

# INITIATION INTO ISAIAH

by

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## CHAPTER EIGHT

### **THEME:**

The son of the Prophet named before he was born, and the invasion of Immanuel's Land by the Assyrian predicted before it happened.

### **REMARKS:**

Chapters seven through twelve constitute a series of prophecies given during the reign of Ahaz. This relationship lies in all these chapters. Some have attempted to identify the virgin's Son of chapter seven with the prophet's son in chapter eight.

The names preclude that possibility with the addition of chapter nine, making it an impossibility for the two to be identical. The prophet's son was a sign (Verse 18 is the key verse).

This chapter is rather significant as it contains the prediction of the invasion of Immanuel's Land by the king of Assyria. God had kept the flood tide of foreign invasions walled off from His people for over 500 years. Now He opens the floodgates and permits an enemy to cover the land like a flood.

The people were looking to a confederacy rather than looking to God for help.

This chapter concludes with a warning against spiritualism as the last resort of a people who have rejected God's council and turned in desperation to the satanic world. The end will be trouble, darkness, and anguish.

### **OUTLINE:**

1. **PREDICTION OF THE BIRTH of the Prophet's Second Son as a Sign.** Verses 1-4
2. **PREDICTION OF THE INVASION of Immanuel's Land by the King of Assyria.** Verses 5-8
3. **PRONOUNCEMENT AGAINST A CONFEDERACY as a Substitute for the Person of God.** Verses 9-15
4. **PRONOUNCEMENT AGAINST SPIRITUALISM as a Substitute for the Word of God.** Verses 16-22

### **COMMENT:**

Verse 1—**Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.**

“**Ma-her-shalal-hash-baz**” is a strange name for a boy in any language. Pity the poor boy who had to carry this cognomen through, life! The name was a sign and carried a message (verse 18). The name is translated “*hasten booty, speed prey.*” The first son of Isaiah likewise had a fascinating name which was a sign: **She-ar-jash-ub** (7:3).

Ma-her-shalal-hash-baz was a sign of the coming Assyrian invasion against Syria, Israel and Immanuel's Land.

Verse 2—**And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.**

The child's name is recorded before he is born. Isaiah had witnesses to the record.

- Uriah means “*The Lord is my light*”
- Zechariah means “*The Lord remembers*”
- Jeberechiah means “*The Lord will bless*”

Verse 3—**And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.**

The child's name was recorded even before he was conceived. This child cannot be the virgin's son mentioned in 7:14.

Verse 4—**For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.**

Before the child is able to talk, the Assyrian will invade Syria and Samaria. For this reason Ahaz need not fear their alliance, nor need he make one with an earthly power.

Verse 5—**The LORD spake also unto me again, saying,**

Verse 6—**Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;**

Verse 7—**Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:**

They refused the peace that God offered as typified by the waters of Shiloah, meaning “*sent.*” Their confidence was in worldly alliance. God would bring the Assyrians on them as a flood.

Verse 8—**And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.**

The Assyrian would “**pass through Judah.**” and he would fill “**Immanuel’s land;**” but like a flood he would retire and go away without capturing Judah. This is important to note, and it was a warning to Judah of the forthcoming Babylonian invasion.

Verse 9—**Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.**

This is a veiled warning against nations who form an alliance against God’s land.

Verse 10—**Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.**

The council of men shall come to nought. This was to be a comfort to God’s people in the land.

Verse 11—**For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,**

Verse 12—**Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.**

Judah was not to be alarmed by the confederacy of Syria and Samaria. Fear had caused them to unite, and God urges His people not to “**fear ye their fear.**” They were not to turn to an ally among the nations.

Verse 13—**Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.**

Verse 14—**And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.**

They were to fear God above, and look to Him, he will be either their salvation or a stone of stumbling. This was literally fulfilled in Christ, I Corinthians 1:23—“**But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness.**”

“**Sanctify the Lord of hosts himself**” is a strange injunction. Peter used this—“**But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear**” (I Peter 3:15).

God needs to be made holy in the hearts of His children.

Verse 15—**And many among them shall stumble, and fall, and be broken, and be snared, and be taken.**

Christ is the stone: “**And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder**” (Matthew 21:44).

Verse 16—**Bind up the testimony, seal the law among my disciples.**

Verse 17—**And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.**

After announcing the approaching apostasy, Paul commended the Ephesian church to the Word of God, “**And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified**” (Acts 20:32), here Isaiah commends the Word of God to those who find it precious in dark days.

The prophet takes the place of humble obedience to God.

Verse 18—**Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.**

This affords an explanation for the outlandish names of the children of Isaiah, his family was a showcase for God in those dark days.

Verse 19—**And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?**

Verse 20—**To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.**

This is a warning against Spiritualism (See Leviticus 20:27: Deuteronomy 18:9-12).

God forbids His people to dabble in this satanic system. When a people turn from God, they generally go after the occult and abnormal.

Verse 21—**And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.**

Verse 22—**And they shall look unto the earth; and behold trouble and darkness, dimness of anguish and they shall be driven to darkness.**

These final verses reveal the final issue of pursuing a life of disobedience which eventuates in spiritualism. The result is dimness, darkness, and despair.

~ end of chapter 8 ~

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