

### Isaiah 32:1-20, Isaiah 33:2-6, 15-17

This is a Haftarah reading to go with the passage in **Deuteronomy 17-18** which lists the requirements for a king. The passage in Isaiah starts off with reference to a king that is a type of Messiah.

**Isaiah 32:1-2** - "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a (the) man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Jewish translation : "Behold for righteousness shall a king reign, and over princes who rule with justice."

Rashi sees this as a general rule for kings, not a prophecy, but vaguely pointing to Hezekiah, who some rabbis saw as a type of the Messiah.

Jerome applied this to Messiah, who "fulfilled all righteousness," (**Matthew 3:15**) and rules with perfect equity, along with his apostles and saints. The Talmud (Sotah 41b) says it points to the hereafter. The Targum of Jonathan says it refers to the Days of Messiah, when the righteous will execute judgment on the nations.

**Verses 3-5** describe the ideal effects of His reign:

**Isaiah 32:3-5** - "And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal (generous), nor the churl said to be bountiful (noble)."

Rashi - Not as they are now, that "his ears are becoming heavy, and his eyes are becoming sealed (גִּשְׁמָר) " (Isaiah 6:10). Not like now, that "this people's heart is becoming fat."

See **Isaiah 6:9-10** - "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

Not like now, "for with distorted speech..." (Isaiah 28:11)

See **Isaiah 28:11** - "For with stammering lips and another tongue will he speak to this people."

Rashi - Everyone who speaks to them words of prophecy or admonition is to them like a distorted language, which they cannot understand.

During the reign of this ideal king, wickedness will be revealed for what it is, especially oppression of the poor and needy.

**Isaiah 32:6-8** - "For the vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand."

Rashi - "when the needy speaks a plea"; This word *טָשַׁם* is an expression denoting the initial presentation of the case; when the needy presents his pleas, this one plans wicked plots to trap him with his devices. The word has three meanings: the initial pleas, the sentence, and the execution of the verdict, that they discipline him with chastisement.

**Isaiah 32:9** - "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech."

The cities of Israel are often referred to as "daughters."

**Verses 10-14** describe the effects of their rebellion - destruction - both of the kings palace and the "forts and towers" - the ramparts of the Temple - "forever" = *olam*.

**Isaiah 32:15** - "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

Rashi - Comp. (Zech. 12:10) "And I will pour upon the house of David... a spirit of grace." Comp. also (Joel 3: 1) "I will pour My spirit upon all flesh."

**Verses 16-18** describe the effects of this outpouring of the Spirit.

**Isaiah 32:19** - "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; When [then] it shall hail, coming down on the forest; and the city shall be low in a low place."

Rashi - That is to say that the Holy One, blessed be He, shall rain down the rain of the coals of the wicked, those who are now built up and full of cities like a forest, [and they will then be "low in a low place] - Into which Israel has been humbled until now, shall the metropolis of Persia (Seir, Edom, [according to various mss.]) be humbled.

Targum of Jonathan: And hail will come down and kill the camps of the nations.

**Isaiah 32:20** - "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

Rashi - From now on, you shall reap and gather the grain of your good reward; you shall send forth the feet of the ox to thresh the grain, and the donkey to bring it into the house.

**Isaiah 33:1** - "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."

Targum: "woe to thee that comest to spoil, and shall they not spoil thee? and who comest to oppress, and shall they not oppress thee?"

NET - "When you are through destroying, you will be destroyed; when you finish deceiving, others will deceive you!"

This predicts how the Assyrian king Sennacherib was murdered on his return (**2 Kings 19:36**). But it is ultimately fulfilled at the end of time, as Satan's "axis of evil" turns upon itself:

- **Revelation 17:16** - "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

**Isaiah 33:2-6** - "O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered. "And your spoil shall be gathered like the gathering of the caterpillar" - : as the running to and fro of locusts shall he run upon them. The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure."

"arm" = *zěrowa`* - the arm of the Lord, the Messiah

"salvation" = *yěshuw`ah* - Jesus/ Yeshua

"The noise of the tumult" was believed to be the voice of the angel Gabriel, who descended and killed most of the Assyrian army (**2 Kings 7:6**) But some rabbis placed this in the future referring to the enemies of Messiah being destroyed.

"And your spoil shall be gathered like the gathering of the caterpillar" -

Targum: "and the house of Israel shall gather the substance of the people, their enemies, as they gather a locust," or just as easily as a locust chews through every green thing.

**(2 Kings 7:16)**

**Isaiah 33:6** Jewish translation - "And the faith of your times shall be the strength of salvations, wisdom and knowledge; fear of the Lord, that is his treasure."

Rashi - What you believed in the Holy One, blessed be He, in times that passed over

you, and you hoped for salvation, shall become your strength.

Another explanation: You will be faithful to your Creator concerning the times that He set for you for terumoth [first fruit offering] and tithes at the time of their separation, for gleanings, forgotten sheaves, and the corner of the field in their time, to leave them over for the poor, to keep release years and jubilee years in their time.

### **Description of a Righteous Rule**

**Isaiah 33:15-16** - "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure."

Rashi - He will not seek bread, for it will be supplied to him from heaven.

Christ and His righteousness are pictured here, as well as the justice of His reign. But those who are in Him participate in this promise as well.

**Isaiah 33:17** - "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."

Targum: "Thine eyes shall see the Shekinah of the King of Ages in his praise; thou shalt behold and see those that go down into the land of hell."

The idea being, perhaps, that those with "eyes to see" will recognize the promise of heaven as well as the judgment of Gehenna.

This verse especially is related by the rabbis to Moses and his prayer to see the Promised Land (**Deuteronomy 3:23**). "The king in his beauty" - would be King Messiah, who is equated with the "land that is afar off" i.e. the Promised Land itself.