

ISAIAH 32 | *The King and His Princes*

The King and His Princes

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.¹ 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 Yahweh, to leave the craving of the hungry unsatisfied, and to deprive the thirsty of drink. 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 (נָדִיב) plans noble (נְדִיבָה) things, and on noble (נְדִיבָה) things he stands.²

Complacent Women

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. 11 Tremble, you women who are at ease. Shudder, you complacent ones. Strip, 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.

Spirit Poured upon Us

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 Spirit³ is poured upon us from on high,⁴ 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. 17 And the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever.⁵ 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.

¹ The coming of the King will greatly impact the eyes, ears, heart, and tongue of believers.

² Nobility in Messiah Jesus by the power of the Spirit will be rewarded.

³ In both Is 30 and 32 we see the necessary coming of both the King, Jesus, and the Spirit.

⁴ The pouring out of the Spirit is essential if there is to be peace on the earth.

⁵ We must have the Spirit before we have righteousness, and we must have righteousness before we have peace, quietness, and trust. The problem with man is he wants peace, quietness, and trust without righteousness and without the Spirit.

Commentary

1. The King and His Princes (Is 32:1-8).

- a. **Is 32:1-8** 1 Behold, a king will rule 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 hurried will understand and know, and the tongue of the stammerers will hasten to speak distinctly. 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 speak error concerning Yahweh, to leave the craving of the hungry unsatisfied, and to deprive the thirsty of drink. 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 (נָדִיב) plans noble (נְדִיבָה) things, and on noble (נְדִיבָה) things he stands.
- b. The Messianic king will rule in righteousness (v. 1).
- (1) **Jer 23:5-6** 5 Behold, the days are coming, declares the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6 In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: Yahweh is our righteousness.
- (2) **Zec 14:9** 9 And Yahweh will be king over all the earth. On that day Yahweh will be one and his name one.
- c. Princes (שָׂרִים) serving the Messianic king will rule in justice (v. 1).
- (1) The princes are the:
- (a) Twelve apostles.
- 1) **Mt 19:28-29** 28 Jesus said to them, Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. 29 And everyone who has left houses, brothers, sisters, father, mother, children, or lands, for my name's sake, will receive a hundredfold and will inherit eternal life.
- (b) Believers.
- 1) **Da 7:27** 27 And the kingdom, the dominion, and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High. His kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him.
- 2) **2 Ti 2:12** 12 If we endure, we will also reign with him.
- 3) **Re 5:10** 10 ...And you have made them a kingdom and priests to our God, and they shall reign on the earth.
- 4) **Re 20:6** 6 Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Messiah, and they will reign with him for a thousand years.
- d. Messiah's princes will provide justice, protection, and provision for people living in the Messianic kingdom (vv. 1-2)

- (1) Even though we are not yet in Messiah's kingdom, we may already begin to provide justice, protection, and provision for people. In doing so we are preparing ourselves to rule.
- e. Those who live in the kingdom will see, hear, understand, and speak as God intended man to do so in the beginning (vv. 3-4).
 - (1) Today, people aren't seeing, hearing, understanding, and speaking truth about God. But in the Messianic kingdom, people will use their God-given faculties to know and glorify God. The Spirit (v. 15) will make this amazing transformation possible.
 - (2) This was the objective of Isaiah's ministry.
 - (a) **Is 6:9-10** 9 ...Go, and say to this people: Keep on hearing, but do not understand. Keep on seeing, but do not perceive. 10 Make the heart of this people dull, and their ears heavy, and blind their eyes, lest they see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.
- f. In the Messianic kingdom, fools and scoundrels won't fool anyone anymore (v. 5).
 - (1) In today's world, fools and scoundrels are often considered "noble" or "honourable."
 - (2) **Is 5:20-21** 20 Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! 21 Woe to those who are wise in their own eyes, and shrewd in their own sight!
 - (3) **2 Ti 4:3-4** 3 For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, 4 and will turn away from listening to the truth and wander off into myths.
- g. In the present,
 - (1) Fools:
 - (a) Speak folly (v. 6).
 - (b) Are busy with iniquity (v. 6).
 - (c) Practice ungodliness (v. 6).
 - (d) Speak error concerning God (v. 6).
 - (e) Leave people hungry (v. 6).
 - (f) Deprive people of drink (v. 6).
 - (2) Scoundrels:
 - (a) Devise evil (v. 7).
 - (b) Plan wicked schemes (v. 7).
 - (c) Ruin the poor with lying words (v. 7).
 - (d) Deny the plea of the needy (v. 7).
- h. By contrast, noble people plan and stand on noble things (v. 8).
 - (1) Noble (נָדִיב).
 - (a) **1 Sa 2:8** 8 He raises up the poor from the dust. He lifts the needy from the ash heap to make them sit with nobles (נָדִיב) and inherit a seat of honor.
 - (b) **Ps 47:9** 9 The nobles (נָדִיב) of the peoples gather as the people of the God of Abraham. For the shields of the earth belong to God. He is highly exalted!
 - (c) **Pr 8:16** 16 By me [wisdom] princes rule, and nobles (נָדִיב), all who govern justly.
 - (2) Plan (יָעַד): plan/decide.

