

### III. Future Hope: The Land and People Will Be Transformed (32:15-20)

32:10 No harvest	32:15 Fertile land
32:10 Falsely complacent and secure	32:18 Secure and undisturbed
32:14 City desolate	32:18 People dwell in homes
32:14 Cattle in the city	32:20 Cattle roam free

(Smith 2007: 545).

“This text does not address the relationship between the coming of the righteous king (v. 1) and the Spirit (v. 15), but one must assume that these are complementary forces that will work together (cf. 9:1) to produce this new world order based on righteousness and justice” (Smith 2007: 545-46). See 11:2.

Are “the fruits of the Spirit (Gal 5:22-23) ... an echo of Isaiah’s message”? (Smith 2007: 547).

“An unanswered question remains. Has this prediction been fulfilled? Or is it only figurative? One possibility is that it was fulfilled in the restoration; another would be that it was fulfilled at Pentecost. Yet the sensitive heart cries out, ‘Is that all we can expect of such glorious promises?’” (Oswalt 1986: 589).

#### CONCLUSION

“Every person must ask...: Does my confidence for today and my hope for tomorrow rest on a sure foundation? Sometimes people appear to be secure and peaceful..., but their trust and security are an illusion because they rely on a weak base or a misunderstanding of the facts. That is a lamentable situation that needs to be corrected by shining the light of God’s word on the cultural misperception of the day. God’s messengers need to present people with a sure hope to give people real security” (Smith 2007: 548).

#### SOURCES CITED

John N. Oswalt, *The Book of Isaiah, Chapters 1-39*, NICOT, 1986.  
Gary V. Smith, *Isaiah 1-39*, New American Commentary, 2007.  
Barry G. Webb, *The Message of Isaiah*, The Bible Speaks Today, 1996.

## ISAIAH 32: THE KING AND THE SPIRIT

### OUTLINE OF ISAIAH 1-35

- I. Judah’s sin requires exile, but a remnant will return (1:1-12:6)
- II. The nations will be judged, and therefore they should not be trusted (13:1-23:18)
- III. The Lord will rule over the earth and redeem his people (24:1-27:13)
- IV. **The Holy One of Israel will replace faithless rulers with a righteous king (28:1-35:10)**
  - A. The Lord condemns the leaders of Israel and Judah (28:1-29:24)
  - B. The Lord condemns those who trust in Egypt (30:1-31:9)
  - C. **The Lord will rule in righteousness (32:1-33:24)**
  - D. The Lord will destroy the nations and restore Zion (34:1-35:10)

### OUTLINE OF ISAIAH 32

- I. Righteous Future Contrasted with Ungodly Present (32:1-8)
- II. Present Judgment: The Land and People Will Be Destroyed (32:9-14)
- III. Future Hope: The Land and People Will Be Transformed (32:15-20)

## NOTES

“The larger segment (chs. 28–33) continues the contrast begun in ch. 7, which is a contrast between the results of trusting human resources and those of trusting in God. Trusting human resources leads to injustice, blindness, corruption, and destruction. But trust in God leads to justice, clarity, integrity, and life” (Oswalt 1986: 578–79).

“The author appears to be contrasting (a) a future reign of a righteous ruler, the opening of the eyes of the blind, and the end of foolish talk; with (b) the present situation where foolish men give bad advice, practice ungodliness, and do not care for the poor. This is also a time of complacency, about a year before the nation’s destruction (32:10). Since the surrounding chapters discuss the Assyrian attack of Jerusalem in 701 BC, a date approximately one year before that event fits the broad setting of chaps. 30–32” (Smith 2007: 538).

“Such contrasts were intended to cause the heart of the audience to yearn for God’s future kingdom of peace and reject the ways of this present hopeless world” (Smith 2007: 538).

### I. Righteous Future Contrasted with Ungodly Present (32:1-8)

The king who rules in righteousness has already been described in Isaiah 9:1-7, 11:1-5, and 16:5. In 11:1-2, he is filled with the Spirit.

“The king of verse 1 is unspecified. In 11:1-9 (a passage which has a lot in common with this one) the king who will establish perfect government is the Messiah, a divinely empowered human ruler. In 33:22 it is the LORD himself. Of course, standing where we now do in the history of salvation we can see that there is no contradiction between the two, for Jesus, in whom these prophecies will ultimately be fulfilled, is both the Messiah and God himself” (Webb 1996: 136).

“The ideal king’s just and righteous rule follows David’s example (2 Sam 8:15) and is what God desires (Jer 22:3,15). God’s future messianic king is that ruler who will finally establish an everlasting rule of righteousness (9:7; 11:4; 16:5; Ps 72:2; Jer 23:5) by implementing God’s justice on earth (5:16; 28:17; 30:18; 33:5). Then each righteous ruler and his wise counselors will metaphorically function to provide shelter from the sun, wind, and storm, plus be like a life-giving source of water in a dry desert (32:2)” (Smith 540).

vv3-4 “As noted above, here there seems to be a clear reversal of the situation described in 6:10, where blindness, deafness, and dullness were the predicted results of the prophet’s preaching. Spiritual clarity and perception always follow from submission to God’s ways. Refusal to submit is the surest prescription for an ultimate inability to discern any difference between good and evil (5:18-23; Prov. 4:14-19; John 7:17)” (Oswalt 1986: 581).

### II. Present Judgment: The Land and People Will Be Destroyed (32:9-14)

“But here, as in 3:16-24, he focuses on the women, partly because of their shared responsibility as wives and partly, perhaps, because their demeanor was a particularly sensitive indicator of prevailing attitudes. There is a further reason *here*, however. Isaiah is going to issue a call to mourn and lament, and such calls were customarily addressed to women as those who would be touched most deeply by the suffering that was anticipated. But whereas in chapter 3 the women are berated for specified forms of misconduct, here their only fault seems to be their apparent assumption that the present state of affairs can go on indefinitely. They evince the false security of those who have not taken the prophet’s warnings of coming judgment sufficiently to heart. The people of Noah’s day displayed the same attitude and so, according to Jesus, will those who live in the last days before his return. Complacency is a perennial problem, and it is the way of perverse humanity to indulge in it even when disaster is staring them in the face. It is a way of avoiding the necessity of coming to terms with reality” (Webb 137).