

## Isaiah Lesson 32

Isaiah Chapter 32

*Distributed by: KJV Bible Studies*

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**Introduction:** Last week in Chapter 31, Isaiah closely paralleled Chapter 30. God again warned Judah against trusting Egypt for their deliverance. Rather, He promised to deliver Jerusalem and Judah by destroying their Assyrian foe.

This chapter clearly portrays the Messiah upon His throne in His kingdom. The prophecy transitions to the coming judgment upon Israel during the Tribulation. It concludes with a description again of the Millennium.

### I. A King Will Reign in Righteousness

*Isa 32:1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.*

*Isa 32:2 And 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.*

A clear description of the character of Jesus Christ upon His throne is at hand. The nature of His reign will be in righteousness. See Isaiah 11:5.

*Isa 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

The subordinate princes under the Messiah will rule in righteous judgment. All His princes in that day will be just and will execute justice. Truly the kingdom of our Lord will be where righteousness dwells. In that day, King Jesus will be a refuge from the storms of life. He will be a place of refreshment as cool waters in a dry land. He will be a shade to His people when they are weary.

Today, He is the shadow of a mighty rock within a weary land. Some have thought that these verses were describing the reign of King Hezekiah. However, there is no historical precedent of any of this in Hezekiah's day.

*Isa 32:3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.*

*Isa 32:4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.*

Come the Millennium, there will be full understanding of the things of God spiritually. The earth shall be filled with the knowledge of Him as the waters cover the sea. In that day, no longer will Israel see and not perceive nor hear and not understand.

The curse of spiritual blindness that God placed upon Israel will be lifted in that day. Those previously given to impetuosity and haste will stop, slow down, and reflect upon the great truths of God. Those who are inarticulate in that day will be eloquent and ready to speak the things that pertain to God.

*Isa 32:5 The vile person shall be no more called liberal, nor the churl said to be bountiful.*

*Isa 32:6 For the vile person will speak villany, and his heart will work iniquity, to practise 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.*

*Isa 32:7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.*

*Isa 32:8 But the liberal deviseth liberal things; and by liberal things shall he stand.*

During the Millennium, low lives will not be in authority and scoundrels will not prosper. Of interest is that the word translated as vile (lbn nabal) is the same word used in describing Abigail's first husband. The word translated as liberal (bydn naw-deeb') is most frequently rendered as 'prince.' That is the likely sense here. Down through the ages, these wicked men are known to have spoken disgracefully and promote sin. They are known to be the worst of hypocrites and the chief oppressors of those less fortunate.

When Christ returns, that all will be past tense. It no longer will continue in that day. Down through the ages there have always been scoundrels who plot and scheme to defraud others. That will not be allowed in the Day of the Lord. During the Millennium, those in rule will be generous to others and will be established by such practices.

## **II. Complacent Women Warned of Disaster**

*Isa 32:9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.*

*Isa 32:10 Many days and years shall ye be troubled, ye careless*

*women: for the vintage shall fail, the gathering shall not come.*

*Isa 32:11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.*

*Isa 32:12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.*

The account in this next section goes back to the days of Isaiah and the sin of Judah. The prophet's attention is on the shallow and careless women of the land. The women of the land are warned that hard times were coming, as God was about to chasten Judah.

The prophet issues is a call to repentance of the careless, affluent women of Judah. He calls for them to put off their fancy garments and replace them with sackcloth. These women of Judah were as guilty as their arrogant men. God calls them here to repent. He warned them that hard times were coming.

He spoke of how the day was soon coming when mother's breasts would have no milk for their infants. They would look back and long for times of plenty when there was nourishment for mother and child and when the fields and vineyards produced bountiful harvests. The judgement of God would soon come.

*Isa 32:13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:*

*Isa 32:14 Because 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;*

Further description of the hard times coming is presented. When the Assyrians invaded the land, they made desolate the fields so that nothing came up but thorns and briers. The homes of the nobility who owned much of those estates (the houses of joy) and who lived in Jerusalem (the joyous city) would feel the immediate decline in income.

Tough times were coming. The agricultural economy of Judah was about to be shattered. The owners of those estates who lived in Jerusalem would be devastated financially. Though the Assyrians did not actually conquer Jerusalem, they certainly overran the outlying cities of Judah. The affluent landlords of those cities were forced to flee. Their once prosperous estates now were empty and overrun with wild animals.

Some have suggested that the foregoing thoughts of judgment may refer to the Tribulation because the preceding and succeeding context is eschatological. This may very well be so. The greater context of Isaiah is of the impending invasion by the Assyrian army.

### **III. Times Hard Until the Spirit is Poured Out from on High**

*Isa 32:15 Until 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.*

*Isa 32:16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.*

Chastisement will fall upon Israel until the spirit be poured upon them from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. The reference to the spirit clearly is that of the Holy Spirit. The prospect undoubtedly looks forward to the Millennium when the Spirit of God will be poured out upon Israel in His fullness. Some have suggested that this refers to the outpouring of the Holy Spirit on the Day of Pentecost as mentioned in Acts 2:17-18.

*Act 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*

*Act 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:*

Ezekiel 39:29 and Joel 2:28-29 as well as Zechariah 12:10 clearly speak of the outpouring of the Spirit of God upon Israel in the direct context of the Day of the Lord. On the Day of Pentecost (unless one allegorizes and spiritualizes the wilderness being a fruitful field to the church), there was no prosperity which came to Israel. To the contrary, Israel was devastated by God's judgment not long thereafter.

The application here clearly is eschatological referring to the Millennial blessing which will come upon Israel. When Christ returns, judgment and righteousness will prevail like a fruitful field.

*Isa 32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.*

The moral and spiritual character of the Millennium is further noted. During the Millennium, righteousness will produce peace to all parties. The result of doing right will bring quietness and security of relationships. These principles are generally true today. As we do right by and to others, we, to that degree, will have peace with them.

When we do right as a matter of principle, we will have peace of mind and a clear conscience. Neighbors who do right by each other will live next to each other in quietness and security. This is all generally true today. It will be altogether so in that day. When we do right before God, to that degree, we will be at peace with Him. A profound principle is herein found. Righteousness brings peace.

*Isa 32:18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;*

*Isa 32:19 When it shall hail, coming down on the forest; and the city shall be low in a low place.*

*Isa 32:20 Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.*

In that day, because the Prince of Peace and King of Kings will rule and reign, the prophet foretells how His people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. There will be peace both domestically as well as internationally in that day. Righteousness brings peace. . When storms come in the Day of the Lord, righteous cities will be under the shelter of God's protective care.

The storms of life may blow over the mountain, but God will protect His people and their crops as well. Verse 20 has been often used to speak of spreading the seed of the gospel in all places. Many have used this verse to strengthen their evangelistic outreach. The greater context is of the Day of the Lord and the Millennial blessings which will come to Israel in that day.

They will be able to plant their crops from sea to sea—from the former sea to the hinder sea—from the Mediterranean to the Dead Sea. Their crops will grow under the protection of the Almighty.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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