

# The Book of the Prophet ISAIAH

## Chapter 32

**Theme:** Hezekiah's excellent reign brought Judah a righteous revival, but the women were warned again.

### Outline:

- 1-4 Hezekiah Reformed State and Church
- 5-8 Hezekiah Reformed Charity and Character
- 9-14 Warning of Trouble to Judah's Women
- 15-20 God's Spirit Revived Judah Many Ways

**Preparatory Reading:** II Kings 18-19; II Chronicles 31-32; Isaiah 3,7-8,10,22,29,36-38.

### Related Links:

- A. *Exposition of Isaiah 3* ... <http://www.letgodbetrue.com/pdf/isaiah-3.pdf>.
- B. *Exposition of Isaiah 7* ... <http://www.letgodbetrue.com/pdf/isaiah-7.pdf>.
- C. *Exposition of Isaiah 8* ... <http://www.letgodbetrue.com/pdf/isaiah-8.pdf>.
- D. *Exposition of Isaiah 10* ... <http://letgodbetrue.com/pdf/isaiah-10.pdf>.
- E. *Exposition of Isaiah 22* ... <http://letgodbetrue.com/pdf/isaiah-22.pdf>.
- F. *Exposition of Isaiah 29* ... <http://www.letgodbetrue.com/pdf/isaiah-29.pdf>.
- G. *Exposition of Isaiah 30* ... <http://www.letgodbetrue.com/pdf/isaiah-30.pdf>.
- H. *Exposition of Isaiah 31* ... <http://www.letgodbetrue.com/pdf/isaiah-31.pdf>.
- I. *Careless Women of Judah (slides)* ... <http://www.letgodbetrue.com/pdf/isaiah-3-slides.pdf>.
- J. *A Threatened Virgin (slides for Sennacherib)* ... <http://www.letgodbetrue.com/pdf/virgin-daughter-of-zion.pdf>.
- K. *King Hezekiah: Life and Lessons (sermon outline)* ... <http://www.letgodbetrue.com/pdf/hezekiah-lessons.pdf>.
- L. *The 'R' Factor (repentance slides)* ... <http://www.letgodbetrue.com/pdf/repentance-factor.pdf>.

### Introduction:

- A. Setting the context for obscure chapters is an important step in interpretation and application of them.
  - 1. This chapter has no stated internal proof as to what events are foretold by prophecy and warning.
  - 2. For comparison, the previous two chapters identified Assyria and Egypt by name, thus Hezekiah.
  - 3. For comparison, a coming chapter (34) names Idumea, thus Nebuchadnezzar or later (Ps 137:1-9).
  - 4. Without some contextual framework, Isaiah's prophecies can be applied to most any Jewish event.
  - 5. Commentaries here see Assyria, Babylon, Greece, Rome, Messiah, Reformation, millennium, etc.
  - 6. The chapter lacks signs for Babylon e.g. temple destroyed, captivity, regathering, rebuilding, etc.
  - 7. All that is described in the chapter is consistent with what has gone before of Hezekiah and Assyria.
  - 8. All that is covered in the next chapter, related to this one, cannot apply with propriety to Babylon.
- B. Isaiah's prophecies are not in order of fulfillment; we cannot assume they are in order of when given.
  - 1. For example, Isaiah 13-14 is about the fall of Babylon to Persia, but 10 and 22 clearly of Assyria.
  - 2. For example, Isaiah 36-39 is the history of Sennacherib, but it follows all kinds of later fulfillments.
  - 3. This chapter (and the next) transition back and forth more than most and much more than some.
- C. We choose Assyria (Sennacherib) in obscure prophecies in Isaiah, but Babylon in Jeremiah/Ezekiel.
  - 1. From Isaiah chapter 1 to 39, we see emphasis on Assyria and Sennacherib during Isaiah's ministry.
  - 2. From Isaiah chapter 40 on, we have keys to see Babylon, Persia, and Messiah in larger segments.
  - 3. For this chapter here, we know chapters 30-31 were Assyria, for it is named and they trusted Egypt.
  - 4. For this chapter here, we know chapters 36-39 are pure history about Assyria and Hezekiah only.

