

Isaiah 08 - The Book of Immanuel: The Birth of Immanuel

I. Prophecies of condemnation (Is 1:1–35:10)

(1) Condemnation of Judah (Is 1:1–12:6)

(B) Book of Immanuel (Is 7:1–12:6)

(b) Sign of Maher-shalal-hash-baz (8:1-22)

(i) Isaiah's second son signifies soon destruction of Aram (Damascus) and Israel (Samaria) in 732 BC (8:1-4)

(ii) Isaiah continues describing the destruction of Judah by Assyria (8:5-8)

(iii) Sins of Judah inviting the Assyrian invasion (8:9-22)

(a) Fear that Isaiah is not to imitate (8:9-15)

(b) Rejecting the signs represented by Isaiah's sons and instead embracing occultism (8:16-22)

Isaiah 8

(b) Sign of Maher-shalal-hash-baz (8:1-22)

(i) Isaiah's second son signifies soon destruction of Aram (Damascus) and Israel (Samaria) in 732 BC (8:1-4)

1 Then the LORD said to me, "Take for yourself a large tablet and write on it in ordinary letters: **Maher-shalal-hash-baz**.

1 Then the LORD said to me, "Take for yourself a large tablet and write on it in ordinary letters: Swift is the booty, speedy is the prey.

1 The LORD also told me, "Take a large tablet and write on it with a stylus pen, 'For Maher-shalal-hash-baz'.

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

- "...Maher-shalal-hash-baz" - this Hebrew name means "Hurry to the plunder, quick to the loot" or "In making speed to the spoil he hastesth the prey"

-- The name was given and recorded in the Temple before he was born

- Damascus, the Syrian capital, which had been at enmity with Judah and confederate with Israel (the Northern Kingdom) was about to be spoiled by the Assyrians, and at the same time Israel was to fall a prey to this great and mighty power. All this was to transpire before the child was well grown.

2 And I will take to Myself faithful witnesses for testimony, **Uriah** the priest and **Zechariah** the son of Jeberechiah."

2 And I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah."

2 Then I will call Uriah the priest and Jeberechiah's son Zechariah as reliable witnesses to testify on my behalf."

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

- "...Uriah" - high priest; used by Ahaz later (2 Kings 16:10-16)

- "...Zechariah" - father of Ahaz's queen (2 Kings 18:2; 2 Chr 29:1)

3 So I approached the prophetess, and she conceived and gave birth to a son. Then the LORD said to me, "Name him Maher-shalal-hash-baz;

3 So I approached the prophetess, and she conceived and gave birth to a son. Then the LORD said to me, "Name him Maher-shalal-hash-baz;

3 After this, I was intimate with the prophetess and she conceived. Later, she bore a son, and then the LORD told me, "Call him 'Maher-shalal-hash-baz,'

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-hashbaz.

4 for before the boy knows how to cry out 'My father' or 'My mother,' the wealth of Damascus and the spoils of Samaria will be carried away before the king of Assyria."

4 for before the boy knows how to cry out 'My father' or 'My mother,' the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria."

4 for before the young lad knows how to call out to his father or mother, the wealth of Damascus and the plunder of Samaria will be carried off by the king of Assyria."

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.

(ii) Isaiah continues describing the destruction of Judah by Assyria (8:5-8)

5 Again the LORD spoke to me further, saying,

5 Again the LORD spoke to me further, saying,

5 The LORD spoke to me again:

5 The LORD spake also unto me again, saying,

6 "Inasmuch as these people have rejected the gently flowing waters of **Shiloah** And rejoice in Rezin and the son of Remaliah;

6 "Inasmuch as these people have rejected the gently flowing waters of Shiloah And rejoice in Rezin and the son of Remaliah;

6 "Because this people have rejected the gently-flowing waters of Shiloah, and because they keep rejoicing in Rezin and Remaliah's son,

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

7 Now therefore, behold, the Lord is about to bring on them the strong and abundant waters of the *Euphrates* River, *That is*, the king of Assyria and all his glory; And it will rise over all its channels and go over all its banks.

