
Observations from Isaiah

LESSON XXVI : THE PROMISE OF A RIGHTEOUS KINGDOM (32:1-20)

General outline (from Young's *Isaiah*):

- I. The Crisis and the Messiah (1:1-12:6)
 - A. Introduction to the Entire Prophecy (1:1-31)
 - B. Early Messages of Isaiah (2:1-5:30)
 - C. Judah's True Hope: The Messianic King (6:1-12:6)
- II. The Theocracy and the Nations (13:1-39:8)
 - A. Judah and the World Power (13:1-27:13)
 - B. God's Sovereignty Manifested in Salvation and Judgement (24:1-27:13)
- III. True Deliverance is Found Not in Egypt but in the Lord (28:1-35:10)
 - A. The Lord's Purpose (28,29)
 - 1. Samaria Ripe for Judgement (28:1-29)
 - 2. The Iniquity of Jerusalem and the Announcement of Deliverance (29:1-24)
 - B. The Judean Alliance with Egypt (30,31)
 - 1. To Trust in Egypt is to be Deceived (30:1-33)
 - 2. Egypt is No Help, but the Lord will Protect Jerusalem (31:1-9)
 - C. The Certainty of the Coming Salvation (32,33)
 - 1. A Condition of True Blessedness Will Come (32:1-20)
 - 2. Oppression Will End and God's Kingdom Will Be Established (33:1-24)

True Leaders — 32:1-8

See, a king will reign in righteousness and rulers will rule with justice. Each man will be like a shelter from the wind and a refuge from the storm, like streams of water in the desert and the shadow of a great rock in a thirsty land. Then the eyes of those who see will no longer be closed, and the ears of those who hear will listen. The mind of the rash will know and understand, and the stammering tongue will be

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a 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. 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

Lo, for righteousness doth a king reign, As to princes, for judgment they rule. And each hath been as a hiding-place [from] wind, And as a secret hiding-place [from] inundation, As rivulets of waters in a dry place, As a shadow of a heavy rock in a weary land. And not dazzled are the eyes of beholders, And the ears of hearers do attend. And the heart of those hastened Understandeth to know, And the tongue of

fluent and clear. No longer will the fool be called noble nor the scoundrel be highly respected. For the fool speaks folly, his mind is busy with evil: He practices ungodliness and spreads error concerning the LORD; the hungry he leaves empty and from the thirsty he withholds water. 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. But the noble man makes noble plans, and by noble deeds he stands. (NIV)

vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, 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. (KJV)

stammerers hasteth to speak clearly. A fool is no more called 'noble,' And to a miser it is not said, 'rich;' For a fool speaketh folly, And his heart doth iniquity, to do profanity, And to speak concerning Jehovah error, To empty the soul of the hungry, Yea, drink of the thirsty he causeth to lack. And the miser — his instruments [are] evil, He hath counselled wicked devices, To corrupt the poor with lying sayings, Even when the needy speaketh justly. And the noble counselled noble things, And he for noble things riseth up. (YLT)

TRUST IN 'HUMAN INGENUITY' OR THE LORD? — Isaiah has described in the last few chapters the foolishness of trusting Egypt rather than the Lord for her salvation from Assyria. Here he gives the alternative: the blessedness resulting from trust in the Lord. “Thus ... the larger segment (chap 28-33) continues the contrast begun in chap 7, which is a contrast between the results of trusting human resources and those of trusting in God. *Trusting human resources leads to injustice, blindness, corruption, and destruction. But trust in God leads to justice, clarity, integrity, and life.*” [Oswalt, *Isaiah*] These next two chapters form a unit:

- true leadership and the effects stemming from it (32:1-8)
- God's Spirit: the fundamental ingredient for that kind of leadership to exist (32:9-20)
- the necessity of divine intervention: Judah is helpless without the Lord (33:1-16)
- the time when the Lord will rule over Israel when she is delivered from her enemies (33:17-24)

