

A Trek Through Isaiah 39 - 31.1 - 32.20 (Part 2)

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Prayer

Introduction

For today

- The fifth woe: All things new 31:1 - 32:20 (Part 2)

(9:35)

Overview

These chapters form the greatest of Isaiah's interim fulfillments.

He had prophesied one world, one people, one God. Now he answers the the question: Is it real?

The test case was the "Egyptian alliance" situation in the days of Hezekiah. Judah was under Assyria. Merodach-Baladan of Babylon was urging alliance against Assyria. Egypt was promising assistance for a revolt. Isaiah's job was to urge the way of faith, trusting in Yahweh rather than in politics.

Structure

- Two sections
 - 28 - 35 Six woes
 - 36 - 37 Epilogue

The fifth woe: All things new 31:1 - 32:20

Matches the 2nd woe: Is anything too hard for the LORD? 29:1-14

- V1-8 Eleventh-hour deliverance of the nation
- V9-14 Coming spiritual transformation of the people

Structure

- 31:1-9 The Egyptian alliance fails but the LORD protects His people
- 32:1-20 The coming King and His renewed people

32:1-20 (Part 2)

- The coming kingdom 32:1-8
- Call to hear 32:9-14
- Coming regeneration 32:15-18
- Epilogue: Destruction & blessing 32:19-20

The coming kingdom 32:1-8

- Describing the millennium

- V1-2 Righteousness **rule**

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.

- a king will reign.
 - The coming King
- Princes will rule
 - His administration
- righteousness...justice.
 - Characteristics of His reign
- Four pictures of true security from the Judean countryside
 - a hiding place from the wind
 - a shelter from the storm
 - streams of water in a dry place
 - the shade of a great rock in a weary land.

- V3-4 Righteous **people**

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.

- V3 Eyes...not closed
 - Contrast 29:9 ...blind yourselves and be blind!
- V3 Ears...give attention
 - Contrast 30:9 ...children unwilling to hear the instruction of the Lord
- V4 Heart...will understand and know
 - Contrast 29:11 And the vision of all this has become to you like the words of a book that is sealed.
- V4 Tongue...speak distinctly
 - stammerers. Those who are drunk.
 - Contrast Is 28:7 ... the priest and the prophet reel with strong drink, ... they stagger with strong drink, they reel in vision, they stumble in giving judgment.

- V5 Right **judgment**

5 The fool will no more be called noble, nor the scoundrel said to be honorable.

- True discernment of character
- the fool
 - Heb nabal: one who does not understand
- Noble
 - Of high position
- The scoundrel
 - one who seeks self-advantage to the hurt of others
- Honorable
 - Worthy of honor

- V6-8 contrasting the wicked and the righteous

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. 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.

- A separate poem describing the fool, scoundrel, noble person.
- V6 the fool: one without **understanding**
 - What he does
 - Outwardly: speaks folly
 - Inwardly: his heart is busy with iniquity
 - Against God
 - to practice ungodliness
 - to utter error concerning the Lord
 - Against men
 - to leave the craving of the hungry unsatisfied
 - to deprive the thirsty of drink.
- V7 The scoundrel: one who seeks **self-advantage** to the hurt of others
 - his devices are evil
 - he plans wicked schemes
 - to ruin the poor with lying words, even when the plea of the needy is right.
- V8 The noble person: stands on **noble** things
 - plans noble things
 - on noble things he stands
 - As Eph 4:1 walk in a manner worthy of the calling to which you have been called

Warning of impending judgment 32:9-14

- V9 Call to **hear**

9 Rise up, you women who are at ease, hear my voice; you complacent daughters, give ear to my speech.

- women...daughters
 - As the soul of the nation
- at ease...complacent
 - Wrong attitude
 - Ignoring previous warnings
 - Is 3:16 The daughters of Zion are haughty...
 - Is 3:17 - 41 The LORD will strike...the LORD will take away...
 - Not broken over the sins of their people
 - Assuming that security is an eternal right
- Rise up...hear my voice... give ear to my speech.
 - Not just stand up.
 - Change their attitude so they could hear the prophet's message.

- V10 Time frame

10 In little more than a year you will shudder, you complacent women; for the grape harvest fails, the fruit harvest will not come.

- V10 Time frame
 - In little more than a year
 - Referring to the coming devastation of the Judean countryside by Assyria.

