

We Are Fellowship Bible Study



Book: Isaiah

Chapter 8: Assyria Will invade the Land

v:1 Moreover the Lord said to me, "Take a large scroll and write on it with a man's pen concerning Maher-Shalal-Hash-Baz. (Reference to Isaiah 30:8; Hab 2:2)

The name Maher-Shalal-Hash-Baz translates to "quick to spoil" (or plunder). The reference to a large scroll was for it to be publicly known. This large scroll will not be hidden, lost, or forgotten.

v:2 “And I will take for Myself faithful witnesses to record, Uriah the priest and Zechariah son of Jeberechiah.” (Reference to 2 Kin 16:10; Zech 1:1)

God always has a witness to what He will do on the earth and whenever He provides a message or speaks concerning a promise or a future, He tells his prophets. In this discussion about a future child that Isaiah will have, He has called and informed two other witnesses (or prophets) that Isaiah will have another son and what his name shall be. These prophets are Uriah and Zechariah. Sometimes we think wonder if it is a word from God or from ourselves, but when others say they have received the same message, the doubt is removed. God doesn't need witnesses, we do. He doesn't second guess Himself, we do. The witnesses are for our purpose. God does not require any validation. The record is for us to remember the Lord, and to refer back to it whenever the enemy starts speaking lies about what God has already declared.

v:3 Then I went to the prophetess, and she conceived and bore a son. Then the Lord said to me, “Call his name Maher-Shalal-Hash-Baz;

This is the son the Lord spoke of in verse 1. A measure of time and events will be prophesied according to the age of this child. So we know that at least 9 months have transpired between verse 1 and verse 3. We also know that seeing his children and saying their names were a constant reminder of God's prophetic word.

v:4 "For before the child shall have knowledge to cry 'My father' and 'My mother,' the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria."

(Reference to Isaiah 7:16; 2 Kin 17:6; 2 Kin 15:29)

If not careful, the conclusion is that the child mentioned in the beginning of this verse is Isaiah's son, but it is Jesus. In other words, Damascus and Samaria will fall to the king of Assyria before Immanuel, Jesus can cry out for His earthly parents.

2 Kings 17:6 tells us that this happened during the 9th year of Hoshea, the last king of the Israelites. Approximately 724 BC.

v:5 The Lord also spoke to me again, saying:

v:6 "Inasmuch as these people refused the waters of Shiloah that flow softly, and rejoice in Rezin and in Remaliah's son;

(Reference to John 9:7; Isaiah 7:1,2)

The waters of Shiloah that flow softly is also the fountain water mentioned in John 9:7 that Jesus tells the man who was blind from birth to go wash his eyes (after he made and placed a paste in them) and he returned seeing. Shiloah and Siloam are one in the same, a fountain in Jerusalem. It was used for ritual purification before visiting the temple enclosure. This is the meaning behind the people refusing the water. They did not desire to be purified and refused its ways, just as they refused the Lord. The waters flowed gently, not forcefully, as God does not force us to be reconciled but instead makes a way out of no way. This fountain, and the city of Jerusalem, was not by a natural water source, but water gently sprung up from this fountain. The

very existence of this pool was an act of grace, just like the grace we are offered today through Jesus.

v:7 Now therefore, behold, the Lord brings up over them the waters of the River, strong and mighty- the king of Assyria and all his glory; he will go up over all his channels and go over all his banks.

The river in this verse refers to the Euphrates. But it also shows the analogy of a river that was once contained by its borders and banks and channels and is now rising over its previous limitations. The people of Jerusalem and Judah have brought upon them this flood water of the King of Assyria and removed his limitations by rejecting God. Instead of seeing God's glory, they see a lesser king, who does not have a heart for Jerusalem.

v:8 He will pass through Judah, he will overflow and pass over, he will reach up to the neck; and the stretching out of his wings will fill the breadth of Your land, O Immanuel.

(Reference to Isaiah 30:28; Isaiah 7:14; Matt 1:23)

One analogy describes the water reaching to the neck of a person as almost drowning them. Another words, it leaves a remnant free. The reference to "O Immanuel" at the end, meaning "God With Us", makes me think, it is only because God is with us that a remnant remained.

v:9 "Be shattered, O you peoples, and be broken in pieces! Give ear, all you from far countries. Gird yourselves, but be broken in pieces; gird yourselves, but be broken in pieces.