IS THIS PASSAGE MESSIANIC? — Those who argue against the Messianic implications within this passage typically raises the points that (1) the language is not so nearly idealized as previous Isaiah passages, e.g. 8:23-9:7 and 11:1-9; therefore the reference to the 'king' is a man, not Christ; (2) the fact that these are merely human beings is further supported by references to 'princes' who do not appear in other Messianic passages. In favor with the passage being Messianic:

- while the idealization of this passage may not be as great as other passages, there is surely idealization, so much so that it does not seem possible mere human beings are being discussed. This is supported especially by the usage of 'seeing' and 'hearing' since the absence of these was the obvious mark of God's disfavor with Israel: “*He said, 'Go and tell this people: "Be ever hearing, but never understanding; be ever seeing, but never perceiving."*” *Make the heart of this people calloused; make their ears dull and close their*

eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.' ” (Isa 6:9,10)

- the princes may have been ‘required’ by the context, in which corrupt officials played such a part in misleading Israel (28:14; 29:14; 30:4; 31:9). Therefore the good subordinate rulers (princes) form a contrast with the corrupt ones at present. Grogan mentions as well other passages which, although the exact word ‘princes’ is not used, does speak of subordinates in the coming kingdom of our Lord: ***“The whole sinful scene of government will pass away, and its place will be taken by a righteous king supported by subordinates who share his concern for righteousness and justice. This association of others with a messianic figure is found also in Daniel 7:13-14, 18, and in many NT passages (e.g., Matt 19:28; 2 Tim 2:12; Rev 20:4.).”*** [Grogan, Isaiah] ‘Jesus said to them, I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.’ (Matt 19:28) ‘If we endure, we will also reign with him.’ (2 Tim 2:12a) ‘I saw thrones on which were seated those who had been given authority to judge.’ (Rev 20:4a)

THE COMING REIGN OF RIGHTEOUSNESS — The results of the true leadership will be security (v2), insight and understanding (v3,4), and judgement according to character (v5-8). In contrast with the present leaders, the coming King will reign according to righteousness. The present kings and counselors not only refused to walk in the ways of the Lord but they lied and hid their true agenda from the people to lead them away from the Lord (29:15; 30:9,12). ***“Thus Isaiah looks to a day when the king will be divinely enabled to do what thinking people had known from the beginning a true king should do. The coming of the Messiah became necessary because human beings could conceive of a kind of kingship which no human being could live up to. Where did such a concept come from except from the mind of God through revelation?”*** [Oswalt, Isaiah]

THE CHARACTER OF A GOOD LEADER — “In the coming era, leaders will no longer 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, as they ought to be.... The good leader breasts the storm for his people and enables them to carry on because of what he provides for them. Nowhere is this better typified than in Jesus the Good Shepherd who gives his life for the sheep (Jn 10:11), the Servant who did not come to be ministered to, but to minister unto (Matt 20:28).” [Oswalt, Isaiah]

SPIRITUAL RENEWAL — The coming king will also bring spiritual transformation in which the former blindness, deafness and stammering will all be taken away. ***“[There] seems to be a clear reversal of the situation described in 6:10, where blindness, deafness and dullness were predicted results of the prophet’s preaching. Refusal to submit is the surest prescription for an ultimate inability to discern any difference between good and evil (5:18-23; Prov 4:14-19; Jn 7:17).”*** [Oswalt, Isaiah]

THE ‘FOOL’, THE ‘SCOUNDREL’ AND THE ‘NOBLEMAN’ — One result of the clarity that comes from walking with the Lord is the ability to evaluate persons on the basis of character. Isaiah will describe what sets the ‘fool’ off from the ‘nobleman’ (v6-8) and uses this verse to provides a transition of thought. The word for ‘fool’ in this verse is the Hebrew word *nbl*, the same word beautifully illustrated for us in the story of David and Nabal (1 Sam 25). ***“If leaders are blind, their people often share this blindness. A nation gets the leaders it deserves (cf. 3:4-7). The moral sense had been so warped in Judah, as 5:20 shows, that there was failure to***

