
ISAIAH 32: 1 Behold, a king shall reign in righteousness, and princes shall rule in justice.

Prophecy of great prosperity under Hezekiah; but, in its highest sense, applicable to Christ, Isa 32:1-8. Description of impending calamities, Isa 32:9-14. Rejection of the Jews, and calling of the Gentiles, Isa 32:15. The future prosperity of the Church, Isa 32:16-20.

Verse 1

Behold, a king shall reign in righteousness - If King Hezekiah were a type of Christ, then this prophecy may refer to his time; but otherwise it seems to have Hezekiah primarily in view. It is evident, however, that in the fullest sense these words cannot be applied to any man; God alone can do all that is promised here.

And princes - ושרים ve-sarim, without ל lamed, to; so the ancient Versions. An ancient MS. has ושריו vesaraiv, and his princes.

ISAIAH 32: 2 A man shall be as a hiding place from the wind, and a covert from the storm, as streams of water in a dry place, as the shade of a large rock in a weary land.

Verse 2

As the shadow of a great rock - The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun, but also as having in itself a natural coolness, which it reflects and communicates to every thing about it.

Speluncaequae tegant, et saxea procubet umbra.

Virg. Georg. 3:145. "Let the cool cave and shady rock protect them." Επει κεφαλην και γουνατα Σειριος αζει, Αυαλεος δε τε χρωσ απο καυματος· αλλα τοτ' ηδη Ειη πετραιη τε σκιν, και Βιβλινοσ οινος.

Hesiod. 2:206. "When Sirius rages, and thine aching head,

Parched skin, and feeble knees refreshment need;

Then to the rock's projected shade retire,

With Biblin wine recruit thy wasted powers."

ISAIAH 32: 3 The eyes of those who see will not be dim, and the ears of those who hear will listen.

Verse 3

And the eyes of them that see shall not be dim "And him the eyes of those that see shall regard" - For ולי velo, and not, Le Clerc reads ולי velo, and to him, of which mistake the Masorettes

acknowledge there are fifteen instances; and many more are reckoned by others. The removal of the negative restores to the verb its true and usual sense.

ISAIAH 32: 4 The heart of the rash will understand knowledge, and the tongue of the stammerers will be ready to speak plainly.

ISAIAH 32: 5 The fool will no longer be called noble, nor the scoundrel be highly respected.

Verse 5

The vile person shall no more be called liberal - The different epithets here employed require minute explanation.

The vile person - נבול nabal, the pampered, fattened, brainless fellow, who eats to live, and lives to eat; who will scarcely part with any thing, and that which he does give he gives with an evil eye and a grudging heart.

Liberal - נדיב nadib; the generous, openhearted, princely man, who writes on all his possessions, For myself and mankind, and lives only to get and to do good.

The churl - כילי kilai, the avaricious man; he who starves himself amidst his plenty, and will not take the necessaries of life for fear of lessening his stock.

Thus he differs from נבול nabal, who feeds himself to the full, and regards no one else; like the rich man in the Gospel. The avaricious man is called כילי kilai, from כי ki, for, לי li, myself; or contracted from כל col, all, and לי li, to myself: all is mine; all I have is my own; and all I can get is for myself: and yet this man enjoys nothing; he withholds

From back and belly too their proper fare: -

O cursed lust of gold, when for thy sake

The wretch throws up his interest in both worlds,

First starved in this, then damned in that to come!

Bountiful - שוע shoa, he who is abundantly rich; who rejoices in his plenty, and deals out to the distressed with a liberal hand.

ISAIAH 32: 6 For the fool will speak folly, and his heart will work iniquity, to practice profanity, and to utter error against the LORD, To make empty the soul of the hungry, and to cause the drink of the thirsty to fail.

Verse 6

The vile person will speak villany "The fool will still utter folly" - A sort of proverbial saying, which Euripides (Bacchae, 369) has expressed in the very same manner and words: Μωρα γαρ μωρος λεγει. "The fool speaks folly. "Of this kind of simple and unadorned proverb or parable, see De S. Poes, Hebr. Praelect. xxiv.