- V11-14 Call to change

11 Tremble, you women who are at ease, shudder, you complacent 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 briers, 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;

- V11 Call for a change in **attitude**
 - Commands are masculine and feminine.
 - View may be expanding to the entire nation.
 - Tremble...shudder
 - Opposite of complacent, at ease.
 - strip, and make yourselves bare
 - As captives and slaves
 - tie sackcloth around your waist
 - As those in repentance

- V12-14 Call to **mourn**
 - Beat your breasts
 - Expression of grief and anguish
 - for the pleasant fields, for the fruitful vine, for the soil of my people
 - Previously cultivated land, now abandoned.
 - growing up in thorns and briars
 - This was the land of milk and honey (Ex 3:8)
 - Here is the effects of sin. As Gen 3:17-18 ...cursed is the ground because of you...thorns and thistles it shall bring forth for you;
 - yes, for all the joyous houses in the exultant city
 - Joyous houses.
 - Where the complacent women lived.
 - Exultant city
 - Jerusalem. As Is 22:2 ...you who are full of shoutings, tumultuous city, exultant town?
 - Now filled with thorns and briars.
 - the palace is forsaken
 - Palace
 - Dwelling of the king.
 - Forsaken
 - Downfall of the Davidic king.
 - the populous city deserted
 - Populous.
 - Noise, tumult, crowd
 - Deserted
 - Downfall of the city of Zion.
 - the hill and the watchtower will become dens forever, a joy of wild donkeys, a pasture of flocks;
 - a joy of wild donkeys
 - Beasts which typically lived far from men

Coming regeneration 32:15-18

- V15a The Spirit poured out

15 until the Spirit is poured upon us from on high,

- Until
 - The judgment will have an end
- Spirit.
 - The Holy Spirit Who creates and gives life
 - Contrast 29:10 For the LORD has poured out upon you a spirit of deep sleep...
- poured upon us from on high.
 - From God
 - Given in full measure

- V15b-18 The judgment **reversed**

15 ...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. 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

- V15 Natural world restored
 - the wilderness becomes a fruitful field, and the fruitful field is deemed a forest.
 - The curse reversed: What was a wilderness becomes more fruitful than cultivated fields.
- V16 Righteousness restored
 - Justice will dwell...righteousness abide
 - As Is 1:26 And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city
- V17 Peace restored
 - Peace...quietness
 - Contrast the false peace in 32:9 women who are at ease...complacent daughters.
 - Trust forever
 - In the promises of God. True security
- V18 A secure pasture
 - My people
 - For the elect
 - Peaceful habitation
 - Lit grazing place. Picture of a safe pasture provided by the Shepherd for His flock
 - Contrast the false security of the complacent women in 32:9

Epilogue: Destruction & blessing 32:19-20

- V19 The world city brought down

19 And it will hail when the forest falls down, and the city will be utterly laid low.

- Hail
 - Divine action pictured as a violent storm
- Forest falls down
 - May refer to the natural world or to the Assyrian army (Is 10:33-34)
- City...utterly laid low
 - Man's organization apart from God
 - May refer to Jerusalem or the world city.

- V20 Blessings for believers

20 Happy are you who sow beside all waters, who let the feet of the ox and the donkey range free.

- Happy are you
 - Plural: intensive
 - Blessings for the elect
- who sow beside all waters,
 - Faithfully working everywhere
- who let the feet of the ox and the donkey range free.
 - Safe wide pasture

(10:00)

Discussion

We will break into three groups to discuss today's passage:

1. **The King and His people 32:1-4**
 - a. **A King**
 - i. **Will reign in righteousness and justice**
 - ii. **Will be a hiding place, a shelter, streams of water, a shade**
 - b. **His people**
 - i. **Will see and hear, understand and know**
 - ii. **Will speak truth**
2. **The fool, the scoundrel, and the noble one 32:5-8**
 - a. **The fool with no understanding**
 - b. **The scoundrel with wicked schemes**
 - c. **The noble one who stands on noble things**
3. **Rise up, give ear 32:9-14**
 - a. **At ease and complacent**
 - i. **Ignoring previous warnings**
 - ii. **Not broken over sin**
 - iii. **Assuming that security is an eternal right**
 - b. **Rise up and hear**

In your group, please discuss

- **See:** Something about God that you see in the passage
- **Know:** The effect that this view of God has upon you.
- **Respond:** A way to respond to what you have seen and come to know.

For next week: The sixth woe: Home at last 33:1 - 35:10 (part 1)

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