

Coming of a Righteous King Yesha'yahu 32:1-8

In my last post, we concluded our investigation of a **Woe to the Rebellious Children ~ Part 3** in **Yesha'hayu 30:27-33**. In this post, we take a brief respite from the *woes*, and we will learn of the **Coming of a Righteous King** in **Yesha'yahu 32:1-8**.

¹ There is coming a king who will reign justly and princes who will rule uprightly.

In light of the dark days they were experiencing, this would have been a message of comfort and hope to **Adonai's** people. Scholars are divided over whether the king who will reign righteously is a direct reference to the **Messiah** or whether it describes a historical king like **Hizikiyahu** (sees 2 Kings 18-21) or **Yoshiyahu** (see 2 Kings 21-23). Of course, **Yeshua** is THE King, and **Hizikiyahu** and **Yoshiyahu** were pale anticipations of the Him. The point is that the future will bring just leadership.

² A man will be like a refuge from the wind, like protection from a storm, like streams of water on arid ground, like a rock cliff shading a weary land.

The benefits the people will experience because of their righteous leaders are described metaphorically. They are protection and provision in difficult circumstances. Ultimately, **Yeshua** is the hiding place in *a weary land*.

³ The eyes of those seeing will not be closed; the ears of those hearing will pay close attention.

⁴ The minds of the impetuous will learn to weigh carefully; the tongues of the stutterers will speak readily and clearly. ⁵ The mean person will no longer be called generous, or the miserly said to be noble;

These verses form a reversal of the conditions faced by **Yesha'yahu** in his description of his calling in 6:9-10. What changes Israel's fortunes is the rise of a righteous king who enforces the law and maintains order.

When **Yeshua** reigns in righteousness, men will see clearly. As a result, dark will not be called light (**Yesha'yahu** 5:20). Things will be seen for what they are in truth. That is why the *mean* or foolish, *person* will no longer be thought of as *generous* and *noble*.

⁶ for the mean person will speak meanness, his heart planning evil so that he can act godlessly, spreading error concerning Adonai, as he lets the hungry go on starving and deprives the thirsty of drink.

Proverbs make it clear that a fool is someone who rejects **Adonai** and has a detrimental effect on the community. Here **Yesha'yahu** claims that folly among the leadership leads to hunger and thirst.

⁷ The mean person's means are mean - he devises wicked devices to ruin the poor and needy with lies, even when their cause is just. ⁸ But the generous person devises generous things, and his generosity will keep him standing. ~ Isaiah 32:1-8 (CJB)

In contrast to the *person* who will be destroyed by his self-interest and indulgence, the *generous person* will thrive because of his selflessness. **Yeshua** would not only perfectly embody this principle but put it into words when He said, "**Whoever finds his own life will lose it, but the person who loses his life for my sake will find it.**" ~ Matthew 10:39 (CJB)

In my next post, we move in **Yesha'hayu 32** to learn about **The Women of Yerushalayim** in **Yesha'yahu 32:9-20**.