5. The preceding context is the ruin of Sennacherib's army and his departure to Nineveh (Is 31:8-9).
  6. The following context is God's ruin of Edom (the archenemy of Judah) before history with Assyria.
  7. There are no clear prophecies of Messiah or the Gentiles here that direct us to the N.T. gospel era.
  8. While verses or phrases here could be applied to the N.T. era, there are no factors limiting them.
- D. Readers that know the Bible should realize that Assyria, warned of many times, was important to God.
1. We have already had many chapters relating to it, but the full history is still ahead (Isaiah 36-38).
  2. If you are not familiar with Assyria, Sennacherib, Hezekiah, and their timelines, you should be.
  3. There are many various lessons to learn that may be gleaned from the chapters pertaining to them.
  4. God delivering His people from Egypt, from the Assyrians, and then from Babylon are all featured.
  5. Sennacherib invaded during Isaiah's ministry, so he emphasized this enemy and event the most.
  6. Jeremiah and Ezekiel came nearly 100 years later, so they emphasized the Babylonian conflict.
  7. This huge historical event is in the Bible three times ... II Kings 18-19; II Chron 32; Isaiah 36-38.
- E. While we love Messiah – Jesus our Lord – and know the Bible tells of Him – we will not force verses.
1. No reader of these notes loves Jesus more than the author, but he wants sense, not sound, of words.
  2. Messianic prophecies should be quite clearly limited to Him and/or applied to Him by N.T. writers.
  3. If we cheat textual discipline, no matter our love of Christ, we are at sea without compass or rudder.
  4. For example, Isaiah 7:14 is clearly Messianic for it has a virgin birth and is found in Matthew 1:23.
  5. For example, Isaiah 9:6-7 is clearly Messianic for its specific names of a Son and relation to David.
  6. For example, Isaiah 11:1-5,10 is clearly Messianic by extreme Spirit gifts, Gentiles, N.T. use, etc.
  7. We could make indirect application to Messiah whenever virtue is described, but it is dangerous.
  8. We thank God for the New Testament, and we let it be the direct, main teacher of Jesus our Lord.
  9. Fabulous Messianic prophecies like Psalm 22 and Isaiah 53 are clearly so by our two criteria above.
  10. We do not want to over-spiritualize, for it is not love of Christ but love of novelty that will do so.
  11. If we over-spiritualize, we choose to ignore guardrails and speed limits and create loose Bible use.
  12. If we under-spiritualize, we miss hidden descriptions of Jesus (plain ones are obvious or quoted).
  13. We would rather under-spiritualize than overdo it; we fear loose hermeneutics; we trust the N.T.
  14. We could force Messiah into every chapter, if we chose to; we could honor ourselves as holy seers.
  15. We need not ignore Messiah, because any virtues, Spirit, revival, etc. may also be found in Him.
  16. We have the New Testament of Jesus Christ, if we want to keep discipline from over-spiritualizing.
  17. We will go with direct interpretation (Hezekiah for example) unless impossible and/or N.T. use.
- F. Once we settle that this chapter pertains to Hezekiah, we make the sections and verses fit this context.
1. Can or did a man, like Hezekiah, bring about what is written here? Why not, with God preeminent?
  2. Hezekiah was one of Judah's greatest kings, a true son of David, and led great spiritual revivals.
  3. Isaiah has revivals (Is 1:25-27) ... Hezekiah's first (Is 32:1-8) ... second (Is 10:20-23; 30:18-26).
  4. Isaiah could easily have made this prophecy in the reign of Ahaz looking forward to king Hezekiah.
  5. Or it could have been made early in the reign of Hezekiah when Ahaz's influence was still present.
  6. Isaiah 32:15 is an important timing verse, stating a turning point so that perpetual terms are limited.
- G. We want the lessons of the prophecies, even if we apply them to the wrong historical event back then.
1. What did God warn His church about? What did He promise them? What are real divine blessings?
  2. However, even if we are slightly wrong, Judah is definitely involved and the lessons are the same.
  3. In this chapter without clear terms, we see the breadth of God's word for application (Ps 119:96).
  4. We may call this *inspired ambiguity*, but we use the term and its exercise with sober reverence.

