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Till the Spirit is Poured upon Us From on High 32: 15-20

Till the Spirit is poured upon us from on high DIG: What will the restored Kingdom look like? How do these promises of God compare with those given earlier (see 28:16, 29:17-24, 30:19-26, 32:1-8, 33:20-24)? What is distinctive about the imagery Isaiah uses to convey his message?

REFLECT: How does Isaiah understand what the outpouring of the Spirit will be like on the LORD's people? How does that compare to the disciples' question in Acts 1:5-6? Which is closer to your own view of what it means to be filled with the Spirit? How so? What does Isaiah say about God's ultimate desire for you?

Here there is a swift change from the prophecy of warning to the prophecy of salvation. Once again **Isaiah** leaps forward to **the far eschatological** final invasion by all the nations of the world. Here, after speaking of the devastation of **Judah**, **Isaiah** describes a future time of blessing in the Land and of the people, for when the Great Tribulation is finally over and **God** is ready to restore **Isra'el**, the Messianic Kingdom will be initiated by the outpouring of **the Ruach Ha'Kodesh**. Why? Because **Yeshua Messiah** cannot come back until **He** is recognized for *who He* is, and invited back by the nation of **Isra'el** (see the commentary on **Revelation**, to see link click [Ev](#) - **The Basis for the Second Coming of Jesus Christ**). Speaking of the believing remnant, **Zechariah** prophesies: **And I will pour out on the house of David and the inhabitants of Jerusalem the Spirit of grace and supplication. They will look upon Me, the One they have pierced and they will mourn for Him as one mourns for an only child, and grieve bitterly for Him as one grieves for a first born (Zech 12:10-11).**



These Scriptures beg for the question, “How long will the judgment continue? How long will the devastation of Judah last?” **ADONAI** answers and says: **Until the Spirit of God is poured upon us from on high, and the desert becomes a fertile field, and the fertile field seems like a forest (32:15).** This says basically the same thing as **29:17** except **the desert** is substituted for **Lebanon**. The picture is one of abundance. What was formerly useless for crops will become **fertile**, while what was **fertile** will become a virtual jungle. **Is anything too hard for the LORD (Genesis 18:14a)?**

The judgment will continue until **Isra’el’s** national regeneration (**Zechariah 12:10-14; Joel 2:28-32**) and the means of this regeneration is the outpouring of **the Ruach Ha’Kodesh**. At that time, the Land will again produce and become fruitful. **Joel** makes the very same point. In **Joel 1:15**, **he** begins to describe **the Day of the Lord**, the term in the TaNaKh for the Great Tribulation (in this case the *end* of the Great Tribulation). **He** first describes **the Day of the Lord** and the judgments that will be poured out in the remainder of **Chapter 1** and the first part of **Chapter 2**, and then **he** describes the total devastation of the crops as a result of the tribulation judgments. But notice **Joel 2:21-27**. After showing that there will be a massive devastation in the Great Tribulation that will destroy the crops of **Isra’el**, **he** describes the regeneration of the land and the crops. In **verses 2:15-20**, **he** describes the destruction of any further armies that would come against **Isra’el**. But in **Joel 2:21-27**, **he** describes the restoration of the crops. Then in **2:28-32**, in the same context, **he** links the restoration of the Land with the pouring out of **His Spirit**. Other prophets also spoke of this outpouring of **the Ruach Ha’Kodesh (Ezeki’el 36:26-27; Joel 2:28-29 and Zechariah 12:10).**

We find the very same thing in **Isaiah 32**. Devastation is seen in **32:12-14** until Judah becomes **a wasteland**. But that is going to change. When **Isra’el** is restored (**Zechariah 12:10-14**) there is going to be an outpouring of **the Holy Spirit (Isaiah 33:15 and Joel 2:28-32)**. And what is now a wilderness will become **a fertile field**, and what is now **a fertile field** will be considered a wilderness by comparison. **The LORD** has a way of both

reversing disaster at the last minute **(37:36)**, and overlooking beyond disaster to what **He**, in **His** steadfastness, determines to do.

As the redeemed of **Isra'el** enter the Millennial Kingdom, they will have the same benefit of the indwelling presence of **the Holy Spirit** as do believers in the Church Age today. Therefore, they will have an inward desire to do the will of **God (Ezeki'el 36:27)**. **There will be four results.**

First, justice will dwell in the desert and righteousness live in the fertile field (32:16). True abundance will be in matters of the spirit. From **Isaiah's** point of view, **Judah's** relationship with **ADONAI** had been like a desert. **Righteousness** and justice had withered away while the people had abandoned **God's** ways and pursued after **their** own goals. This had led to the oppression of the poor and a disastrous foreign policy. **Judah** had, in effect, cut **herself** off from **her** source of life. But in **the far eschatological future**, **she** would live in relationship with her **God** and holy living will once again be **hers**.

Secondly, the results of **righteousness will be peace (9:6 and 59:8-9)**, **quietness, and confidence forever. My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest (32:17-18).** This is seen more clearly in the progressive revelation of the B'rit Chadashah. The person who has received the grace of **the LORD's** forgiveness is at **peace** with **Him**. **For He Himself is our peace (Ephesians 2:14a)**. When **Yeshua's** character is central in our lives, we don't have to lean upon others to supply our own needs. The fact that this has not produced significant long-term changes in the world is a testimony to the extent of our sin nature. I don't know about your neighborhood, but there is no "Garden of Eden" sign posted in mine!

Thirdly, the destruction of **Isra'el's** enemies is seen. **Though hail flattens the forest and the city will be leveled completely (32:19).** Again, **Isaiah** refers to a specific city that **will be leveled completely** at the time of **Isra'el's** restoration, which, in conjunction with earlier **Isaiah** passages, would be **the city of Babylon** (see [Dk - Babylon, the Jewel of Kingdoms, will be Overthrown](#)).

Fourthly, we see material blessings for those in the Messianic Kingdom. **How blessed you will be, sowing your seed by every stream, and letting your cattle and donkeys roam free (32:20).** Even the animals will be able to **roam free** among the crops because the crops will be so plentiful. Blessing (*asre*) has three shades of meaning: under divine blessing (**Psalm 32:1**), enjoying fulfillment of life (**Psalm 112:1**), and doing the right thing at the right time (**Psalm 2:12, 137:8-9**). For the believer in **Yeshua Messiah**, all three are seen in the Messianic Kingdom: divine favor, personal fulfillment and total righteousness.

We have already seen the close association of **the Holy Spirit** with the messianic promise (see **[Dc - A Shoot Will Come Up from the Stump of Jesse](#)**). It is because **the Spirit** of **ADONAI** rests on **Messiah** that **He** is able to rule as **He** does. Not only **Him**, but also the members of **His** Kingdom (**32:1-8**). **John the Immerser** underscored this when **he** differentiated **himself** from **Messiah** by saying that **he** only baptized with water, whereas, **Messiah** would immerse with **the Ruach Ha'Kodesh** and fire (**John 7:37-39**). So now, just as **Isaiah** had promised, **the Messiah**, through **the Spirit** that **the Father** has given, makes it possible for believers to live a life of true nobility - one of generosity and self-giving, one of justice and righteousness, one that the uncertainties of this life cannot ultimately disrupt. There are inner resources with which to meet everything that comes to us and to triumph over them. That is the Good News.¹¹³