assyrians would be judged, and Judah would be delivered. But God didn't want only to remove the threat; He also wanted to bless Judah as a righteous king, so the promise is made: Behold, a king will reign in righteousness.

However, it is likely that the prophecy of Isaiah 32-33 was given before the time of the prophecy of Isaiah 30-31. Both look to the time of the Assyrian invasion of Judah, but Isaiah 30-31 are set in the time of Hezekiah, as the invasion nears Jerusalem. Most commentators believe that the king who will reign in righteousness mentioned here was Hezekiah, and since it says that he will reign, this prophecy may have been given at the beginning of Isaiah's prophetic career, during the reign of King Ahaz, the predecessor to King Hezekiah.

⁵ Dake's Annotated Reference Bible

⁶ Dake's Annotated Reference Bible

⁷ Thru The Bible with J. Vernon McGee.

⁸ Life Application Study Bible.

⁹ The Bible Knowledge Commentary

¹⁰ The Nelson Study Bible

It is possible that the prophecy of Isaiah 32-33 was given during the reign of Hezekiah, and this announcement refers to the latter part of his reign. It is also possible that it was given during the time of Hezekiah, and it prophesies the coming of King Josiah, the great-grandson of the present king of Judah, Hezekiah, who reigned during the Assyrian threat. Josiah was a righteous king (2 Kings 22:2).

Hezekiah certainly fulfills the prophecy that a king will reign in righteousness. It is written of him, And he did what was right in the sight of the LORD, according to all that his father David had done . . . He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor any who were before him. For he held fast to the LORD he did not depart from following Him, but kept His commandments, which the LORD had commanded Moses (2 Kings 18:3; 2Ki_18:5-6).

A king will reign in righteousness: Ultimately, Hezekiah is a picture of the King of Kings, Jesus Christ. Jeremiah 23:5 announces this about our Messiah: "Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth.

"This seems to have been delivered in the time of Ahaz, and to speak of Hezekiah, and of his righteousness and happy government. But withal, as Hezekiah and his reign was an eminent type of Christ and of his kingdom; so this prophecy looks through Hezekiah unto Christ." (Poole)

And princes will rule with justice: It wasn't enough - it is never enough - to have a righteous king. The king must have helpers, princes under him, who will also rule with justice. Hezekiah had such loyal princes, such as Eliakim, Shebna the scribe, the elders of the priests, and Isaiah himself (2 Kings 19:2).

These weren't princes in the literal sense of being sons of King Hezekiah. The Hebrew word for princes can mean any ruler under a king.

If Hezekiah, the righteous king, points to Jesus, then who are Jesus' princes? His people are His princes! But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light (1 Peter 2:9). And have made us kings and priests to our God; and we shall reign on the earth. (Revelation 5:10). Many of the seemingly unnecessary trials and pains of this life a wonderful purpose in the world beyond: training us to be princes, faithfully ruling with King Jesus!¹¹

A king shall reign: It is all too obvious that a king shall reign. But "how" is what is described. Almost all commentators make this a messianic allusion in Isaiah. It is quite possible therefore that the first part of this chapter to verse 8 is a messianic prophecy but I have doubts that that is so. The main reason is that this is introductory to the lamentation for coming hardship and loss of blessings which also contains a promise of a restoration of spiritual blessings for the faithful who will endure the period of extreme hardship. The idea that this is messianic makes the chapter and total section too fragmentary. It is more likely a description in contrasts and explanation of what is expected of the rulers in Zion and, if a prediction, is a forecast of the conditions which will accompany the revival of faith and the preeminence of blessings because of renewed faith in YHWH for a brief period of time for the "minority" who put their complete confidence in YHWH. The siege is still the major focus of the section and a return to this major theme of chapters 30 to 33, picturing the events preceding and during the siege, begins again in earnest in verses 9 and 10. This section (vss 1-8) describes the conditions as they ought to be. A king

¹¹ <http://www.studylight.org/commentaries/guz/isaiah-32.html>

(ought to) reign in righteousness. the second part of the sentence (as a metered parallelism, i.e. poetry rather than prose) is grammatically supportive of this idea in that the original says "it is for rulers to rule with judgement." In other words A king should reign in righteousness and rulers ought to be just. The whole of chapter 35 is a preview of messianic times but probably not this section.