(Reference to Joel 3:9)

Joel 3:9-10 says, **"Proclaim this among the nations: "Prepare for war! Wake up the mighty men, let all the men of war draw near, let them come up. ¹⁰ Beat your plowshares into swords and your pruning hooks into spears; let the weak say, 'I am strong.'."**

Originally, I thought the shattered people were the people of Jerusalem and Judah, but he was speaking to the Assyrians who were preparing for battle and coming from afar off. They will arm themselves but not succeed against the house of David.

v:10 Take counsel together, but it will come to nothing; Speak the word, but it will not stand for God *is* with us." (Reference to verse 8; Isaiah 7:7, 14 and Ps 2:2)

Isaiah is challenging Jerusalem's enemies. Here is another glimpse of that hope that is peppered throughout the book of Isaiah following Jerusalem's judgment. The reference to Psalm 2:2-9 helps us to understand,

² "The kings of the earth set themselves, and the rulers take counsel together, Against the Lord and against His Anointed saying,

³ "Let us break Their bonds in pieces and cast away Their cords from us."

⁴ He who sits in the heavens shall laugh; the Lord shall hold them in derision.

⁵ Then He shall speak to them in His wrath, and distress them in His deep displeasure:

⁶ “Yet I have set My King on My holy hill of Zion.”

⁷ “I will declare the decree: the Lord has said to Me, ‘You are My Son, today I have begotten You.

⁸ Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.

⁹ You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.’”

Fear God, Heed His Word

v:11 For the Lord spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

Isaiah explains that he taunts their enemies because God has given him a message. Isaiah should not and will not behave as the people have been.

v:12 “Do not say, ‘A conspiracy,’ concerning all that this people call a conspiracy, nor be afraid of their threats, nor be troubled.

This is the second time in 8 chapters that Isaiah is warning Jerusalem of an impending war and what their reaction to this news should be. Another word for conspiracy in this instance is treason. The prophet Jeremiah was charged with Treason for warning the people of the hopelessness of their actions. This is the second time Isaiah says, “don’t be afraid of what looks like trouble”.

v:13 The Lord of hosts, Him you shall hallow; Let Him *be* your fear, and *let* Him *be* your dread.

Other words for 'hallow' are 'holy, sanctified, sanctuary'. God is a sanctuary. I gathered two things from the second half of this verse. You should not be afraid of or dread man, God is bigger than man. It is God that should have the focus of your concern. Also, if God is your sanctuary, and you are covered in the sanctuary (the safe place) then others should have fear when they see the God in you, to not cause your harm. "Touch not My anointed and do My prophets no harm." 1 Chronicles 16:22.

v:14 He will be as a sanctuary, but a stone of stumbling and a rock of offense to both the houses of Israel, as a trap and a snare to the inhabitants of Jerusalem. (Reference to Isaiah 4:6; 25:4; Ezek 11:16 Luke 2:34; 20:17; Rom 9:33; 1 Pet 2:8)

Ezek 11:16 says, **"Therefore say, 'Thus says the Lord God: "Although I have cast them far off among the Gentiles, and although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone."'**" This solidifies that even when we sin and bring judgment upon ourselves, God still seeks to protect us. He is our sanctuary. In previous chapters of Isaiah, he made a reference to a people that turn a blind eye and a deaf ear to the things of God. The very stone that was the threshold of God's sanctuary was something that the self-blinded stumbled over. The word offense used here translates to "an obstacle, or enticement -specifically an idol, something offered." This stumbling block was an offense to both Judah and Israel as both sinned. It was a trap and snare for

the wicked who refused God. Think of king Ahaz hiring Assyria. God beckoned him to take refuge in his sanctuary, and Ahaz instead, was offended, which set off the trap and snare of the Assyrian army.

v:15 And many among them shall stumble; they shall fall and be broken, be snared and taken.” (Reference to Matt 21:44)

Matthew 21:44 reads, “**And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.**” Many shall fall and be broken, but not all. There is still the remnant. Take note that it says whoever falls will be broken. There is not a question to the consequence of it. But broken things can be restored. This is what God seeks to do with His broken people. However, if God comes to bring final judgment, what remains won't even hold the image of its former self. No structure. Right now, we are made in His image, what will that look like once God has passed a final judgment?

v:16 Bind up the testimony, seal the law among my disciples.