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

- A. We set the context in the introduction; every teacher must choose; we choose Hezekiah.
  - 1. Let it be said again – we could make this Messiah and prove a loose use of scripture.
  - 2. Any pastor worth his salt could preach for hours about rulers and Jesus the very best.
  - 3. Our goal is not to force Messiah into every passage but to find the scripture's intent.
  - 4. Was Jesus a king? Yes. Does He reign righteously? Yes. Is He the only good king?
  - 5. If Jesus is the king here, who are the princes ruling in judgment? Apostles? Maybe.
  - 6. Was Hezekiah a righteous king? Did he reform government, including princes? Yes.
  - 7. Was Hezekiah's reign following that of Ahaz sufficient for such language? Surely!
  - 8. Read the inspired account of his government before and after Assyria (II Chr 31-32).
- B. Hezekiah was a great king, and he reigned in righteousness, and he changed the princes.
  - 1. He instituted great reform and revival both before and after Sennacherib's invasion.
  - 2. Earlier prophecies described the great revival after Assyria (Is 10:20-23; 30:18-26).
  - 3. God promised a revival of rulers (Is 1:25-27); there were wicked ones (Is 1:21-23).
  - 4. Recall what we learned about Eliakim and Shebna, princes of Judah (Is 22:15-25).
  - 5. Hezekiah practiced what his father Solomon had taught about princes (Prov 25:4-5).
  - 6. Righteous rulers are good (Pr 8:15-16; 16:10,12; 20:2,8,26,28; 25:5; 28:2; 29:4,14).
- C. This king could be Cyrus; he was righteous to God, but we defer (Is 13:3; 41:2; 45:13).
- D. We should give thanks for all rulers, but we should give greater thanks for good ones.
  - 1. Transition from Ahaz to Hezekiah was fabulous in character, degree, godliness, etc.
  - 2. There are differences in all rulers, and it is also reflected in counselors (Pr 25:4-5).
- E. For any man in authority, are you using your office and subordinates for righteousness?

***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. We set the context in the introduction; every teacher must choose; we choose Hezekiah.
  - 1. Let it be said again – we could make this Messiah and prove a loose use of scripture.
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- B. Will you let a songwriter looking for sound bites turn this into a Messianic prophecy?
  1. *Jesus Is a Rock in a Weary Land* is an African-American spiritual (Trinity, #619).
  2. Ira Sankey, as he was prone to do, altered the song for a new melody (Trinity, #619).
  3. But we must not let convenience or emotion guide us here more than Isaiah 1:18.
- C. Is such language suitable for a mere civil ruler? Of course, if you remember similitudes.
  1. Similitude = simile: compare similar things by resemblance or likeness (Hos 12:10).
  2. Notice the obvious and implied uses of *as* in this verse, indicating its many similes.
- D. Is such language suitable for a mere civil ruler? Of course, if you remember the Bible.
  1. Can one man make such a difference? He certainly can, especially as a godly king.
  2. Good rulers are a great blessing, which can be compared to nature (II Sam 23:3-7).
  3. Good rulers cause the people to rejoice, opposite the effect of bad ones (Prov 29:2).
  4. David knew good rulers and wrote majestically of them (Ps 11:1-3; 75:2-3; 82:5-6).
- E. There are five spheres of authority, and are you the blessing that this verse describes?
  1. Fathers can discourage children and provoke them to wrath ... or make them great.
  2. Husbands can cherish and nourish wives to be great at home and elsewhere ... or not.