To support this view Gesenius' Hebrew Grammar (#109) says: The jussive is used "to express a desire that something should or should not happen...its form frequently coincides with that of the ordinary imperfect." The verbs in this verse, "reign and rule" could easily be jussives here. Especially since according to Gesenius (#48,f) "very frequently the form does not admit any alteration" from ordinary imperfects. The jussive expresses a "wish." Thus: "It is (proper) for a king to reign in righteousness and it is (proper) for rulers to rule with justice."¹²

²And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

[man] The man referred to as the King of Isa. 32:1 -- the Messiah who is yet to fulfill this.

[hiding place from the wind] A place of refuge from windstorms.

[covert from the tempest] A shelter from floods and storms.

[rivers of water] Hebrew: peleg (HSN-<H6388>) mayim (HSN-<H4325>), divisions of waters in the desert, or gushing fountains (note b, Ps. 1:3).

[shadow of a great rock in a weary land] Nothing is more welcome than a projecting rock in the burning sandy desert to give shade from the sun.¹³

The Lord is not only King, He is also a Savior-King. He bore the winds and tempest of the judgment of sin for us. He is a Rock for our protection. He was set before us in Isaiah 26:4 as "everlasting strength" or the Rock of Ages (in Hebrew YAH). This is another aspect of His ministry under the figure of the rock. He is a place of hiding for believers in our day also.¹⁴

2-4 The spiritual renewal during the reign of Hezekiah was like rivers of water in a dry place, like the shadow of a great rock in a weary land. By God's blessing, those who see could see better than ever, and those who hear will listen.

The more glorious reign of Jesus is all these things for us as well. He is a shelter from the storm (a cover from the tempest), as rivers of water in a dry place, and like the shadow of a great rock in a weary land.

"If King Hezekiah were a type of Christ, then this prophecy may refer to his time; but otherwise it seems to have Hezekiah primarily in view. It is evident, however, that in the fullest sense these words cannot be applied to any man; GOD alone can do all that is promised here." (Clarke)

¹² <http://www.moellerhaus.com/isa30-32.htm>

¹³ Dake's Annotated Reference Bible

¹⁴ Thru The Bible with J. Vernon McGee.

The heart of the rash will understand knowledge: The spiritual renewal during the reign of Hezekiah promoted trust in God's Word, and because of that, hearts were changed. God also would bless in miraculous ways (the tongue of the stammerers will be ready to speak plainly).¹⁵

The four similes for the future King's protection and provision of His people contrast with Israel's present incompetent leadership (28:7; 29:9, 10; 30:1, 2; 31:1, 2).¹⁶

a covert...a hiding place: This verse should carry on the subjunctive idea of the preceding verse of what ought to be, or might be, if the conditions of verse one are met; that is, that a climate of right and justice is the prevailing ethic. In that climate ordinary men will shelter (as concealing) the word of truth and it will prevail. The Hebrew word for a "covert" carries the idea of a secreted shelter from a storm or other raging elements. The word for "hiding place" has a construction that should be looked at because it does not seem to be properly translated. It may be possible to arrive at the word "from" as in "hiding place from the wind." But that is not the ordinary idiom connected with the construction. *ke-machava' ruach* (in construct) means literally "as a hiding place of the Spirit" or "a spiritual shelter." The next phrase (*ve-sether zarem*) "and a storm shelter" precedes the rest of the description of ordinary people when the king is righteous and rulers are just. They are as a river of water in Zion and as a shelter of a mighty rock in a thirsty land. In the LXX this verse is rendered "The man sheltering his words shall himself be sheltered as from mighty waters and he shall shine in Zion as a river bearing glory in a thirsty land." From the Hebrew these verses mean "When the king is righteous and the rulers just, an ordinary person is a spiritual haven and storm shelter and like a river of waters in Zion and as the shadow of a great rock in a thirsty land."¹⁷

Each of these rulers will be a person of integrity and will be a source of provision and refreshment for the people of God, providing every beneficial care (cf. 29:20-21; Matt. 20:28; John 10:11).¹⁸