7 "Now therefore, behold, the LORD is about to bring on them the strong and abundant waters of the Euphrates, *Even* the king of Assyria and all his glory; And it will rise up over all its channels and go over all its banks.

7 watch out! The LORD God is about to bring the flood waters of the Euphrates River against them, mighty and strong. "It's the king of Assyria and all of his arrogance! He will rise over all of the river's channels and run over all of its banks.

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:

8 "Then it will sweep on into Judah, it will overflow and pass through, It will reach **as far as the neck**; And the spread of its wings will fill the expanse of your **land, Immanuel**.

8 "Then it will sweep on into Judah, it will overflow and pass through, It will reach even to the neck; And the spread of its wings will fill the breadth of your land, O Immanuel.

8 He will sweep on into Judah, overflowing as he passes through, like flood waters reaching up to a person's neck. His outstretched wings will flow as wide as your land, O Immanuel!"

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.

- "...as far as the neck" - i.e., but stopping short

- "...land, Immanuel" - the land of the covenant, "not to be sold forever..." (Lev 25:23)

This passage is illustrative of the Remnant of Israel in more theological terms. Isaiah points out that the non-Remnant tends to put its trust in that which is noisy (the Assyrian army), but the Remnant has a quiet confidence in the God of Israel and the One to come (Immanuel, v8).

So important was the doctrine of the Remnant to Isaiah that he named one of his sons *Shear Ya-shuv*, which means "a remnant shall return" (Is 7:3). With that naming, Isaiah was looking forward to the future final salvation of the Remnant of Israel (Is 10:20-23). Until then, it is God who will protect the Remnant, guaranteeing its survival (Is 46:3-4).

See [Remnant of Israel: Past, Present, Future; Replacement Theology & the Epistle of 1 Peter](#)

(iii) Sins of Judah inviting the Assyrian invasion (8:9-22)

(a) Fear that Isaiah is not to imitate (8:9-15)

9 "Be broken, you peoples, and be shattered; And listen, all remote places of the earth. Get ready, yet be shattered; Get ready, yet be shattered.

9 "Be broken, O peoples, and be shattered; And give ear, all remote places of the earth. Gird yourselves, yet be shattered; Gird yourselves, yet be shattered.

9 "Band together, you nations, but be shattered! Listen, all you distant countries! Strap on your armor, but be shattered.

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.

10 "Devise a plan, but it will fail; State a proposal, but it will not stand, For **God is with us.**"

10 "Devise a plan, but it will be thwarted; State a proposal, but it will not stand, For God is with us."

10 Take counsel together, but it will all be for nothing; go ahead and talk, but it will all be for nothing, for God is with us."

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

- "...God is with us" - literally, Immanuel. This child is the same stone and rock as in v14.

- To ward off this danger, Ahaz sought an alliance with Egypt, but no such association would avert the threatened judgment

11 For so the LORD spoke to me with mighty power and instructed me not to walk in the way of this people, saying,

11 For thus the LORD spoke to me with mighty power and instructed me not to walk in the way of this people, saying,

11 For this is what the LORD spoke to me, as his forceful hand was resting on me, and as he was warning me not to live the way this people were living:

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,

Ultimately, the noise will destroy the non-Remnant, but Immanuel will save those who trust in Him (v9-11).

12 "You are not to say, '*It is* a conspiracy!' Regarding everything that this people call a conspiracy, And you are not to fear what they fear or be in dread of *it*.

12 "You are not to say, '*It is* a conspiracy!' In regard to all that this people call a conspiracy, And you are not to fear what they fear or be in dread of *it*.

12 "Don't call conspiracy everything that this people calls conspiracy, and don't fear what they fear, or live in terror.

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.

13 "It is the LORD of armies whom you are to regard as holy. And He shall be your fear, And He shall be your dread.

13 "It is the LORD of hosts whom you should regard as holy. And He shall be your fear, And He shall be your dread.