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

- A. We set the context in the introduction; every teacher must choose; we choose Hezekiah.
  1. Let it be said again – we could make this Messiah and prove a loose use of scripture.
  2. Any pastor worth his salt could preach for hours about rulers and Jesus the very best.
  3. Our goal is not to force Messiah into every passage but to find the scripture’s intent.
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  7. Was Hezekiah’s reign following that of Ahaz sufficient for such language? Surely!
  8. Read the inspired account of his government before and after Assyria (II Chr 31-32).
- B. Is this a prophecy of Messiah healing the blind and opening the ears of the deaf? No.
  1. The eyes here already see, but they shall see better or longer than they had before.
  2. The ears here already hear, but they shall hearken to what they hear unlike before.
  3. Isaiah had described a blight of public preaching and learning (Is 29:9-14; 30:8-11).
  4. He also described a great revival of public preaching and repentance (Is 30:18-22).
- C. Under Hezekiah, preachers were encouraged and the people repented (II Chron 31:4).
- D. Reader, do you appreciate and encourage preachers and take heed to the word preached?

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

- A. This verse continues the change in national character introduced in the previous verse.
  1. A rash man is impulsive – heady in the N.T. – but they would learn godly prudence.

2. Those that could not easily answer truth to inquirers would be able to do so plainly.
  3. The temple was desecrated, neglected, and locked under the previous prince – Ahaz.
  4. Isaiah had described a blight of public preaching and learning (Is 29:9-14; 30:8-11).
  5. He also described a great revival of public preaching and repentance (Is 30:18-22).
- B. Under Hezekiah, preachers were encouraged and the people repented (II Chr 31:1-6).
- C. Under Hezekiah, the people returned to their mighty God unlike before (Is 10:20-23).
- D. Reader, do you embrace and show proper prudence and learn how to be a tree of life?

\*\*\*\*\* *Hezekiah Reformed Charity and Character – Verses 5-8* \*\*\*\*\*

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

- A. This verse continues the change in national character introduced in the previous verses.
1. Vile and churl here are synonyms for a man that is miserly or stingy in his finances.
  2. Vile = despicable on moral grounds; deserving to be regarded with abhorrence or disgust; characterized by baseness or depravity.
  3. Churl = One who is sordid, ‘hard’, or stingy in money-matters; a niggard; a miser.
  4. The previous government promoted a spirit of covetousness and greed, not charity.
  5. Moses required strict charity and condemned usury (Is 24:2; Deut 15:7-11; 24:19).
- B. This is a revival or an aspect of the prophesied revival with no quoted N.T. fulfillment.
- C. Recall the firing of Shebna and replacement by Eliakim, very different (Is 22:15-25).
- D. Reader, are you known for great liberality – the highest percentage giver known around?
1. Do you throw away money so you look like a spendthrift ... for God (Pr 11:24-26)?
  2. Never allow stingy giving to be called generous – who gives the most by percentage?
  3. The widow Jesus identified was truly generous; she gave all she had (Luke 21:1-4).

### ***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.***

- A. Here is a terrible indictment of a vicious crime of a conniving heart to avoid charity.
1. Isaiah had condemned the rapine of the Jews in his first chapter (Isaiah 1:4,15,17,23).
  2. He will bring this crime and sin of covetous greed up again at the end (Is 58:5-7).
  3. Rulers must first take care of the oppressed and poor to be godly (Pr 28:15; 29:4,14).
  4. All the descriptive terms must be assigned financially, for that is the great sin here.
- B. The depth of iniquity is described in this and the next verse for the miserly heart of men.
1. Vile = despicable on moral grounds; deserving to be regarded with abhorrence or disgust; characterized by baseness or depravity.