³And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

In other words, there will be spiritual understanding given to all of God's people. "For now we see through a glass, darkly; but then face to face..." (1Cor. 13:12). True spiritual values will then be ascertained and made obvious. And that which should have top priority will have top priority. In our day moral values are gone. One of the great problems in this country is that we have lost the sense of moral values. For many years now our schools have been teaching the evolutionary theory which makes man an animal. Moral values are not taught. If you advocate law and order and a high state of morality, you are considered a square, a back number, and somehow not as smart as are the sophisticated and clever crooks. Therefore, the feeling is, "Let's not listen to that

¹⁵ <http://www.studylight.org/commentaries/guz/isaiah-32.html>

¹⁶ The Nelson Study Bible

¹⁷ <http://www.moellerhaus.com/isa30-32.htm>

¹⁸ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

old stuff." Well, the "old stuff" is going to be the future stuff also, because the earth will have a King reigning in righteousness. Then the moral values will come back into place.¹⁹

3-8 In the Kingdom Age, people will see and hear spiritual things clearly (cf. 29:18; 35:5; 42:7) in contrast with Judah's spiritual insensitivity (29:10-12). People will understand God's Word and will speak the truth clearly (32:4). Fools and scoundrels will no longer be respected. As in the Book of Proverbs the fool (nābāl, "senseless") is one who is evil (Isa. 32:6). He teaches falsehood and disregards the needs of others. In contrast with the scoundrel who wickedly plots to take advantage of the poor and the needy.... the noble person plans to do good to others. Because he is righteous he stands; he will continue to live.²⁰

Clear eyes and listening ears are figures for the future sensible leadership, in contrast to the present senseless, foolish leadership. The people's eyes and ears would also be opened (6:9, 10; 29:18, 24; 35:5; 42:7); similarly, they would have a heart that is understanding and a tongue that speaks plainly.²¹

God will transform all the shortcomings of humanity. Physical, but mainly spiritual, transformation is in view. People will perceive, receive, understand, and communicate the truth as they would not and could not before (cf. 6:9-10).²²

The nation was blind to God's message, initially because they refused to listen to it, and subsequently because God compounded their inability to hear; see 6.9-10. That fateful decision will be reversed in the end of days.²³

⁴The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

[rash] Hebrew: mahar (HSN-<H4116>), to be hasty or impetuous.

In that day, truth will be evident. Nobody will be able to pull the wool over people's eyes, like the con artists of today.

⁵The vile person shall be no more called liberal, nor the churl said to be bountiful.

[vile] Hebrew: nabal (HSN-<H5036>), a pampered stupid fellow; wicked; foolish; impious; vile (Isa. 32:5-6).

[liberal] Hebrew: nadiyb (HSN-<H5081>), liberal in rule; honorable; openhearted; generous; free; noble; princely.

¹⁹ Thru The Bible with J. Vernon McGee.

²⁰ The Bible Knowledge Commentary

²¹ The Nelson Study Bible

²² <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

²³ The Jewish Study Bible

[churl] Hebrew: kelay (HSN-<H3596>), churl; miserly; stingy; avaricious, empty.

[be bountiful] Hebrew: showa` (HSN-<H7771>), noble; wealthy; rich.

I love this -- it is about as up to date as we can get. We have today what are known as the limousine liberals. The rich, for the most part, are liberal. Why? They already have their wealth which is not being taxed, but the middle man is being taxed unmercifully to pay for new projects that the rich are promoting. You can be sure of one thing: the rich man could afford to be liberal. Lazarus sat on the floor and caught the crumbs that fell from the rich man's table. That rich man was liberal -- he was very liberal with his crumbs -- but that was all.