recognize the true nature of those who were in positions of leadership. This too would change in the Messiah's kingdom." [Grogan, *Isaiah*] "*An imperfect society accords honour imperfectly. Isaiah foresees a true aristocracy of character. Fool* is *nabal*, a person who is morally obtuse, lacking a sense of moral and spiritual obligation. *Scoundrel* ... [may be from a root which includes] the thought of deception, deviousness in seeking self-advantage to the hurt of others. The one is a *fool* by what he lacks — moral sensitivity; the other a *scoundrel* by what he has — a drive for self-advantage at all costs. The *fool* is amoral, the *scoundrel* unscrupulous." [Motyer, *Isaiah*]

HUMANISM'S UPSIDE-DOWN WORLD-VIEW — Oswalt notes something within the verse that Isaiah uses which could be used to illustrate the upside-down thinking of our present world: "A fortuitous assonance brought into play here between '*fool*' (*nbl*) and '*noble*' (*ndb*) highlights the idea of confusing one for the other. But the tendency is not merely a Hebrew one. *In every society those who have managed to gain power are treated as great, deserving persons regardless of their true character, because the underlings are afraid of power. In the ideal setting which Isaiah envisions, the genuine qualities of the leaders will make it impossible to mistake a fool, no matter how rich and powerful he might be.... 'Fool' is one of the strongest negative words in the OT because it depicts a person who has consciously rejected the ways of God, which are the road to life, and has chosen the ways of death. His folly is the more disastrous because of its short-term results may make God's ways appear wrong.*" [Oswalt, *Isaiah*] "Nâbhâl is a scoffer at religion, who thinks himself an enlightened man, and yet at the same time has the basest heart, and is a worthless egotist." [K&D, *Isaiah*] We might easily think of many who could fit the scriptural description of the '*fool*': a thief, a murderer, etc. But what comes harder to our way of thinking is to consider many whom we might respect as scriptural '*fools*':

- the teacher or professor that everyone loves and is so dedicated to teaching and caring for the students; but who soundly rejects Christianity, is a humanist and an evolutionist, and does not hesitate to warn others of the errors of religion
- the actor / actress with a lifestyle of fame and fortune, one who is 'hot' among the peers and is talked about with admiration; yet whose lifestyle rejects the faith and whose life is amoral
- the popular boy / girl who is likable, kind and has often been used to encourage and support any who might be in need; yet is so 'diversified' that he / she sees no moral difference between a believer and one outside the faith, one who makes no judgement as to what is right or wrong but accepts everyone regardless of their lifestyle

We have come to a point in our culture when nothing is to be criticized (except of course the 'archaic' religious precepts upon which our country was founded). The accepted personality today is non-judgmental and non-opinionated, '*anything goes as long as it works for you.*' With no absolutes, right and wrong went out with the Bible in the name of diversity. *The point I am attempting to make is that some people we may really like and perhaps even some we respect highly could be one the Lord calls a 'fool.'* *We often judge in terms of how someone treats us or others or how one fits into today's accepted society, whereas the Lord judges in terms of one's relationship to Him!*

NOBILITY IS A MATTER OF CHARACTER — "Just like the English '*noble*', Hebrew *ndb* may refer to social standing, but *its root meaning refers to character*, someone who is generous and large-hearted, someone who knows that an all-wise God supplies his needs and therefore can afford to be generous to those less well off than he." [Oswalt, *Isaiah*]

Deserted or Fruitful — 32:9-20

You women who are so complacent, rise up and listen to me; you daughters who feel secure, hear what I have to say! In little more than a year you who feel secure will tremble; the grape harvest will fail, and the harvest of fruit will not come. Tremble, you complacent women; shudder, you daughters who feel secure! Strip off your clothes, put sackcloth around your waists. Beat your breasts for the pleasant fields, for the fruitful vines and for the land of my people, a land overgrown with thorns and briars — yes, mourn for all houses of merriment and for this city of revelry. The fortress will be abandoned, the noisy city deserted; citadel and watchtower will become a wasteland forever, the delight of donkeys, a pasture for flocks, till the Spirit is poured upon us from on high, and the desert becomes a fertile field, and the fertile field seems like a forest. Justice will dwell in the desert and righteousness live in the fertile field. The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence forever. My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest. Though hail flattens the forest and the city is leveled completely, how blessed you will be, sowing your seed by every stream, and letting

Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; 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. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; When it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send

Women, easy ones, rise, hear my voice, Daughters, confident ones, give ear [to] my saying, Days and a year ye are troubled, O confident ones, For consumed hath been harvest, The gathering cometh not. Tremble ye women, ye easy ones, Be troubled, ye confident ones, Strip and make bare, with a girdle on the loins, For breasts they are lamenting, For fields of desire, for the fruitful vine. Over the ground of my people thorn — brier goeth up, Surely over all houses of joy of the exulting city, Surely the palace hath been left, The multitude of the city forsaken, Fort and watchtower hath been for dens unto the age, A joy of wild asses — a pasture of herds; Till emptied out on us is the Spirit from on high, And a wilderness hath become a fruitful field, And the fruitful field for a forest is reckoned. And dwelt in the wilderness hath judgment, And righteousness in the fruitful field remaineth. And a work of the righteousness hath been peace, And a service of the righteousness — Keeping quiet and confidence unto the age. And dwelt hath My people in a peaceful habitation, And in stedfast tabernacles, And in quiet resting-places. And it hath hailed in the going down of the forest, And in the valley is the city low. Happy [are] ye

your cattle and donkeys range forth thither the feet of the ox sowing by all waters, Sending free. (NIV) and the ass. (KJV) forth the foot of the ox and the ass! (YLT)

BEFORE THE RIGHTEOUS KINGDOM WILL BE THE REMOVAL OF HUMAN

DEPENDENCE — “The prophets here uses direct address to make two points clear: the renewal promised in v1-8 will not come without disaster, but it will come and that through the agency of the divine energy, God’s spirit. These points are typical of the message of the book: *humanity brings destruction upon itself; but there is hope for us through the sovereign grace of God.*”

[Oswalt, *Isaiah*] The following may be divided into two sections: v9-14 is negative and uses agricultural images to picture a desolate and forsaken land; v15-20 is positive and predicts a day of abundance. When considering this and the next chapter as a unit, v9-20 forms a parenthetical statement between v1-8 when the kingdom is introduced and 33:1-24 when the kingdom concept is brought to full development.

THE WOMEN OF JUDAH — Isaiah addresses a group of women in v9-14 who are apparently taking part in a harvest festival. “Once before, in chapter 3, Isaiah had moved from condemnation of Judah’s leaders to strong criticism of the women (v 9). *This suggests that certain aristocratic women were exercising an unhelpful influence over their husbands and so must share their judgment. Many an Ananias and Sapphira must face judgment together for complicity in the same sins.* In our present passage the stress falls on complacency. This is probably to be explained in terms of the court’s pro-Egyptian policy. *The women too were relying on Egyptian help for the security of Jerusalem, and so of their homes.*” [Grogan, *Isaiah*]

FALSE SECURITY — Isaiah condemns the women ‘complacent and secure’; not that there is anything wrong with ease and security (in fact, a few verses later Isaiah uses these to describe the blessings of the coming kingdom, v17,18) but rather they are bad when based upon wrong premises. *“Throughout the Scriptures, the recurring question is, where is your trust? And the corollary to that is: if it is in anything other than God, you are in trouble. So, if I am at ease because I think I can manipulate God, or because the harvests have been so good, that is a false security which I had better lose.”* [Oswalt, *Isaiah*] As Oswalt adds, *it must have been maddening to Isaiah to warn people of the judgement of God when things were so good and people were absorbed in their good harvests.*

