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See, a King will Reign in Righteousness 32: 1-8

See, a king will reign in righteousness DIG: What conditions marked the reign of the leaders who did not trust God (see 28:7-10, 14-15; 29:13)? By contrast, what will this kingdom of righteousness look like? What will happen to the ways of the fool and the unjust? Why would foolishness flourish when there is no justice?

REFLECT: When you need someone to be a shelter for you, to whom do you turn? Why? How is Jesus presented in this passage? For whom could you be like a shelter or a stream of water today? How? What example can you think of where a person's power has been mistaken for true greatness? Is your culture more influenced by a leader's style, or by substance? Why do you think so? What marks of true greatness do you want to see growing in you? How can you cultivate that fruit (see Matthew 6:33)?

Chapters 28 and **29** spoke of the false leaders, and **Chapters 30** and **31** spoke of their false counsel. Now **Chapters 32** and **33** speak of the true leader and characteristics of **His** reign. Here **Isaiah** utilizes the language of the wisdom tradition to talk about sense and nonsense; wisdom and foolishness. Throughout the Book of Woes the folly of **Judah's** spiritually blind leaders has been described. Here then, **the LORD**, through **His prophet**, pictures the future righteous reign of **Isra'el** as a contrast with the present defiled one.

See, a King will reign in righteousness (32:1a), serves to underline the contrast with **Judah's leadership** in **Isaiah's** day that were not leading the nation according to the path established by their **God**. Indeed, **they** had carefully planned to conceal **their** path from **Him (29:15- 16, 30:1-2)**. Yet, the willingness to discover right and do it, was the mark of a righteous **King**. Thus, **Isaiah** looks to **the far eschatological future** when a righteous **King** would rule **Isra'el** during the Messianic Kingdom. The **King Isaiah** is speaking about here is **the Messiah**, who **will reign in righteousness. And rulers will rule with justice.** Those **rulers** under **Him** will be righteous and just **(32:1b).** The same point is made in

Jeremiah 23:5-6. Therefore, because **the LORD** would protect **Jerusalem, He** will also bring about a time when **righteousness** will flourish.

The righteous leader protects **His people** and enables **them** to carry on because of what **He** provides for **them**. Nowhere is there a better example of this than **Jesus, the Good Shepherd,** who **lays down His life for His sheep** (see the commentary on **The Life of Christ Gu – The Good Shepherd and His Sheep**), and **the Servant** who **did not come to be served, but to serve, and to give His life as a ransom for many** (see my commentary on **The Life of Christ, to see link click Im – The Son of Man Came to Serve, and to Give His Life as a Ransom for Many**). **Isaiah** looked forward to a time when a divinely empowered **King** would do what people had wanted in a true king all along, but what an ordinary king could never live up to.

Isaiah spells out the results of this righteous reign. **Each man will be like a shelter from the wind and a refuge from the storm (32:2a).** No longer will **the leaders** of **Isra'el** be predators from whom **the people** will need to seek relief **(29:20-21).** Rather, **the leaders themselves** will be sources of protection and support. Because **the Messiah Himself** will rule the future righteous government, it will produce righteous men. **Like streams of water in the desert and the shadow of a great rock in a thirsty land (32:2b). They** will refresh others **like water in the desert** and a **rock** that gives shade from **the desert** heat**.** In all four illustrations the perfection of **His** rule is pictured. The contrasting dangers of **wind and storm** picture protection from every threat; the supply of **water and shadow** point to provision of every need.

Secondly, not only will the true leaders provide security for **their** people, **they** will also make possible the removal of all spiritual hardening on the part of **Isra'el.** This seems to be a clear reversal of the situation described in **6:10** and **29:10-12,** where **their** hearts were **calloused, their ears dull, and their eyes closed.** But

during the righteous reign of **Christ**, their spiritual **eyes** are open so they can **see** spiritual truth. **Then the eyes of those who see will no longer be closed, and the ears of those who hear will listen (32:3). Their ears** are open so **they** can **listen** to and obey spiritual truth.

Thirdly, **their** hearts will be soft so **they** can understand spiritual truth. **The mind of the rash will know and understand, and the stammering** of their **tongues** will cease so they can communicate spiritual truth fluently and clearly **(32:4)**. Spiritual clarity and perception always flow from submission to **God's** ways. Refusal to submit is the surest prescription of an inability to discern any difference between good and evil **(Isaiah 5:18-23** and **Proverbs 4:14-9).** Therefore, it is appropriate that here spiritual clarity is a result of faithful leaders who themselves submit to **the LORD** and to whom **their** people have no difficulty submitting.[111]

The fourth result is a proper evaluation of the character of men and women. No one will be politically correct. **The fool will no longer be called noble**; **the scoundrel** will no longer **be highly respected (32:5)**. The word **fool** is one of the strongest negative words in the Dispensation of Torah, because it depicts the person who has consciously rejected the ways of **God**, which are the road to life, but instead has chosen the ways of death. Though **the fool** and **the scoundrel** will still be present in the Messianic Kingdom, **they** will be called what **they** are. **Isaiah** then describes the characteristics of **the fool**.

These next three verses are a separate and a very clever little poem clarifying the deeds of **the fool and the scoundrel**, ending with a pithy statement about true nobility. **For the fool speaks folly, his mind is busy with evil: He practices ungodliness and spreads error concerning the LORD (32:6a).** The word **speaks** is in the imperfect tense and expresses typical behavior. The emphasis here and **32:7** is on the sins of the speech. It is the thinking and behavior of a person living an immoral lifestyle. **The fool** opposes **ADONAI** and does not care about the needy. **The hungry he leaves empty and from the thirsty he withholds water (32:6b).**

He is greedy and is constantly seeking higher social status. **The scoundrel's methods are wicked; he makes up evil schemes to destroy the poor with lies, even when the plea of the needy is just (32:7).** The word **evil schemes**, or *zimma,* has a consistently bad meaning. It occurs nineteen times of sexual misconduct (**Leviticus 18:17** for example). It is planning for one's own advantage no matter what the cost to others. **He speaks** foolishness and fails to communicate

spiritual truth. **He** practices sin because **he** understands no spiritual truth. **He** lacks obedience and therefore plots **evil schemes**.

On the other hand, **the noble** person of **righteousness** plans to do good to others. **But the noble man makes noble plans, and by noble deeds he stands (32:8).** This word may refer to social standing, but its root meaning refers to character, someone who is generous and large-hearted, someone who knows that **God** supplies all his or her needs and as a result, can afford to be generous to those less fortunate. As a result, the **fool**, the **scoundrel** and **noble** people of character will all be present in the Messianic Kingdom. The righteous will be those believers who reign with **Christ** for a thousand years on this earth, but **the fool** and **the scoundrel** will die by the time they are one-hundred years old if they do not accept **Yeshua** as **the Messiah (65:20).**