In our day a "vile person" is called liberal. In that day a vile person will no longer be called liberal, because he will be seen for what he really is. He is a villain, and his heart will work iniquity. The human heart is desperately wicked. Everything in that future day will be seen in its true colors. There will be no false values. Every man will be seen for what he is. There will be no "putting on a front" or assuming what they are not. The mask of hypocrisy will be removed. This, of course, applies to everyone -- not only to Christians. The biggest hypocrites are actually not in the church. They are all those who pretend to be something they are not. All of this will take place when the King comes who will reign in righteousness.²⁴

5-6 When the righteous king comes, people's motives will become transparent. Fools will not be regarded as heroes. Those who have opposed God's standards of living will be unable to maintain their deception. In the blazing light of the holy Savior, sin cannot disguise itself and appear good. Christ's revealing light shines into the darkest corners of our hearts, showing sin clearly for what it is. When King Jesus reigns in your heart, there is no place for sin, no matter how well hidden you may think it is.²⁵

5-8 The foolish person will no longer be called generous . . . the foolish person will speak foolishness: The spiritual renewal during the reign of Hezekiah meant that spiritual reality would be exposed for all to see. No more would there be deception by appearances; if a man were foolish, he would be exposed as foolish.

Wicked plans: "Apart from Job 17:11, has a uniformly bad meaning. It occurs nineteen times of sexual misconduct (e.g. Leviticus 18:17). It is planning for one's own advantage at whatever cost to others." (Motyer)

But a generous man devises generous things: Not only would the foolishness of the foolish be exposed, but so would the generosity of the generous. Righteousness and wickedness would each be seen for what they were, and regarded accordingly.

"Wickedness shall be discovered and punished wheresoever it is, and virtue shall be manifested and rewarded, and all things shall be managed with sincerity and simplicity." (Poole)²⁶

²⁴ Thru The Bible with J. Vernon McGee.

²⁵ Life Application Study Bible.

²⁶ <http://www.studyight.org/commentaries/guz/isaiah-32.html>

⁶For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

Eight Evil Practices of the Wicked²⁷

1. Speaking villainy (Isa. 32:6)
2. Working iniquity in the heart
3. Practicing hypocrisy
4. Uttering error (false doctrines) against the Lord
5. Making the soul of the hungry empty
6. Causing drink to be kept from those who are thirsty
7. Using evil means to take advantage of others (Isa. 32:7)
8. Making wicked plans to destroy the poor and needy with lying words

⁷The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

[even when the needy speaketh right] When the poor man's cause was just, the unprincipled men in power deprived him of his rights and plotted against him to enrich themselves.²⁸

⁸But the liberal deviseth liberal things; and by liberal things shall he stand.

[liberal deviseth liberal things; and by liberal things shall he stand] This evidently refers to the honorable, generous, noble, benevolent, public-spirited men who devote themselves to the welfare of their country and fellowmen. When they rule, the noble things they stand for will be established.²⁹

⁹Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

Women (versus men) at ease (in the bad sense). Careless means confident

Why does he say this? Because naturally women are more sensitive than men, and they sense danger before a man does. My friend, every man before he goes into business partnership or any kind of partnership should let his wife meet the person who is to be his partner. She is apt to give him a true evaluation of his nature and character. In my home I try to maintain my place as the head of the house, but I have discovered over a period of years that I am no judge of human character. Time after time my wife has said to me, "Well, you misjudged that person." Either I put confidence in someone when I should not have, or I failed to recognize that certain people

²⁷ Dake's Annotated Reference Bible

²⁸ Dake's Annotated Reference Bible

²⁹ Dake's Annotated Reference Bible

are really wonderful folk. So I have learned that the best thing to do is to listen to her, especially in the evaluation of character. Now God says that in the days prior to the Tribulation period women will become so insensible that they will not recognize the danger that is coming. It is quite interesting that there will be women living in pleasure in that day to such extent that they will have no sense of coming judgment.³⁰

Eight commands to women at ease:

1. Rise up (Isa. 32:9).
2. Hear My voice.
3. Give ear to My speech.
4. Tremble (Isa. 32:11).
5. Be troubled.
6. Strip yourselves.
7. Make yourselves bare.
8. Gird sackcloth upon your loins.³¹

[that are at ease ... ye careless daughters] Two characteristics of these women:

1. At ease (Isa. 32:9,11).
2. Careless (Isa. 32:9-11).

9-13 The people turned their backs on God and concentrated on their own pleasures. This warning is not just to the women of Jerusalem (see 3:16-4:1) but to all who sit back in their thoughtless complacency, enjoying crops, clothes, land, and cities while an enemy approaches. Wealth and luxury bring false security, lulling us into thinking all is well when disaster is around the corner. By abandoning God's purpose for our life, we also abandon his help.³²

