

**Lesson 19**  
**Isaiah 32-33**

**FUTURE SHOCK AND FUTURE GLORY (part 1)**

**Memory verse:** "I wait for the LORD, my whole being waits, and in his word I put my hope."  
(Psalms 130:5 NIV)

In 1919, American writer Lincoln Steffens visited the Soviet Union to see what the Communist Revolution was accomplishing. In a letter to a friend, he wrote, "I have seen the future, and it works." If he were alive today, he would probably be less optimistic, but in those days, "the Russian experiment" seemed to be dramatically successful.

A university professor posted a sign on his study wall that read, "The future is not what it used to be." Since the advent of atomic energy, many people wonder if there is any future at all. Albert Einstein said that he never thought about the future because it came soon enough!

In the four chapters that conclude the first section of his prophecy, Isaiah invites us to look at four future events (chapters 32 to 35) to see what God has planned for His people and His world. These chapters are not human speculation; they are divinely inspired revelation, and they can be trusted. Having introduced the eschatological day of the Lord (Isa. 31:7) and the interim day of the Lord (Isa. 31:8-9), Isaiah proceeded to reveal more about these times. He also contrasted the king of the Assyrians (Isa. 31:9) with the messianic King to come. We will take our study on chapter 32 to 35 over two parts.

At the beginning of its history, the nation of Israel was a theocracy, with God as King; it was not a monarchy led by human rulers. In the days of Samuel, the people asked for a king, and God gave them Saul (1 Sam. 8; see Deut. 17:14–20). God did not establish a dynasty through Saul because Saul did not come from the tribe of Judah (Gen. 49:10). It was David who established both the dynasty for Israel's throne and the ancestry for Israel's Messiah (2 Sam. 7). Every devout Jew knew that the future Messiah-King would be the Son of David (Matt. 22:41–46).

It is possible that the prophecy of Isaiah 32-33 was given during the reign of Hezekiah, and the announcement refers to the latter part of his reign. It is also possible that it was given during the time of Hezekiah, and it prophesies the coming of King Josiah, the great-grandson of the present king of Judah, Hezekiah, who reigned during the Assyrian threat. Josiah was a righteous king (2 Kings 22:2). Ultimately, Hezekiah is a picture of the King of Kings, Jesus Christ. Jeremiah 23:5 announces this about our Messiah: "Behold, the days are coming," says the Lord, "That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth.

In Isaiah 32:1, Isaiah wrote about "a king," but in 33:17, he called him "the king." By the time you get to verse 22, He is "our king." It is not enough to say that Jesus Christ is "a King" or even "the King." We must confess our faith in Him and say with assurance that He is "our King." Like Nathanael, we must say, "Rabbi, You are the Son of God! You are the King of Israel!" (John 1:49 NKJV)

In chapter 33, is the sixth and final "woe" in this section (28:1; 29:1, 15; 30:1; 31:1), and it is directed against Sennacherib because of his treachery against Judah. Sennacherib had broken the agreement with Hezekiah and invaded Judah. He was a thief, a traitor, and a tyrant; and God promised to judge him. He had destroyed others, so he would be destroyed. He had dealt treacherously with nations, so they would deal treacherously with him. God is not mocked; sinners reap what they have sown (Gal. 6:7).

Messiah will be their Redeemer and Saviour, and the nation "shall be forgiven their iniquity" (Isaiah 33:24). In Isaiah's day, the Jews were a "sinful nation, a people laden with iniquity" (1:4), just as lost sinners are today, but when they see Him and trust Him, their sins will be washed away. If you have never heeded the gracious invitation of Isaiah 1:18, do so today!

Scripture reading: Isaiah Chapter 32:1-8; 33:15-24

Things to learn: 1) The future of Judah 2) Stability in uncertain times 3) Real security and satisfaction

**Discussion Questions:**

1) What did Isaiah revealed about future events in chapter 32?

2) What can we learn from the behaviour of the remnant Judeans in uncertain times and that of God from Chapter 33:1-12?

3) What spiritual lessons can we learn from Isaiah's prophecy on the distant future for Zion (the nation of Israel) and the universal rule of the Messiah in Isaiah 33:13-24?