2. Villany = action or conduct befitting, characteristic or typical of, a villain; evil or wrongdoing of a foul, infamous, or shameful nature; extreme wickedness on the part of a person in dealing with others.
  3. Churl = One who is sordid, 'hard', or stingy in money-matters; a niggard; a miser.
  4. Covetousness, greed, miserliness, and stinginess are given the right description here.
- C. The error against the LORD uttered by these miscreants was to deny His rules of charity.
1. It is a fact that Jesus had to deal with such scoundrels with Corban (Mark 7:9-13).
  2. And Peter dealt severely with the money lies of Ananias and Sapphira (Acts 5:1-11).
  3. There are O.T. examples of churls as well (I Sam 25:3-11; I Kgs 21:1-16; Ne 5:1-5; Job 24:2-12; Prov 28:27; Isaiah 5:8; Jer 22:17; Amos 8:4; Hab 2:5-9; Micah 2:1-2).
- D. Reader, do you obey the Bible on hospitality and entertainment (Rom 12:13; Heb 13:2)?
1. Are you willing, eager, and looking for opportunities to share what God gave you?
  2. Are you generous with God and His ministers ... and with the poor God shows you?

***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.***

- A. These greedy sinners have evil methods and explanations for their wicked covetousness.
1. They may say, *I cannot afford to give now* (Pr 3:27-28; Gal 6:10; Jas 2:15-16; 5:4).
  2. They may say, *I must keep an inheritance for my family* (Isaiah 5:8; Jer 22:13-17).
- B. Though there are legitimate needs properly communicated, misers have an evil disease.
- C. Reader, are you attentive to needs of others, or do you ignore or slight them (Pr 29:7)?

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

- A. This fabulous promise has nothing to do with politics and everything to do with generosity.
- B. Paul confirmed the rule for Timothy to preach to the rich in the N.T. (I Tim 6:17-19).
- C. Reader, are you liberal in the glorious sense of the word – generous and bountiful?
1. A truly liberal man thinks creatively to come up with a creative gift to the needy.
  2. A truly liberal man knows his recipients must qualify before God (Luke 14:12-14).
- D. Charity has rules ... <http://www.letgodbetrue.com/sermons/practical/charity-haiti-earthquake/sermon.php>.

\*\*\*\*\* *Warning of Trouble to Judah's Women – Verses 9-14* \*\*\*\*\*

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

- A. This third section of the chapter ignores the revival to see the pain of Assyria's arrival.
1. Before the full revival, especially the last part here (Is 32:15-20), women were bad.
  2. Isaiah has many such juxtapositions of promised good along with related warnings.

3. Before the revival would come chastening, before chastening came foolish women.
4. Isaiah often addressed the faithful with promises and the hypocrites with warnings.
- B. If the previous eight verses of this chapter were about Messiah, who are these women?
  1. Isaiah had already condemned the women of Judah in a blast earlier (Is 3:16-26).
  2. Thus we look no further than the women of Judah as condemned here and elsewhere.
- C. Careless women at ease are a pampered version of women that are not strict spiritually.
  1. Careless women at ease are those given to a pampered life and pleasures (Is 47:8).
  2. Ezekiel described an evil of women with abundant idleness along with pride and too much food, which certainly describes the 21<sup>st</sup> century in America (Ezek 16:48-50).
  3. Such a lifestyle without hardship is to take it easy and not fear God (Jer 48:11-12).
  4. These pampered females trust an easy life and are not grieved by sin (Amos 6:1-6).
  5. For a study of Isaiah's blast in chapter 3 ... <http://www.letgodbetrue.com/pdf/isaiah-3-slides.pdf>.
  6. For a study of Isaiah's blast in chapter 3 ... <http://www.letgodbetrue.com/pdf/isaiah-3.pdf>.
- D. Reader, are you as a woman or the women under your lead as sober as they should be?
  1. Never before in the history of the world have so many women lived like queens.
  2. Hardships endured by our mothers was not the worst thing that could happen to them.
  3. In the face of widespread ease in this country at this time, are you spiritually zealous?
  4. There is much more for a woman than enjoying life – there is seeking God's face.
  5. She should seek God's required grave and sober life (I Tim 5:11-15; Titus 2:4-5).
  6. We have monthly ladies' meetings to try to counter this evil in our girls and women.

