

A Reign of Righteousness

Isaiah 32

Isaiah 32 picks up where Isaiah 31 left off—The overthrow of “*the Assyrian*” (antichrist) and the subsequent Kingdom age. The “*woe*” of 31:1 becomes “*Behold*” in 32:1.

I. **The King’s PERSON** (v. 1). It is Christ (Jer. 23:5; John 1:49).

➡ Once “*the Assyrian*” has been defeated, King Jesus will reign (v. 1 cf. 1 Cor. 15:24-25). He will reign in righteousness and judgment (Prov. 14:34). Every ruling will be exactly right (26:9)! The weary land will finally be at rest.

Although there have been some good kings through history, the world has never known a king who reigned in complete righteousness. David was the closest (2 Sam. 23:3), but even David had faults (2 Sam. 23:5). Yet, God made a covenant with David that a righteous king would come from his family. Christ was the virgin born son of Mary, of the lineage of David (cf. Mt. 1:1; Luke 1:32).

II. **The King’s PROVISION** (vs. 2).

➡ Christ is likened to four things: “...*as an (1) hiding place from the wind, and (2) a covert from the tempest; as (3) rivers of water in a dry place, as (4) the shadow of a great rock in a weary land.*”

- Jesus is my hiding place who **shields** me from the winds of adversity (Ps. 32:7; 119:114).
- Jesus is my covert (covering) who **shelters** me from the tempest of God’s wrath (Isa. 4:6; Rom. 4:7).
- Jesus is the water who **satisfies** my thirst (John 4:13-14).
- Jesus is my Rock who **shadows** me from the heat (Ps. 18:2; 61:2-3).

➡ In Christ we have...

1. A **Retreat** from the winds. Without Christ, the wind blow this world to and fro.

2. A **Refuge** in the storm. We live a stormy world. This world is filled with “tempests.”
3. A **Refreshing** in the desert. Without Christ, this world is a “dry place.”
4. A **Rock** in which to rest. This is a weary world apart from Jesus. It will wear you out quick.

III. The King’s PEOPLE (vs. 3-8). They will see clearly... listen intently... understand fully... and speak plainly and candidly.

- A. Their **clear** vision. They “see” things as they really are (cf. v. 5; 1 Cor. 13:12).
- B. Their **compliant** ear. They hear with an intent to obey.
- C. Their **comprehensive** heart. “*Rash*” means impulsive, impetuous, quick to speak or make a decision (Eccl. 5:2). In the millennium, nothing will be done or said impulsively, but thoroughly thought out first. There will be no rushing to judgment.
- D. Their **coherent** tongue. No “hem-hawing” or evasive dialogue. They will speak distinctly and leave no room for confusion or misunderstanding.
- E. Their **candid** speech (vs. 5-8). “Low-lifes” will be exposed for what they really are. He’ll “tell it like it is,” and call “a spade a spade.”
 1. “*Liberal*” comes from the same root word as “liberty” meaning “free” or unbound (cf. Isa. 61:1; Acts 24:23; 2 Cor. 3:17; Gal. 5:1). It may also refer to a person’s generosity (Prov. 11:25; 1 Cor. 16:3; 2 Cor. 8:2; James 1:5). Politically, a “*liberal*” is a person who holds to a broad or loose interpretation of the Constitution as opposed to the conservative view (narrow or strict). A religious liberal is one who interprets the Bible loosely.
 - In our text (31:5), “*liberal*” means generous.
 2. “*Churl*” means greedy and foolish. “*Nabal*” in 1 Samuel 25 describes the character of a churlish person (1 Sam. 25:3, 11,

17, 25). Nabal was the opposite of “*bountiful*”—He was a foolish, stingy, tight-wad!

- In the millennium people will be seen and called for what they really are. The vile person (villain) will no longer be considered generous, when he is actually selfish. The churl will no longer be considered as being plentiful.

3. Verses 6-7 refer to an underground resistance against the Lord during the kingdom (cf. 26:9-10). There will be vile people in the shadows who speak villainy, practice hypocrisy, and “*utter error against the Lord... The churl... deviseth wicked devices...*” etc.
4. Verse 8—However, there will be some honest liberals who will be truly generous.

➡ Verse 9-14— DIRE PREDICTIONS: The paragraph mark at verse 9 indicates a new subject. Verses 9-14 do not “fit” into the reign of Christ. Historically, these verses would apply to the time leading up to Judah’s captivity (or the tribulation period).

➡ 32:9— “*women* [possibly the wives of Judah’s leaders] *that are at ease*” — “*...at ease... careless*” means a carefree or complacent attitude (they don’t care or “couldn’t care less”). Cf. Amos 6:1.

- Evidently some women ignored God’s warning and couldn’t care less about the coming judgment (cf. Isa. 3:16-26). They should change their clothes and put on “*sackcloth*.” But instead of being alarmed, they were “*at ease*.”

I vividly remember one specific occasion of disobeying my parents when I was about 10 years old. My Dad grounded me to my room. I shrugged and muttered under my breathe, “I don’t care.” My dad shot back, “What did you say? You don’t care? Well then, I’ll make you care,” and he increased my punishment! I never said, “I don’t care,” again after that!

➡ v. 12—Isaiah predicts how the day was coming when a mother’s breasts would have no milk for their infants (cf. Luke 23:27-31; Mt. 24:19). They would long for times of plenty when there was nour-

ishment for mother and child and the fields and vineyards produced bountiful harvests. But, that day would soon be over. God was about to judge.

IV. The Kingdom's PEACE (vs. 15-20).

- Obviously, verse 15 belongs to the Kingdom age when the Spirit of God will be poured out upon Israel (Ezek. 39:29; Joel 2:28-29; Zech. 12:10). Everything changes when the Holy Spirit is poured out! Peace will characterize Christ's Kingdom (vs 17-18).
- **Pattern for peace** (vs. 16-18). Someone says, "All I want is a little peace and quiet." Here is how you can have it:
 - A. Peace is the result of "*the work of righteousness.*" Peace starts with righteousness (Ps. 72:7; 85:10; Rom. 14:17; James 3:17-18; Heb. 7:2; Luke 2:14). When you live right, you'll have peace. When you live in sin there will be no peace (Isa. 48:22).
 - B. Righteousness produces "*quietness and assurance...*"

SUMMATION:

v. 19— "...*the city shall be low in a low place.*" Historically, the city is probably the capital of Assyria—Nineveh, brought low by a hailstorm from heaven. Israel's oppressors must be laid low before Israel can enjoy peace.

v. 20—Beatitude of people living under Christ's reign: Prosperous and at peace. Verse 20 could also apply spiritually to sowing God's Word among the people (waters).