Against the Lord "Against Jehovah" - For אל El, two MSS. read אל al, more properly; but both are of nearly the same meaning.

ISAIAH 32: 7 The ways of the scoundrel are evil. He devises wicked devices to destroy the humble with lying words, even when the needy speaks right.

Verse 7

The instruments also of the churl are evil "As for the niggard, his instruments are evil" - His machinations, his designs. The paronomasia, which the prophet frequently deals in, suggested this expression וכלי כליו vechelai kelaiv. The first word is expressed with some variety in the MSS. Seven MSS. read וכלי vekili, one וכל vechol, another וכולי vecoli.

To destroy the poor with lying words "To defeat the assertions of the poor in judgment" - A word seems to have been lost here, and two others to have suffered a small alteration, which has made the sentence very obscure. The Septuagint have happily retained the rendering of the lost word, and restored the sentence in all its parts: Καὶ διασκαδασαὶ λογους ταπεινων εν κρισει· אביון דברי אפר ולהפר במשפט ulehapher dibrey ebyon bemishpat, "And disperse the words of the poor in judgment. "They frequently render the verb הפר haphar by διασκαδασα, A MS. reads ולדבר uledabber, which gives authority for the preposition ל lamed, to, necessary to the sense, and the Septuagint, Syriac, and Chaldee read במשפט bemishpat, In judgment.

ISAIAH 32: 8 But the noble devises noble things; and he will continue in noble things.

Verse 8

Liberal things "Generous purposes" - "Of the four sorts of persons mentioned Isa 32:5, three are described, Isa 32:6, Isa 32:7, and Isa 32:8, but not the fourth." - Secker. Perhaps for והוא vehu, and he, we ought to read ושוע veshoa, the bountiful.

ISAIAH 32: 9 Rise up, you women who are at ease! Hear my voice! You careless daughters, give ear to my speech!

Verse 9

Rise up, ye women "ye provinces. "Ye careless daughters "ye cities." - Targum.

From this verse to the end of the fourteenth, the desolation of Judea by the Chaldeans appears to be foretold.

ISAIAH 32: 10 For days beyond a year you will be troubled, you careless women; for the vintage shall fail. The harvest won't come.

ISAIAH 32: 11 Tremble, you women who are at ease! Be troubled, you careless ones! Strip yourselves, make yourselves naked, and put sackcloth on your waist.

Verse 11

Gird sackcloth - קש sak, sackcloth, a word necessary to the sense, is here lost, but preserved by the Septuagint, MSS. Alex. and Pachom., and 1. D. II., and edit. Ald. and Comp., and the Arabic and Syriac.

Tremble - be troubled - strip you - פשטה peshotah, רגזה regazah, etc. These are infinitives, with a paragoric ה he, according to Schultens, Institut. Ling. Hebr. p. 453, and are to be taken in an imperative sense.

ISAIAH 32: 12 Beat your breasts for the pleasant fields, for the fruitful vine.

Verse 12

They shall lament - for the pleasant fields "Mourn ye for the pleasant field" - The Septuagint, Syriac, and Vulgate read ספדו siphdu, mourn ye, imperative; twelve MSS., (five ancient), two editions, the Septuagint, Aquila, Symmachus, Theodotion, Syriac, and Vulgate, all read שדה sadeh, a field; not שדי shedey, breasts.

ISAIAH 32: 13 Thorns and briers will come up on my people's land; yes, on all the houses of joy in the joyous city.

Verse 13

Shall come up thorns and briers "The thorn and the brier shall come up" - All the ancient Versions read ושמיר veshamir, with the conjunction. And an ancient MS. has תעלה בו taaleh bo, "shall come up in it," which seems to be right; or rather בה bah: and there is a rasure in the place of בו bo in another ancient MS.

Yea, upon all the houses of joy - For כי ki, the ancient Versions, except the Vulgate, seem to have read ו ve. כי ki may perhaps be a mistake for בו bo, or בה bah, in it, above mentioned. It is not necessary in this place.