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

- A. The careless Jewish women at ease that Isaiah condemned would shortly suffer greatly.
  1. Before the revival, Sennacherib of Assyria would lay the land desolate and kill many.
  2. Sargon and Sennacherib invaded the area ruining many days ... and (plural) years.
  3. There is no requirement to apply the adjective *many* to *years* as well as to *days* here.
  4. There is no mention here or in this chapter of captivity, so we stay with Sennacherib.
  5. If this were Nebuchadnezzar, why list mere vintage and harvest and not Babylon.
  6. Thus, the duration is relatively short by harvest terms (Is 32:12) and inspired history.
- B. In an agricultural society, the vintage and harvest would not produce previous plenty.
- C. This same warning has been given previously about the Assyrian invasion (Is 7:17-25).
- D. Reader, do you know it is key to thank God for abundance of all things (Deu 28:47-48).
  1. You do not deserve the plenty, and you did not obtain by your effort or intelligence.
  2. Therefore, events like our national day of Thanksgiving should be given high honor.

***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.***

- A. There are times women should not be at ease or carefree, but rather mourn, pray, or fast.

1. These women were to dump their fancy clothes (Is 3:16-26) for sackcloth instead.
  2. How seriously do you take the decline of our nation and compromise of its churches?
  3. Your children face the greatest moral threat in certain ways the world has yet seen.
  4. We live in perilous times of the last days – worse in some ways than famine or war.
  5. For more about perilous times ... <http://www.letgodbetrue.com/pdf/perilous-times-ppt.pdf>.
  6. For more perilous times ... <http://www.letgodbetrue.com/sermons/exposition/perilous-times/sermon.php>.
- B. Reader, how many minutes in a year or days in a decade do you give yourself to prayer?
1. What do you pray for? More of the same ... more money, bigger house, prosperity?
  2. What should you pray for? More Spirit ... godliness ... children's souls, not grades?

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

- A. These careless women at ease would lament – grieve and sorrow – for former prosperity.
1. Teats provide food for human children and the dairy business of an agrarian nation.
  2. In times of famine, the literal teats of women and cows do not produce like before.
  3. In times of famine, the metaphorical teats – or supply – of food is not like before.
  4. Pleasant fields are well-planted, watered, and with bumper crops for eating pleasure.
  5. Fruitful vines are prosperous vineyards with excellent yield and best-tasting grapes.
- B. Most women (and men) do not realize precariousness of health or wealth until too late.
- C. Reader, what should you do in advance before health or wealth or children are removed?

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

- A. God gave Judah (Israel) a land flowing in milk and honey, but it would be taken away.
1. The judgment of briers and thorns Isaiah had described in detail earlier (Is 7:17-25).
  2. God's judgment removing previous joy had also been well prophesied (Is 22:1-5).
  3. The *joyous city* can be a collective noun for fenced cities taken (II Kgs 18:13; 19:25).
  4. The *joyous city* can be the city of Jerusalem, though it was not taken (Isaiah 22:2).
  5. *Joyous city* was also used for Tyre, so it is not restricted to Jerusalem (Isaiah 23:7).
- B. If you are happy today, in prosperity, enjoy and consider it well to be sober (Eccl 7:14).
- C. Reader, upon what does your joy depend? Be careful, for God will remove all false joy.
1. Seek ye first the kingdom of God lest your trust in pleasure be ruined by judgment.
  2. Let nothing compete with God, His Son, or related things, for they cannot be moved.

### ***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;***

- A. The reason for the warning call to Judah's women was by coming judgment upon Judah.
1. Palaces, or palatial homes, of civil rulers and rich would be empty of owners (Is 5:9).

