



ISAIAH 32

A KING AND HIS PRINCES ~ A WARNING OF DISASTER ~ THE OUTPOURING

Because the Lord would protect Jerusalem, He will also bring about a time when righteousness will abound. This, in all likelihood, refers to the Millennial kingdom where Jesus will administrate restoration and redemption to the earth. This will spell doom for “the fool” who’s is evil and scheming with his intent. The comparison here between the fool and the righteous is sobering.

There is also a sense in which those who are complacent and insensitive to the impending judgement Judah is about to endure will be not only at a loss for words, but will struggle to exhaustion until finally the Spirit is poured out and restoration begins. Again, the line is blurred that separates the present and the future. As always, God sees the end from the beginning and is never without redemption in his heart.

English Standard (ESV)	Passion Notes	Passion Translation (TPT)
<p>Isaiah 32:1 Behold, a king will reign in righteousness, and princes will rule in justice. ² Each will be like a hiding place from the wind, a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a weary land. ³ Then the eyes of those who see will not be closed, and the ears of those who hear will give attention. ⁴ The heart of the hasty will understand and know, and the tongue of the stammerers will hasten to speak distinctly.</p> <p>⁵ The fool will no more be called noble, nor the scoundrel said to be honorable. ⁶ For the fool speaks folly, and his heart is busy with iniquity, to practice ungodliness, to utter error concerning the LORD, to leave the craving of the hungry unsatisfied, and to deprive the thirsty of drink.</p>	<p>a 32:1 Although some scholars believe Hezekiah is the king mentioned here, we see Jesus. He is the King of Righteousness, and his princes are the sons and daughters who make up his kingdom. See Rom. 8:14, 29; Heb. 2:6–13.</p> <p>b 32:2 Spiritual leaders, like our Lord Jesus, are to be a source of protection and refreshing for God’s people. See John 10:10–11.</p> <p>c 32:2 See Ezek. 47:1–12; John 7:37–39.</p> <p>d 32:3 See John 3:1–8; Eph. 1:18.</p> <p>e 32:3 See Rev. 3:13, 20–22.</p> <p>f 32:4 See 1 Cor. 14:2.</p> <p>g 32:5 The Hebrew word for “fool,” nabal, is one of the strongest negative terms used in the Old Testament to describe a person who is “worthless” or “godless.” See 1 Sam. 25:25.</p> <p>h 32:5 Or “miserly (one who withholds, stingy, covetous).</p>	<p>A King and His Princes</p> <p>Isaiah 32:1 Look—a new era begins! A king will reign with righteousness, and his princes a according to justice! ² Each will be a hiding place from the stormy wind and a secret shelter from the tempest. b Life will flow from each one, like streams of water c in the desert, like the refreshing shade of a massive rock in a weary, thirsty land. ³ Then at last, eyes that are ready to see will finally be opened! d Ears that are ready to hear will finally be opened! e ⁴ The hearts of those who were once hasty to form opinions will finally understand and know. And those with stammering tongues f will speak dazzling truths! ⁵ The fool g will no longer be called Your Honor, nor the scoundrel h highly respected, ⁶ for the fool is recognized by his foolish words. Their minds plot treachery, they excel in ungodliness, and they say misleading things about Yahweh. They refuse to feed the hungry or give drink to the thirsty.</p>

English Standard (ESV)	Passion Notes	Passion Translation (TPT)
<p>⁷ As for the scoundrel—his devices are evil; he plans wicked schemes to ruin the poor with lying words, even when the plea of the needy is right. ⁸ But he who is noble plans noble things, and on noble things he stands.</p> <p>⁹ Rise up, you women who are at ease, hear my voice; you complacent daughters, give ear to my speech. ¹⁰ In little more than a year you will shudder, you complacent women; for the grape harvest fails, the fruit harvest will not come.</p> <p>¹¹ Tremble, you women who are at ease, shudder, you ones; strip, and make yourselves bare, and tie sackcloth around your waist. ¹² Beat your breasts for the pleasant fields, for the fruitful vine, ¹³ for the soil of my people growing up in thorns and briars, yes, for all the joyous houses in the exultant city. ¹⁴ For the palace is forsaken, the populous city deserted; the hill and the watchtower will become dens forever, a joy of wild donkeys, a pasture of flocks; ¹⁵ until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. ¹⁶ Then justice will dwell in the wilderness, and righteousness abide in the fruitful field.</p> <p>¹⁷ And the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever. ¹⁸ My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places. ¹⁹ And it will hail when the forest falls down, and the city will be utterly laid low. ²⁰ Happy are you who sow beside all waters, who let the feet of the ox and the donkey range free.</p>	<p>i 32:7 Or “weapons.”</p> <p>j 32:8 The Hebrew word nadiyb is used three times in this verse and can be translated “honor, noble, integrity, willing, princely.”</p> <p>k 32:10 Or “days upon a year.” This phrase is obscure and not easy to define. It could be a figure of speech for “days and years (of trouble)” or “in a year or more.”</p> <p>l 32:11 The five imperative Hebrew verbs, though seemingly addressed to women, are all in the masculine form.</p> <p>m 32:13 See Matt. 13:3–9, 18–23.</p> <p>n 32:15 See Acts 3:19–21; Eph. 4:13.</p> <p>o 32:15 Or “emptied out.” See Ezek. 36:25–27; Joel 2:28.</p> <p>p 32:15 Or “from on high.”</p> <p>q 32:17 That is, peace comes from righteousness, not simply the works of man. See Isa. 26:12; Matt. 5:9.</p>	<p>⁷ The deceiver’s schemes i and plans are evil. He schemes of cheating the poor, even when their plea is just. ⁸ But a person of honor has honorable plans, and his integrity j gives him security.</p> <p>A Warning of Disaster</p> <p>⁹ You careless women, it is time to get up and hear my voice. You complacent daughters, pay attention to what I say. ¹⁰ Although you are carefree now, you will tremble for many days and years, k for your grape harvest will fail and your fruit harvest will not come ¹¹ Tremble, you careless ones. Take off your fine garments and expose yourselves. Shake with fear and put on sackcloth. l ¹² Beat your breasts in sorrow for your pleasant fields and fruitful vines. ¹³ Mourn for the soil of my people, for it will grow nothing but thorns and briars. m Yes, mourn for all the houses of joy in the joyous city, ¹⁴ for the bustling city with its mansions will be deserted. The high ground and watchtower will be empty, becoming the joy of wild donkeys and a grazing ground for flocks.</p> <p>The Outpouring</p> <p>¹⁵ The desolation will not end until n the Spirit is poured out o upon us from heaven! p Then the wilderness will blossom into a fruitful orchard and the trees of the orchard will grow into a forest! ¹⁶ Then justice will reside in the wilderness and righteousness will dwell in the fruitful orchard. ¹⁷ The work of righteousness is peace, q and the result of righteousness is quietness and confidence forever. ¹⁸ My people will live free from worry in secure, quiet homes of peace. ¹⁹ No matter if hail destroys the forest and the city is leveled, ²⁰ you will be happy and blessed as you sow your seed beside every stream and loose your ox and donkey to graze freely.</p>

BIBLE KNOWLEDGE COMMENTARY

JOHN A. MARTIN

- A time of justice and righteousness (32:1-8)

- 32:1-2. 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.
- 32:3-8. 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 (“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.

- **Future judgment and blessing (32:9-20)**

- 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. 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 here as meaning “for a long indeterminable time.”
- 32:15a. 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).
- 32:15b-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 [Vol. 1, p. 1083] 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.