‘WILL YOUR ANCHOR HOLD’ IN UNCERTAIN TIMES? — The timing indicated by Isaiah is difficult for the translators as can be seen in the various manners in which it is interpreted. The verse is literally ‘*Days upon a year you trusting ones will be agitated*’ (Oswalt). The older translations take the sense to be the great length of time in which those who are now secured will be troubled: ‘*Days and a year ye are troubled, O confident ones*’ (YLT), ‘*Many days and years shall ye be troubled, ye careless women*’ (KJV); while the newer translations take the sense to be the time until the trouble comes: ‘*Days to the year: then will ye tremble, confident ones!*’ (Keil and Delitzsch), ‘*In little more than a year you who feel secure will tremble*’ (NIV). The sense therefore as assumed by the recent translations is ‘*You may rejoice now, but what about next year when the harvest fails?*’ *“How easy it is to put one’s confidence in circumstances, assuming that everything will go on unchanged. Trust in God rises above circumstances. To be sure, such persons feel the pain and uncertainty of suddenly altered circumstances, but they are not shattered and adrift (2 Cor 4:16-18).”* [Oswalt, *Isaiah*]

A CALL TO MOURN IN THE MIDST OF MERRIMENT — In v11-14 the prophet calls for the women to mourn in the midst of the celebration. If this were the harvest festival, it would indeed been an unwelcome message from Isaiah. *No one likes to be reminded of tragedy and death, especially in times of merriment. But death does stare each of us in the face and we must not allow present comforts to mislead us into being unprepared when the time comes. 'It is better to go to a house of mourning than to go to a house of feasting, for death is the destiny of every man; the living should take this to heart.'* (Ecc 7:2).

THE REASON TO MOURN: THE DESTRUCTION OF THE CITY OF GOD — “The climax of the mourning is reached in [verse 14]. Why the mourning? Because the city of God will be empty. Perhaps most significantly in this section, the *palace* will be empty. No, the kingdom Isaiah is envisioning will not be brought in by the people simply going about as they have been. That course of action will result in no king. The craven, scheming leaders described in chaps 28-31 are not going to bring about a new day. They will bring disaster.” [Oswalt, *Isaiah*]

THE PROPHECY SHIFTS FROM WARNING (v9-14) TO SALVATION (v15-20) — Isaiah turns a corner here in v15. *The promised kingdom will come and there will be peace and security. But it will only come by divine intervention after 'the bankruptcy of human effort has been made plain.'* “The description of judgment suddenly changes to one of blessing. The contrast becomes particularly impressive considering the intentionally illogical words ‘a wasteland forever ... till’ (vv. 14-15)! Such a decisive assertion of judgment can only be canceled by an equally decisive manifestation of grace.” [Grogan, *Isaiah*]

THE CATALYST FOR CHANGE: THE OUTPOURING OF THE SPIRIT OF GOD — Often in the OT the *Spirit of God* could be understood to be impersonal, as in the sense of God’s energizing activity, much like one would speak of the human spirit. But throughout the OT the doctrine and identity of the Holy Spirit becomes more defined. Oswalt states that through the centuries, ‘the outpouring of the Spirit became a central facet of the OT hope.’ “If God’s people were ever to share his character, an outcome devoutly to be hoped for, then it would have to come about through an infusion of God’s Spirit into human beings. This development relates fundamentally to a crisis of Lordship. *God cannot fill where he does not rule. Thus, it is no accident that this statement occurs in this context of divine kingship. So long as human beings usurp ultimate rule of their lives, there is impotence, unrighteousness, and dependence upon the very forces which would destroy us. It is only when we come to the end of ourselves and acknowledge God’s right to rule our lives that we can experience the divine empowerment for righteousness.*” [Oswalt, *Isaiah*] “The NT brings together the OT teaching that both the Messiah and his people would know the endowment of the Spirit of God. Here we see an implicit link in Isaiah’s own thought. The language of outpouring (v. 15) was destined to be far-reaching, being taken up again by Joel (assuming that Joel is later than Isaiah) in Joel 2:28 and then of course in Acts 2:17-21.” [Grogan, *Isaiah*]

THE MIXTURE OF MATERIAL AND SPIRITUAL ABUNDANCE — Note the emphasis in v9-14 is heavily slanted towards the material, yet when speaking of the blessings of God, while the material imagery is retained, there is a strong element of the spiritual. This suggests the *ultimate mark of God’s blessings is not confined nor even directed towards good crops or secure states but in righteous lives and just dealings. Thus while we live in a material world and in need of material blessings, the ultimate blessings from the Lord are those we cannot see and touch.* In v16 Isaiah states that when Israel is again touched by the hand of God, His righteousness in the land will be the result.