2. Remember, Sennacherib took all the fenced cities of Judah, rich and strong cities.
  3. Fenced cities had forts and towers that would be destroyed for animals to occupy.
  4. The forts and towers – strongholds of the city by its fenced cities – would be desolate.
  5. Inclusion of Judah’s fenced cities with Jerusalem has been observed (Is 22:2,5-10).
  6. The multitude of the collective cities of Judah would *be left* to enemies and famine.
  7. Or the multitude of the city shall depart, flee, or *be left* – past participle of verb leave.
  8. This is comparable to drunken as the past participle of taking drink, not intoxication.
- B. The duration of judgment here – *for ever* – is easily limited by the next verse’s *until*.
1. If this is the invasion by Assyria, then the *for ever* is several years (Isaiah 18:1-6).
  2. If this is invasion by Babylon, the *for ever* is about 50 years ruin, captivity ran 70.
  3. If this is invasion by the Romans, the *for ever* is still running, for it is under Gentiles.
  4. The Bible has uses of for ever with limited duration (Ex 14:13; 19:9; Le 25:30; etc.).
  5. We justify perpetual terms when the context indicates eternity is not the intention.
- C. Reader, do you know things you count secure now can be utterly ruined and forsaken?

\*\*\*\*\* *God’s Spirit Revived Judah Many Ways – Verses 15-20* \*\*\*\*\*

***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.***

- A. Here is a very key verse to help set the interpretation for the rest of this obscure chapter.
1. It ends the coming trouble of the previous six verses for Judah’s careless women.
  2. This event is the defining and limiting end of the agricultural and national disaster.
  3. It would involve God sending His Spirit, agricultural recovery, and moral recovery.
  4. Isaiah foretold a spiritual, economic, and national reversal and revival after Assyria (Isaiah 10:20-23; 28:5-6; 29:17-24; 30:18-33; 37:27-32; II Chronicles 32:22-23).
- B. This event cannot be other options that might come to mind like Babylon or Pentecost.
1. There was Spirit influence after Babylon (Ezra 1:1-5; Neh 8:1-12), but the trouble here emphasizes farm failure (Is 32:10,12-13), not total removal 900 miles away.
  2. This cannot be Pentecost, since Jerusalem and Judah were prosperous and teeming, not left desolate and grieving until the pouring out of the Spirit as described here.
  3. This might be forced into the N.T. by a 700-year gap between verses 14 and 15, but we do not insert such gaps without limiting facts that require it or N.T. authorization.
  4. But there was a spiritual revival in the reign of Hezekiah after Assyria ravaged Judah, and it included great agricultural prosperity as well, so Sennacherib fits the context.
- C. Isaiah detailed a great spiritual, economic, and national reversal and revival after Assyria (Isaiah 10:20-23; 28:5-6; 29:17-24; 30:18-33; 37:27-32; II Chron 32:22-23).
- D. The wilderness and connected terms describe a great reversal of fortune (Isaiah 29:17).
1. Judah’s briars and thorns would be fruitful; fruitful Assyria would become a forest.
  2. Or rather, Judah’s briars and thorns would become a fruitful field, and fields once thought fruitful would be counted by previous yields as a fruitless forest in contrast.

3. This description of unprecedented prosperity has been declared before (Is 30:23-26).
- E. Reader, the most important event and matter of your life is have the Spirit poured out.
  1. Rather than pray for better health, wealth, or happiness of earth, pray for the Spirit.
  2. We dare not let the excesses of Charismatic heresies defraud us of the Spirit's power.
  3. Baptists err greatly when they overreact from a ditch to find another one just as evil.
  4. Paul wrote his church at Ephesus and described many Spirit ministries they needed.
  5. The Spirit in the Ephesian epistle ... <http://www.letgodbetrue.com/pdf/holy-spirit-in-ephesians.pdf>.

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

- A. The key verse above (Is 32:15) keeps us from pushing this prophecy into the N.T. era.
- B. By Holy Spirit revival under Hezekiah, judgment and righteousness settled in Judah.
  1. Recall the opening verses of this chapter and their connection to civil, moral revival.
  2. Judgment here, as usual, is not punishment but wise justice (Isaiah 1:17,21; 5:7; etc.).
  3. These glorious traits and virtues of spiritual religion took control and rule in Judah.
  4. In all areas of Judah, whether poor or prosperous, the Spirit prevailed (Rom 14:17).
- C. Your life should be better known for judgment and righteousness than anything else.
- D. Romans 14:17 in USA ... [https://pilgrimhall.org/pdf/TG\\_First\\_National\\_Thanksgiving\\_Proclamation\\_1777.pdf](https://pilgrimhall.org/pdf/TG_First_National_Thanksgiving_Proclamation_1777.pdf).