(3) Stand (קום): rise, stand up, endure, fixed.

i. Theology.

(1) In his kingdom, Jesus will be assisted by noble princes.

(2) We are to plan and stand on noble things by providing justice, protection, and provision for the needy.

2. Complacent Women (Is 32:9-14).

a. **Is 32:9-13** 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. 11 Tremble, you women who are at ease. Shudder, you complacent ones. Strip, 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 [Jerusalem] deserted. The hill and the watchtower will become dens for a long time (עולם), a joy of wild donkeys, a pasture of flocks....

b. In 702 bc, Judah's women are at ease and complacent (vv. 9-10).

(1) This message reminds of Is 3:16-26.

c. Isaiah warns them judgment will come in just over a year (701 bc)(vv. 9-10).

(1) This message probably refers to Assyria's encirclement of Jerusalem in 701 bc.

d. The Assyrians will invade before the next grape and fruit harvest (v. 10).

e. The women will tremble, shudder, strip themselves, tie sackcloth around their waists, and beat their chests (vv. 11-12).

f. Thorns and briars will grow up instead of vines and fruit trees (v. 13).

(1) This is like South Africa in the 1990s and 2000s.

g. Eventually, in 586 bc, Jerusalem will be deserted and its palace forsaken (v. 14).

h. For a long time (עולם), Jerusalem will be a place for grazing livestock (v. 14).

(1) "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.'"⁶

i. Theology.

(1) We are not to become complacent when God seems distant or inactive.

(a) New Zealand is an ideal place for ease and complacency.

(2) When God finally disciplines a complacent nation, it often comes as complete surprise.

3. Spirit Poured upon Us (Is 32:15-20).

a. **Is 32:15-20** 15 ...Until the Spirit (רוח) is poured upon us from on high, 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. 17 And the effect of righteousness will be peace, and the result of righteousness, quietness and confidence (בטח) forever. 18 My people will abide in a peaceful (שלום) habitation, in

⁶ John A. Martin, "[Isaiah](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1082.

secure dwellings, and in quiet resting places. 19 And it will hail when the forest falls down, and the city [of Babylon] will be utterly laid low. 20 Happy (אַשְׁרָיִם) are you who sow beside all waters, who let the feet of the ox and the donkey range free.

- b. The Spirit will one day be poured out on Israel (v. 15).
 - (1) **Is 11:1-2** 1 There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. 2 And the Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of Yahweh.
 - (2) **Is 44:3-4** 3 For I will pour water on the thirsty land, and streams on the dry ground. I will pour my Spirit upon your offspring, and my blessing on your descendants. 4 They shall spring up among the grass like willows by flowing streams.
 - (3) **Is 59:20-21** 20 And a Redeemer will come to Zion, to those in Jacob who turn from transgression, declares Yahweh. 21 And as for me, this is my covenant with them, says Yahweh. My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring, says Yahweh, from this time forth and forevermore.
 - (a) Israel needs both the King and the Spirit!
 - (4) The Spirit will be poured out on the nation of Israel as the Messianic kingdom begins. The arrival of the Spirit in Acts 2 does not conflict with, replace, or supersede this promise to the remnant of Israel.
- c. The result of the Spirit poured out on Israel will be fruitful harvests, justice, righteousness, peace, security, and freedom (vv. 15-20).
 - (1) **Is 30:24** 24 ...And the oxen and the donkeys that work the ground will eat seasoned fodder, which has been winnowed with shovel and fork.
 - (2) Every believer will have his or her lifestyle block with plenty of room for his/her animals.
 - (3) The Messianic kingdom will be a kingdom of freedom and blessing for both man and animal (v. 20).
- d. Theology.
 - (1) The outpouring of the Spirit is essential for the earth to experience true peace. We must have the Spirit before we have righteousness, and we must have righteousness before we have peace, quietness, and security.
 - (a) "No righteousness, no peace. Know righteousness, know peace."
 - (b) The problem with modern man is he wants peace, quietness, and security without the Spirit and without righteousness. This is the problem with the humanistic elite that dominate governments around the world.

4. Application.

- a. We are to be Jesus' noble princes by providing justice, protection, and provision for people.
- b. We are to open our eyes, ears, and hearts to God, by the power of the Spirit.
- c. We are to guard ourselves from apathy, complacency and ease by being prepared for Jesus' second coming.
- d. We are to enjoy righteousness, quietness, trust, and peace through the Spirit.