RIGHTEOUSNESS BRINGS PEACE — This righteousness will bring peace, v17,18. *“The person who has received the grace of God’s forgiveness is at peace with God. Knowing himself to be at peace with the Sovereign of the universe, it is no longer necessary to project his own turmoil upon those around him (Phil 3:12-17). Furthermore, the person for whom God’s character has become central will be less likely to oppress others in a frantic attempt to supply his or her own needs. This ought to produce qualitative changes in a genuinely Christian society. That it has often not done so is a testimony to the depths of the human problem.”* [Oswalt, *Isaiah*] This brings our Christian faith into a very practical level: peace within and peace with others. As my very first pastor I ever sat under, Pastor Gerald Fleming, used to say, *‘If a person is not right with God, he’s not right with anyone!’*

‘IT WILL GET WORSE BEFORE IT GETS BETTER’ — This verse seems out of place and has been variously understood. Oswalt lists three manners in which it is typically interpreted:

- it is a promise of the destruction of Assyria. This is appealing, especially since Assyria’s been previously compared to a forest (10:33; 30:31). But nothing in the immediate context demands the reference to Assyria’s destruction.
- when coupled with v20, it is a promise that despite shocks and upheavals around about, God will spare His people. The NIV translates it in this manner, bringing together v19 and 20: *‘Though hail flattens the forest and the city is leveled completely, how blessed you will be, sowing your seed by every stream, and letting your cattle and donkeys range free.’* (NIV) But Oswalt states there is nothing in the grammar to support this relationship between the two verses: *‘When it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.’* (KJV)
- it speaks of the destruction of Israel’s pride which must accompany the restoration of righteousness. Oswalt takes this position while admitting each has its difficulties. When considering v14 where the city of God is laid waste due to Judah’s sin, here the Lord states that even though the city of God is destroyed, God will fulfill His promise deliverance.

GOD’S OVERFLOWING ABUNDANCE — The Lord is not niggardly in His blessings as v20 states in closing this segment. *“The amount of produce given by the soil will be so great that the farmer can actually allow his working animals to browse in the fields, rather than feeding them with prepared foodstuff in their stalls.”* [Grogan, *Isaiah*]

HAS THE PASSAGE BEEN FULFILLED? — This thought of the kingdom is further developed in the next chapter, but the question of fulfillment arises even at this point. Dependent upon one’s eschatology, the question of fulfillment differs. Possible suggestions include Hezekiah, the return from the Babylonian captivity, and Pentecost. I agree with the view proposed by Oswalt: *“Yet the sensitive heart cries out, ‘Is that all we can expect of such glorious promises?’ Perhaps it may be said that they are potentially fulfilled at Pentecost and await complete fulfillment at the final day.”* [Oswalt, *Isaiah*] Even if there was an immediate, *partial* fulfilment in the person of Hezekiah or in the return from the captivity, I believe there to be a fuller complete fulfilment of which we are still awaiting. *“Are these verses messianic or do they picture an ideal government in which the whole administrative system of the country is in the hands of righteous men? There is a sense in which the question itself makes a distinction without a difference. Psalm 1 may not be messianic in the strict sense, but it presents a picture of ideal righteousness that never found full expression till the coming of Jesus Christ.”* [Grogan, *Isaiah*]

“The fruit of righteousness will be peace;
the effect of righteousness will be quietness
and confidence forever. My people will live
in peaceful dwelling places, in secure homes,
in undisturbed places of rest.”

— Isaiah 32:17,18 NIV