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

- A. The key verse above (Is 32:15) keeps us from pushing this prophecy into the N.T. era.
- B. Righteousness has a goal – it produces peace – for no one thinks of harming another.
  1. Love as Paul taught keeps the Ten Commandments toward others (Rom 13:8-10).
  2. There is no agitation, enmity, or unresolved offences when citizens are righteous.
  3. Isaiah has beautiful verses coming later in his book about this effect (Is 54:13-14).
  4. Good people have no enemies or trouble with other good people, just joy and peace.
- C. The effect of a righteous people living as they should is a tranquil and secure situation.
  1. This is the opposite of what they had previously, both internally and against Assyria.
  2. Righteousness is the greatest benefactor of a nation, as Solomon taught (Prov 14:34).
  3. James taught the personal benefit and duty of righteous peacemaking (James 3:18).
  4. Good people always raise the joy and peace of an event; they never cause questions.
- D. What does your life produce? Do you unsettle people and events or cause joy and peace?
  1. What you think of your own life or ways is always and totally irrelevant to this issue.
  2. What do others think of your effect and influence on them, gatherings, and events?
  3. You are either known for enthusiastic and joyful participation or a negative nuisance.

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

- A. The key verse above (Is 32:15) keeps us from pushing this prophecy into the N.T. era.
- B. There was great peace and prosperity without disturbance in the revival under Hezekiah.
- C. While some apply this to the N.T. gospel era and others to the millennium, we will not.
- D. There should be peace in local churches by your endeavors, but it is not the point here.
- E. We do not have limiting facts or New Testament application to make it the gospel era.

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

- A. The key verse above (Is 32:15) keeps us from pushing this prophecy into the N.T. era.
- B. Here is another key verse to explain the basis or source of the revival and peace above.
  - 1. He would pour out the Spirit for reversal (Is 32:15), but what else was in the way?
  - 2. He had to get rid of the Assyrians, who had been his scourge to chasten (Is 28:15,18).
  - 3. Even with the Holy Ghost, there could not be agricultural revival until Assyria left.
- C. Hail is God's vengeance (Is 28:2,17; 30:30) on Assyria as a forest (Is 10:18-19,33-34).
  - 1. Think logically here – all has been peaceful and productive in four previous verses.
  - 2. Hail is not a good thing. Whether in Egypt or elsewhere, it only destroys agriculture.
  - 3. But this hail came down on a forest, which is a fruitless place, so how could it help.
  - 4. How could destructive hail coming down on a fruitless forest aid this great revival?
  - 5. It is the hail of God's fury falling on the forest of the Assyrian army – helpful indeed!
- D. Given the context of the chapter and the first half of the verse, this is Nineveh humbled.
  - 1. Sennacherib went back to his city with shame of face and fear (II Chr 32:21; Is 31:9).
  - 2. The 185,000 lost were not regular soldiers, they were Assyria's best (II Chr 32:21).
  - 3. He lost many great men, and he did not gain the treasures he dreamed of (Is 29:7-8).
  - 4. And then his sons assassinated him in the temple of his favorite god (II Chron 32:21).
  - 5. Also, trouble with Babylon was brewing, and it would eventual consume Nineveh.
- E. When the Spirit of God is in a man or a church or a nation, victory is certain and great.

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

- A. The key verse above (Is 32:15) keeps us from pushing this prophecy into the N.T. era.
- B. In contrast to the ruin of Sennacherib and finally Assyria, Judah would be prosperous.
- C. God would send much water for unprecedented agricultural success (Isaiah 30:23-26).
  - 1. They would be sowing in new places made fertile by a divine supply of extra water.
  - 2. They would have beasts of production for high yields they could feed clean grain.
  - 3. The saturation would be so thorough that feet would turn the soil without plowing.
- D. Blessed is the nation whose God is the LORD (Psalm 33:12; 144:15; Deut 33:29).