9-14 This message addressed to the women is reminiscent of 3:16-26. The women of Judah should not complacently think that God's judgment would not come, for the devastation would begin soon, in little more than a year. Probably this refers to Assyria's final push into Judah in 701 b.c., but it cannot be proved. The first evidence of the judgment would be the failing of the harvest of grapes and other fruit, perhaps because the Assyrians would overrun the fields. Therefore because of the ravaging of the land the women would mourn. (On sackcloth see comments on 3:24.) If the noisy city to be deserted (32:14) refers to Jerusalem then Isaiah meant that the Assyrian attack was the beginning of the end for Jerusalem, which fell to the Babylonians 115 years later (in 586 b.c.). In that case Isaiah was not saying (v. 10) that the judgment would be completed in about a year but that it would begin in about a year. However, perhaps "the noisy city" refers to any one of the 46 Judean cities Sennacherib king of Assyria claimed to have defeated. The desolation (whether by Assyria or Babylon) would come on the land forever (‘ôlām). This Hebrew word does not always carry the same force as the English word "forever." From verse 15 it is obvious that Isaiah saw a day when the desolation would cease. So it is better to understand ‘ôlām here as meaning "for a long indeterminable time."³³

³⁰ Thru The Bible with J. Vernon McGee.

³¹ Dake's Annotated Reference Bible

³² Life Application Study Bible.

³³ The Bible Knowledge Commentary

9-11 Before the righteous king would come, the people had to prepare themselves. The women who are at ease and the complacent daughters had to get ready for the righteous king.

At ease is the same word used later in the chapter, where God promises secure dwelling places (Isaiah 32:18). Complacent is the same word used in later in the same chapter, where God promises peaceful habitation. "According to Isaiah, there is nothing wrong with feeling secure and undisturbed as long as one's trust is solidly based on the Lord." (Wolf)

Instead of an indulgent, self-focused life, they would be required to tremble, be troubled, and put on the clothing of mourning.³⁴

¹⁰Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

[Many days and years shall ye be troubled] For many days and years you will be troubled and the land will be made waste -- until the Spirit be poured out from on high. Then the wilderness shall be fruitful and Israel will be restored to their own land to remain forever (Isa. 32:9-20). It has already been many days and years, so this prophecy and the one in Hos. 3:4-5 are being fulfilled now and will continue in fulfillment until the Messiah comes to complete them.³⁵

[vintage shall fail] A large part of the wealth and blessing of Israel came from the vintage; so when this was destroyed there would naturally be great distress and poverty.³⁶

Within a year and a few days: This dates the entire section of prophecy from at least chapter 30 to 35 and may also include chapters 28 and 29. These predictions came a year before the loss of all blessings, which would be seen when Rab-Shakah and Tartan arrived with Sennacherib's army to begin the siege of Jerusalem and introduce the activities described beginning in the next verse and continuing on to the end of the chapter.³⁷

¹¹Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

Mourning women in the ancient Middle East removed their clothing and wore sackcloth around their waists (Gen. 37:34).³⁸

11-14: Lamenting Breasts: 'Al shadayim sophdiym The phrase is a noun modified by a participle used as an adjective, not verbally. Thus it gives a picture of breasts being beaten upon. The train of thought begun in verse 11 where women are addressed in particular continues through verse 14. Throughout as with the use of " 'al" in 'al shadayim above. The use of the particle ('al) is used to introduce each successive element that is to be debased in spite of it then being taken for granted. by women at ease and with not a care in the world. Also Isaiah uses

³⁴ <http://www.studyight.org/commentaries/guz/isaiah-32.html>

³⁵ Dake's Annotated Reference Bible

³⁶ Dake's Annotated Reference Bible

³⁷ <http://www.moellerhaus.com/isa30-32.htm>

³⁸ The Nelson Study Bible

present participles to picture conditions in a realm of continuous action in the current time of his hearers. These conditions or elements are: the well dressed bodies to be stripped to the sackcloth-girdled loins, the breasts filled with remorse, the fruitful fields filled with thorns and weeds, the now languid vineyards, festive houses and a jubilant city to be bedimmed, and unkempt by the same thorns and weeds, the palaces of lesser rulers are desolate because of the flight of the rulers, and the places of assembly are empty.. The scene describes the city of Jerusalem just before and during the arrival of Sennacherib's army and the decline into despair which followed their appearance.³⁹

¹²They shall lament for the teats, for the pleasant fields, for the fruitful vine.