13 The LORD of the Heavenly Armies— he's the one you are to regard as holy. Let him be the one whom you fear, and let him be the one before whom you stand in terror!

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

- Regarding the attempt to terrify Judah by the confederacy between Syria and Samaria (Is 7:1-2)

- Confederacies with the world are never effective (Cf. Letter to Pergamos, Rev 2:12ff)

14 "Then He will become a sanctuary; But to both houses of Israel, *He will* be a stone of stumbling and a rock of offense, *And* a snare and a trap for the inhabitants of Jerusalem.

14 "Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, *And* a snare and a trap for the inhabitants of Jerusalem.

14 Then he will be a sanctuary, but for both houses of Israel he'll also be a stone with which someone strikes himself, a rock one stumbles over, a trap and a snare to those who live in Jerusalem.

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.

- Ezek 11:16; Ps 91

- The rock, stone, indeed a rock of offence, a stone of stumbling...

15 "Many will stumble over them, Then they will fall and be broken; They will be snared and caught."

15 "Many will stumble over them, Then they will fall and be broken; They will even be snared and caught."

15 Many will stumble on them; They'll fall and be broken; They'll be snared and captured.

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

Thus, Immanuel is the point of division between the Remnant and non-Remnant: for the Remnant, Immanuel will be a sanctuary; for the non-Remnant, Immanuel will be a Stone of Stumbling and a Rock of Offense (v14-15). The Remnant places its trust in the law and the prophets (v16) and therefore waits upon the Lord (v17).

(b) Rejecting the signs represented by Isaiah's sons and instead embracing occultism (8:16-22)

16 Bind up the testimony, seal the Law among my disciples.

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

16 "Bind up the testimony, and seal up the teaching among my disciples.

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

- Cf. Paul's warning to the Ephesians (Acts 20; Rev 3:1ff)

- To those who are willing to be taught of God, the Word becomes increasingly precious as the days grow darker.

17 And I will wait for the LORD who is hiding His face from the house of Jacob; I will wait eagerly for Him.

17 And I will wait for the LORD who is hiding His face from the house of Jacob; I will even look eagerly for Him.

17 I'll wait for the LORD, who is hiding his face from the house of Jacob, and I'll put my trust in him.

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

18 Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of armies, who dwells on Mount Zion.

18 Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion.

18 Watch out! I and the children whom the LORD has given me are a sign and a wonder in Israel from the LORD of the Heavenly Armies, who resides on Mount Zion."

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.

19 When they say to you, "Consult the mediums and the spiritists who whisper and mutter," should a people not consult their God? *Should they consult* the dead in behalf of the living?

19 When they say to you, "Consult the mediums and the spiritists who whisper and mutter," should not a people consult their God? *Should they consult* the dead on behalf of the living?

19 "So when they advise you, 'Ask the mediums your questions, and quiz the spiritists who chirp and mutter,' shouldn't a people instead be consulting their God— and not the dead— on behalf of those who are living

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?

20 To the Law and to the testimony! If they do not speak in accordance with this word, it is because they have no dawn.

20 To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn.

20 for instruction and for testimony? Surely they are speaking like this because the truth hasn't dawned on them.

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.

- All such attempts to contact the spirits of the dead are forbidden in Scripture (Deut 18:9-12; Lev 20:27)

21 They will pass through the land dejected and hungry, and it will turn out that when they are hungry, they will become enraged and curse their king and their God as they face upward.

21 They will pass through the land hard-pressed and famished, and it will turn out that when they are hungry, they will be enraged and curse their king and their God as they face upward.

21 "They'll pass through the land, while greatly distressed and hungry. When they are hungry, they'll become enraged, and they'll curse their king and their god. They'll turn their faces upwards,

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.

22 Then they will look to the earth, and behold, distress and darkness, the gloom of anguish; and *they will be* driven away into darkness.

22 Then they will look to the earth, and behold, distress and darkness, the gloom of anguish; and *they will be* driven away into darkness.

22 or they'll look toward the earth, but they'll see only distress and darkness, the gloom that comes from anguish, and then they'll be thrown into total darkness."

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