Here is where we see that Isaiah had disciples who looked to him for guidance as he proclaimed the word of the Lord. Not to be confused in any manner with Jesus and His disciples. Isaiah carried the word from God. Jesus IS the Word whom all things were created. The binding up of the testimony speaks to the scrolls that are sealed when completed.

v:17 And I will wait on the Lord, who hides His face from the house of Jacob; and I will hope in Him. (Reference to Deut 31:17; Isaiah 54:8; Hab 2:3)

Interesting here that the prophet uses Jacob instead of Israel. Isaiah is declaring a posture of patience. He says that he will 'hope' in Him. Meaning, they were in a place that required hope, and they were pained. Isaiah knew that no matter what it looked like, he had to wait for God to tell him to move.

v:18 Here am I and the children whom the Lord has given me! We are for signs and wonders in Israel from the Lord of hosts, who dwells in Mount Zion. (Reference to Isaiah 7:3; 8:3; Hab 2:13; Ps 71:7)

In chapter 6:8, God said, **"Whom shall I send, and who will go for Us?"** Isaiah responded to that by saying, **"Here am I, send me."** Two chapters later, Isaiah is reaffirming, or redeclaring "here am I" but God has given him an increase. He was asked to bring a word to the people, and now his children's names are a testimony, (a word) brought to the people. Remember that Isaiah's name also translates to a promise, Yahweh is Salvation. Him and his sons are prophets and prophecies in Israel.

v:19 And when they say to you, "seek those who are mediums and wizards, who whisper and mutter," should not a people seek their God? Should they seek the dead on behalf of the living? (Reference to 1 Sam 28:8; Ps 106:28; Isaiah 29:4)

Some of the sins that the children of Israel and Jerusalem committed were turning away from God and practicing divinations, idolatry, worship of false gods. The children of Jerusalem and Judah were committing evil acts. Saul did this when he was at war with the Philistines, and he disguised himself to

seek the advice of a medium. He asked her to raise the spirit of Samuel to consult him about the war. The result of that sin (consulting a medium) was that Saul, and his sons were killed in that war the next day.

v:20 To the law and to the testimony! If they do not speak according to this word, it is because *there is* no light in them.

(Reference to Isaiah 1:10; 8:16, 22; Luke 16:29; Micah 3:6)

If there is no light in them, can you force it? The law of Moses and the testimony being what he had written and sealed according to the Word of the Lord.

Luke 16:19-31 says,

¹⁹ **“There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. ²⁰ But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, ²¹ desiring to be fed with the crumbs which fell from the rich man’s table. Moreover, the dogs came and licked his sores. ²² So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. ²³ And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. ²⁴ Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’ ²⁵ But Abraham said, ‘Son, remember that in your lifetime you received your good**

things, and likewise Lazarus evil things; but now he is comforted, and you are tormented. ²⁶ And besides all this between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’ ²⁷ Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, ²⁸ for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ ²⁹ Abraham said to him, ‘They have Moses and the prophets; let them hear them.’ ³⁰ And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ ³¹ But he said to him, if they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”

If you ignore a Word from God, who formed you, whose image you’re created in, then you cannot be persuaded by others who try to show you the way back to the Lord.

