

Having A Basic Understanding of Some Old Testament Truths

Part 250 – Reigning In Righteousness Through Sowing By Waters (Isaiah 32:1-20)

1. After the fall of the Assyrian (Isaiah 31:8-9), would men arise that could be trusted?

Yes, a king reigning in righteousness and a man as a hiding place from the wind would arise: *“Behold, a king shall reign in righteousness, and princes shall rule in judgment. 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”* (Isaiah 32:1-2).

- This king that would arise would be one that will reign in righteousness (**Psalms 72:1-2**).
- The princes will reign in judgment (**Ezekiel 45:9**).
- This could have applied to Hezekiah (**II Chronicles 31:20**). Though it would appear not as he was the king in place when Assyria invaded.
- It could apply to Josiah’s reign (**II Kings 23:21-25**). However, the peace was very short-lived.
- In a way, it could be a distant look at Jesus and the kingdom (**Micah 5:1-15**).
- Food for thought here, it does not fit many times of Israel’s past wherein men could not be trusted (**Psalms 146:3-5** and **Jeremiah 17:5-6**).
- I am not declaring, for I cannot prove, that this is talking about the kingdom of our Savior. Having said that, there are things that fit well. For example, in the kingdom of Christ brethren are refreshing (**Philemon 20**) to each other and dependable during tough times (**Acts 11:27-30** and **I Thessalonians 5:11-14**).
- The hesitancy I have in declaring this as talking about the kingdom of Christ is the mentioning of princes ruling, etc. Though, that could just be imagery. Or it could even apply to the Medes and Persians in ways (books of **Esther**, **Ezra**, and **Nehemiah**),
- The sure point is, God is giving His people hope of a brighter future which could have applied to several times of coming out of captivity (**Isaiah 43:5-21**).

2. Would those who wanted to see and hear be able to do so?

Yes: *“And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken”* (Isaiah 32:3).

- Israel had a history of choosing not to see and hear (**Jeremiah 5:21** and **Matthew 13:15**).
- That was true all the way into the first century (**Acts 28:27**).
- This is a time when the people will want to see and hear what God says (**Isaiah 29:24** and **Acts 26:18-20**).
- This signifies that the job Isaiah had to do will have been successful (**Isaiah 6:10-13**).

3. What was coming for the rash and those who stuttered?

The rash would understand and the stutterer would speak clearly: *“The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly” (Isaiah 32:4).*

- This verse establishes that understanding is a matter of the heart (**Proverbs 8:5**) as we obey from the heart (**Romans 6:17**).
- Those who were too rash would have erred in the past (**Proverbs 14:29**, **Proverbs 19:2**, and **Proverbs 29:20**).
- Stammerers able to speak clearly. Reminds one of Moses (**Exodus 4:10-12**).

4. What about the vile person?

Will be exposed for what he is: *“The vile person shall be no more called liberal, nor the churl said to be bountiful. 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. 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” (Isaiah 32:5-7).*

- In this time of restoration to God, the righteous will be able to discern the vile from the righteous (**Malachi 3:18**).
- Hypocrisy is a sure sign of an evildoer (**Romans 2:1-29**).
- The telling will be in their words and actions (**I Samuel 24:13**, **Jeremiah 13:22-23**, and **Matthew 7:15-20**).
- Iniquity starts in the heart (**Psalms 58:1-2**, **Proverbs 23:6-7**, **Matthew 12:34-37**, and **Acts 8:21-22**).
- The wicked confidently device against the righteous, the poor, etc. (**Psalms 10:4-11**, **Jeremiah 18:18**, and **Matthew 26:3-4**).

5. What was the liberal [generous] going to do?

Continue to be generous; noble: *“But the liberal deviseth liberal things; and by liberal things shall he stand” (Isaiah 32:8).*

- **Psalms 112:5-10**, **I Corinthians 16:1-3**, and **II Corinthians 9:6-13**.

6. Did God have a comforting message for the women who were complacent?

No: *“Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine” (Isaiah 32:9-12).*

- Sinners who are complacent, come to find such is not a good state of mind (**Jeremiah 48:11-13**, **Jeremiah 49:31-32**, **Amos 6:1**, and **Luke 12:16-21**).

7. What about the land?

“Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: 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” (Isaiah 32:13-14).

- Not just on the wicked among God’s people, but upon all who opposed His people shall he bring this judgment (**Isaiah 34:2; 8; 11-15**).
- Similar language applied not just to the land, but the people (**Isaiah 5:1-7**).

8. When would desolation cease?

When the spirit was poured upon them: *“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. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field” (Isaiah 32:15-16).*

- The spirit being poured out upon God’s people certainly leads credence to this being in reference to the first century and the kingdom of Christ (**Isaiah 11:1-15, Joel 2:28-32, Luke 24:47-49, Acts 1:4-8, Acts 2:1-4, Acts 2:14-21, Acts 2:38-41**, etc.).
- However, the Holy Spirit did work in the Old Testament (**II Samuel 23:2** and **II Peter 1:20-21**). He was also “poured out” then (**Ezekiel 39:28-29**).
- Though, the same could apply to the first century (**John 16:7-10**).
- Also, judgment and righteousness existed [at times] even in the Old Testament among God’s people (**Psalms 37:5-6** and **Isaiah 33:5**).
- Yet, this too was something to look forward to in Christ (**Jeremiah 33:15**).
- One could say that righteousness remaining proves it is the kingdom of Christ, but remember that this could apply to the ever present remnant of God’s people at any time (**Romans 11:1-5**).

9. Ultimately, were the righteous given any hope of a brighter future in this prophesy?

Yes: *“And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; When it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass” (Isaiah 32:17-20).*

- Peace for the righteous applies to both laws (**Psalms 72:1-3, Psalms 85:8, Psalms 119:165, Proverbs 14:26, Romans 14:17, and Philippians 4:6-8**).
- Safety (**Psalms 12:5, Proverbs 21:31, John 10:27-29**). Though, physical safety doesn’t apply in the New Testament (**John 16:1-3, Acts 14:22, and II Timothy 3:12**) as it did when they were faithful under the Old Law (**II Kings 19:30-34** and **Jeremiah 1:18-19**).
- Regardless as to when, the point is that blessings were to come after this point for those who sow wisely (**Galatians 6:7-10** and **James 3:17-18**).