This means that there will be lamentation for the barrenness of women as well as for the barrenness of the fields (Isa. 32:12-14).⁴⁰

12-14 Because of the Assyrian invasion to come, God would use the tough economic times to wake Judah up. For the vintage will fail, the gathering will not come (Isaiah 32:10). People shall mourn upon their breasts for the pleasant fields, for the fruitful vine. The tough times touched everyone (all the happy homes in the joyous city . . . the palaces will be forsaken).⁴¹

¹³Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city:

¹⁴Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

[for dens for ever] Here is an instance where forever denotes a long time, but not eternity, for it is limited in Isa. 32:15 -- until this period ends at the outpouring of the Spirit upon Israel and the restoration of their land. When the term is used without any limitation it always denotes eternity.⁴²

¹⁵Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Spirit is one which Joel talks about in great detail (Joel 2:28,29)

[Until the spirit be poured upon us] Here the time elements of the prophecy -- "many days and years" and "forever" (Isa. 32:10,14) -- end when the Spirit is poured out upon Israel and the land of Palestine is made fruitful in the Millennium (Isa. 32:15-20; 35:1-10). The Spirit will be poured

³⁹ <http://www.moellerhaus.com/isa30-32.htm>

⁴⁰ Dake's Annotated Reference Bible

⁴¹ <http://www.moellerhaus.com/isa30-32.htm>

⁴² Dake's Annotated Reference Bible

out upon Israel at the very end of the tribulation, that is, at the end of Daniel's seventieth week (Dan. 9:27; Zech. 12:10 -- Zech. 13:1).⁴³

[from on high] "From on high" here refers to the the Spirit baptism and the endowment of power from on high (Lk. 24:49; Acts 1:1-8; Gal. 3:14; cp. Isa. 44:3; 59:21; Zech. 12:10).⁴⁴

[the wilderness be a fruitful field, and the fruitful field be counted for a forest] This is purely Millennial (Isa. 29:17; 35:1-7).

Here is a case where you need to pay attention to the development of prophecy in the Word of God. When will the Spirit be poured out? The Spirit will be poured out during the Millennium when Christ reigns. That is going to be the greatest time of spiritual blessing and turning to Christ, for at that time He will be reigning in person. That doesn't mean that every knee is going to bow to Him at that time. Every knee will bow to Him eventually, but the Kingdom will be a time of testing. Joel mentions it: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28-29). This looks forward to the coming Kingdom. This prophecy was not fulfilled at Pentecost nor any time since then.

In Acts 2:15-21 Peter quotes from Joel 2:28-29 and explains the passage. Peter did not say that Pentecost was a fulfillment of the prophecy in Joel, but that Pentecost was similar to what Joel described. The people who were filled with the Holy Spirit in Peter's day were ridiculed as being drunk early in the morning. Now that could happen in Los Angeles today, but people did not get drunk in the morning in Peter's day. Peter was saying that what was happening at Pentecost was similar to what would take place during the millennial Kingdom.

What Joel and Peter described will take place during the Kingdom Age when the Lord pours out His Spirit upon all flesh. On the Day of Pentecost it was poured out on only a few people, but it was similar to that which will occur during the Millennium.

Joel's prediction was of tremendous phenomena: "And I will shew wonders in the heavens and the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" (Joel 2:30-31). My friend, these tremendous signs have never yet taken place.

Notice also that Joel predicted, "...and your sons and your daughters shall prophesy, your old men shall dream dreams..." (Joel 2:28). Today our young people are not fulfilling this prophecy, and our old men are in a retirement place playing golf. These things did not happen on the Day of Pentecost, neither are they happening today. This prophecy looks forward to the coming Kingdom. There is always a danger of pulling out a few verses of Scripture and trying to build on them a system of prophecy. We are just to let the Word of God speak to us -- line upon line and precept upon precept -- as He wants to do it. This is the way God gives it to us.⁴⁵

Until the Spirit is poured upon us from on high: God used the invasion from Assyria, the tough times, and the humble mourning of the people to prepare them for an outpouring of His Spirit.