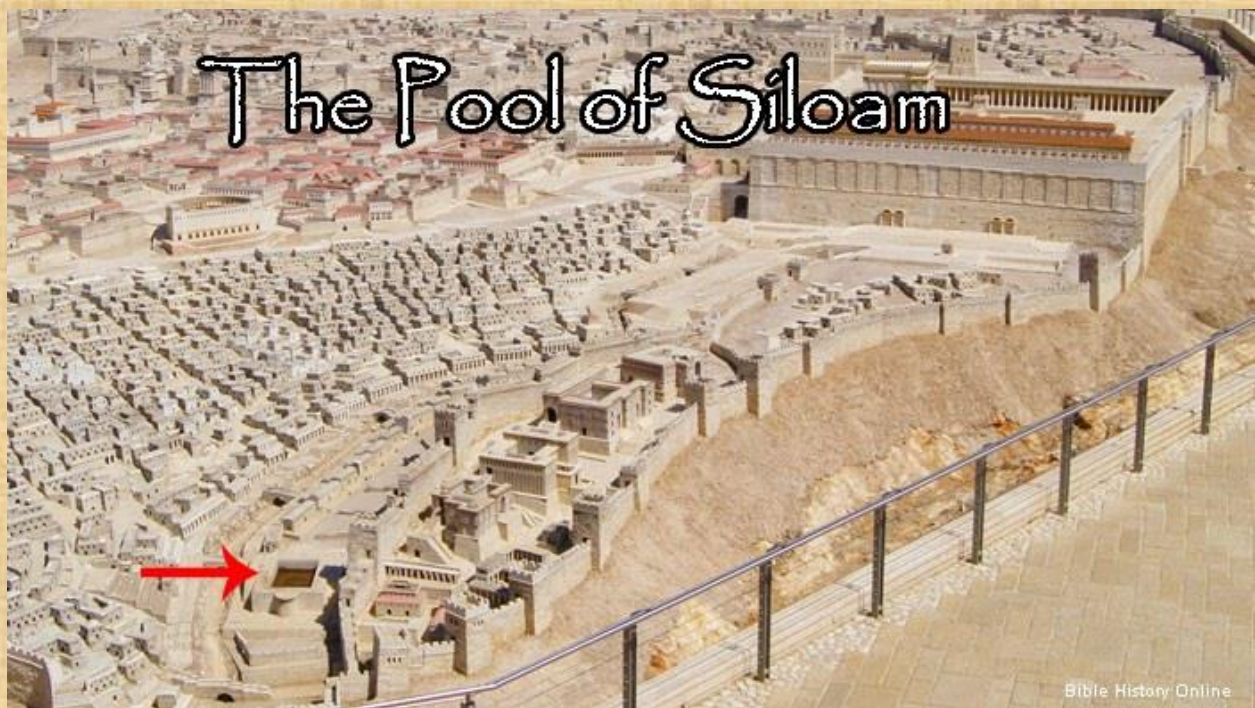
v:21 They will pass through it hard-pressed and hungry; and it shall happen, when they are hungry that they will be enraged and curse their king and their God, and look upward.

(Reference to Rev 16:11)

In their desperation, they will look to blame everyone else except themselves. They will curse their king that helped lead them astray, and God who called out to them to offer salvation. The reference to Rev 16:11 is from the outpouring of the 7 judgments that were mentioned earlier in Isaiah 6.

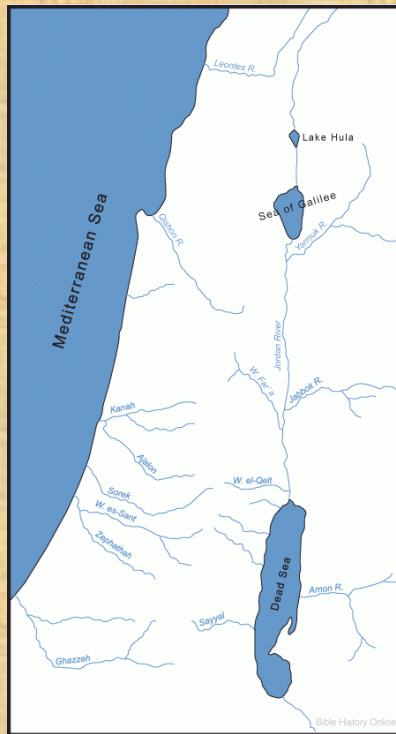
v:22 Then they will look to the earth, and see trouble and darkness, gloom of anguish; and *they will be* driven into darkness. (Reference to Isaiah 9:2)

When the Lord hides his face, we are left in darkness. Driven is translated into mislead, outcast. Darkness is double translated into misery and misfortune.





The Pool of Siloam.



The Assyrian Empire 700 BC