The description of impending distress which begins at Isa 32:13 belongs to other times than that of Sennacherib's invasion, from which they were so soon delivered. It must at least extend to the ruin of the country and city by the Chaldeans. And the promise of blessings which follows was not fulfilled under the Mosaic dispensation; they belong to the Kingdom of Messiah. Compare Isa 32:15 with Isa 29:17 (note), and see the note there.

ISAIAH 32: 14 For the palace will be forsaken. The populous city will be deserted. The hill and the watchtower will be for dens forever, a delight for wild donkeys, a pasture of flocks;

 Verse 14

The palaces shall be forsaken - The house of the sanctuary (the temple) shall be destroyed. - Targum.

The forts "Ophel" - It was a part of Mount Zion, rising higher than the rest, at the eastern extremity, near to the temple, a little to the south of it; called by Micah, Mic 4:8, "Ophel of the daughter of Zion." It was naturally strong by its situation; and had a wall of its own, by which it was separated from the rest of Zion.

ISAIAH 32: 15 Until the Spirit is poured on us from on high, and the wilderness becomes a fruitful field, and the fruitful field is considered a forest.

Verse 15

And the fruitful field - והכרמל vehaccarmel. So fifteen MSS., six ancient, and two editions; which seems to make the noun an appellative.

ISAIAH 32: 16 Then justice will dwell in the wilderness; and righteousness will remain in the fruitful field.

ISAIAH 32: 17 The work of righteousness will be peace; and the effect of righteousness, quietness and confidence forever.

Verse 17

The work of righteousness - Righteousness works and produces peace.

The effect of righteousness - עבדת abodath, the culture. Righteousness, cultivated by peace, produces tranquillity of mind and permanent security. Reader, hast thou the principle? If so, dost thou cultivate it? If thou dost, thou hast peace of conscience, joy in the Holy Ghost, and a sure and certain hope of everlasting life.

ISAIAH 32: 18 My people will live in a peaceful habitation, in safe dwellings, and in quiet resting places.

ISAIAH 32: 19 Though hail flattens the forest, and the city is levelled completely.

Verse 19

The city shalt be low all a low place. "The city shall be laid level with the plain" - For ובשפלה ubashephelah, the Syriac reads וכשפלה ukeshephelah. The city - probably Nineveh or Babylon: but this verse is very obscure. Saltus; Assyriorum regnum: civitas; magna Assyriorum castra. Ephrem

Syr. ire loc. For **וּבָרַד** ubarad, a MS. has **וַיִּירֵד** vaiyered; and so conjectured Abp. Secker, referring to Zac 11:2.

ISAIAH 32: 20 Blessed are you who sow beside all waters, who send out the feet of the ox and the donkey.

Verse 20

That sow beside all waters "Who sow your seed in every well-watered place" - Sir John Chardin's note on this place is: "This exactly answers the manner of planting rice; for they sow it upon the water, and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water. "Harmer's Observ. vol. 1 p. 280. "Rice is the food of two-thirds of mankind." Dr. Arbuthnot. "It is cultivated in most of the eastern countries." Miller. "It is good for all, and at all times." Sir J. Chardin, ib. "Le ris, qui est leur principal aliment et leur froment (i.e., des Siamois), n'est jamais assez arrose; il croit au milieu de l'eau, et les campagnes ou on le cultive ressemblent plutot a de marets que non pas a des terres qu'on laboure avec la charue. Le ris a bien cette force, que quoy qu'il y ait six ou sept pieds d'eau sur lui, il pousse toujours sa tige au dessus; et le tuyau qui le porte s'eleve et croit a proportion de la hauteur de l'eau qui noye son champ. Voyage de l'Eveque de Beryte, p. 144. Paris, 1666. - L. "Rice, which is the principal grain and aliment of the Siamese, can never be too much watered. It grows in the water, and the fields where it is sown resemble marshes rather than fields cultivated by ploughing. Rice has that property that although it be covered with water six or seven feet deep, yet it raises its stalk above it; and this grows long in proportion to the depth of the water by which the field is inundated."