⁴³ Dake's Annotated Reference Bible

⁴⁴ Dake's Annotated Reference Bible

⁴⁵ Thru The Bible with J. Vernon McGee.

Until: It was only the Spirit of God that could make the difference; the tough times would last until the Spirit was poured out.

Is poured out: God wanted to do more than scatter a few drops of His mercy and blessing; He wanted His Spirit to be poured out upon His people.

From on high: This is where the true outpouring of the Holy Spirit comes. It doesn't come from among men, or because of men's efforts. It comes from heaven, from on high.

The wilderness becomes a fruitful field: When the Holy Spirit is poured out, what was barren and desolate before is now full of life and fruitfulness. True fruitfulness comes from the outpouring of the Holy Spirit.

And the fruitful field is counted as a forest: When the Holy Spirit is poured out, what was good before (a fruitful field) miraculously becomes even better (a forest).⁴⁶

15-17 God acts from above to change people's condition here on earth. Only when God's Spirit is among us can we achieve true peace and fruitfulness (Ezekiel 36:22-38; Galatians 5:22, 23). This will happen in the end times. We can also have God's Spirit with us now, for he is available to all believers through Christ (John 15:26). But the outpouring mentioned here happens when the worldwide Kingdom of God is established for all eternity (see Joel 2:28, 29).⁴⁷

After speaking of desolation on Judah (vv. 9-14) Isaiah described a time of future blessing on the land and the people (vv. 15-20). That great time—the Millennium—will come about after the Holy Spirit is poured out (cf. 44:3) on Israel (us) from on high. Other prophets also spoke of this outpouring of the Holy Spirit, including Ezekiel (Ezek. 36:26-27; 37:14), Joel (Joel 2:28-29), and Zechariah (Zech. 12:10, niv marg.). As the redeemed of Israel enter the millennial kingdom they will have the same benefit of the indwelling presence of the Holy Spirit as do believers in the Church Age today. Therefore they will have an inward compulsion to do the will of God (Ezek. 36:27).⁴⁸

15b-20 Along with the outpouring of the Spirit will be fertility, justice, and security. Israel's deserts will be fertile (cf. 35:1-2), and with justice and righteousness (cf. 9:7; 11:4; 16:5; 33:5) will come peace and quietness (32:17) and security for the redeemed (cf. Amos 9:15; Micah 4:4; Zech. 3:10; 14:11). Under the Deuteronomic Covenant if the people obeyed God the land would be productive. Similarly in the kingdom, righteous living will result in fertility. In contrast with the destruction that would come in Isaiah's day (Isa. 32:19), the redeemed nation is assured that they will be blessed with agricultural productivity (cf. Ezek. 36:30) and with no rivalry over each other's grazing land.⁴⁹

15-18: Return to Righteousness: With the destruction of the Assyrian forces and the elimination of the self serving ruling class who had abandoned the citizenry in the time of their greatest need there was a revival of the faithful in the city described as a pouring out of the Holy Spirit which sounds very much like a New Testament motif. It is surprising to see this here in Isaiah and although it needs no explanation to a "trinitarian" it should pose a problem for the Jewish mind. The Spirit being poured from on high refers to revival and not to the miraculous visitation which

⁴⁶ <http://www.studylight.org/commentaries/guz/isaiah-32.html>

⁴⁷ Life Application Study Bible.

⁴⁸ The Bible Knowledge Commentary

⁴⁹ The Bible Knowledge Commentary

decimated the Assyrian armies. The removal of the unfaithful rulers was marked by a return to righteousness as the prevailing social ethic for at least the rest of the reign of Hezekiah and into the reign of Hezekiah's son Manasseh. Due to the "fallout" of the righteousness of Hezekiah's reign and even though Manasseh's reign is marked with a return to idolatry and evil the return of the Assyrian invader was not experienced again until the latter part of his 52 year reign. Essarhaddon took him captive to Assyria but he was returned and repentant at the end of his life but the damage he inflicted on the nation during the period of his sinfulness was never removed until the purging of the Babylonian captivity.⁵⁰

These reversals would not be final, however. God's Spirit would effect an even greater change later in the future (cf. Ps. 104:30; Ezek. 36:26-27; Joel 2:28; Zech. 12:10). Then the wilderness would become fertile, and what was presently considered fertile would become a veritable jungle so full of large plants would it be (cf. 30:23-26). The creation will burgeon, the divine curse will be removed, and the damage that sin has caused will be reversed (cf. 29:17).⁵¹

Joel 2:28-29 "It will come about after this that I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on the male and female servants I will pour out My Spirit in those days."

16Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

Then -- when the Spirit is poured out upon Israel from on high, and the land is fully restored to fruitfulness.⁵²

16-20 Justice . . . righteousness . . . peace . . . quietness and assurance forever: When God's Spirit is poured out among His people, this is what it is like. This means that we shouldn't be satisfied with what claims to be of the Spirit, but isn't marked by the fruit of the Spirit. This means that if we lack these things, we can come and ask the LORD to pour out His Spirit upon us.⁵³

17And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

"The person who has received the grace of God's forgiveness is at peace with God. Knowing himself to be at peace with the Sovereign of the universe, it is no longer necessary to project his own turmoil upon those around him (Phil. 3:12-17). Furthermore, the person for whom God's character has become central will be less likely to oppress others in a frantic attempt to supply his or her own needs." (Oswalt, p. 588)⁵⁴

⁵⁰ <http://www.moellerhaus.com/isa30-32.htm>

⁵¹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵² Dake's Annotated Reference Bible

⁵³ <http://www.studyight.org/commentaries/guz/isaiah-32.html>

⁵⁴ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

18And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

My people will dwell in a peaceful habitation, in secure dwellings . . . though hail comes down on the forest, and the city is brought low in humiliation: When God's Spirit is poured out, we live on a principle higher than circumstances. If others feel the pelting hail, or are brought low in humiliation, it doesn't matter to those blessed by the poured-out Spirit of God.⁵⁵

19When it shall hail, coming down on the forest; and the city shall be low in a low place.

Verses 19-20 speak of the defeat and overthrow of enemies when Jerusalem is brought low at Armageddon (Zech. 14); the Jews will be delivered and made secure after this.⁵⁶

Hail...forest: This verse deserves a comment of its own even though falling into this section describing the revival of faith in the city after the destruction of the Assyrian army. As it is in this section it refers also to the destruction of Assyrian troops. The "hail" coming down has already been described (30:30,31) as part of the natural phenomena coupled with the pulsating, vibrating, reciprocating lights and eerie musical sounds that were present at the time of the Assyrian destruction. The location is given here. That is, their tents were in the forests that were higher and that surrounded and overlooked Jerusalem. The lightning and hail were a part of the elements of destruction.⁵⁷

The forest is a figure of soldiers (10:18, 33-34) and of the fallen world (2:12-13). The city refers to Jerusalem, but it also represents humankind organized in rebellion against God (24:10). Thus both the near and the far views of God's actions blend here. God will destroy, the hail representing His devastating intervention in human life, both the Assyrian soldiers soon and the fallen world later (cf. 10:34). He would devastate Jerusalem soon and rebellious humankind later.⁵⁸

20Blessed are ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

The blessed residents of the land in the distant future will enjoy the best existence, represented here in a pastoral setting. They will be in right relation to God, having responded to His invitations to return to and hear the Lord (31:6; 32:9). Their blessing will consist of divine favor (cf. Ps. 32:1), personal fulfillment (cf. Ps. 112:1), and total rectitude (cf. Ps. 2:12; 37:8-9). Many amillennial interpreters take the eschatological blessings of verses 1-8, 15-18, and 20, as well as 31:7, as marking the future heavenly reign of Christ throughout eternity.⁵⁹

⁵⁵ <http://www.studyLight.org/commentaries/guz/isaiah-32.html>

⁵⁶ Dake's Annotated Reference Bible

⁵⁷ <http://www.moellerhaus.com/isa30-32.htm>

⁵⁸ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>

⁵⁹ <http://soniclight.com/constable/notes/pdf/isaiah.pdf>