

Is. 7:20 ¶ In that day the Lord will shave with a razor, hired from regions beyond the Euphrates (that is, with the king of Assyria), the head and the hair of the legs; and it will also remove the beard.

Once the Egyptians were defeated by the Assyrians, the Assyrians would *shave* (oppress) the inhabitants of Judah. This is validated in the notes associated with Isaiah 36.

Is. 7:21 ¶ Now it will come about in that day that a man may keep alive a heifer and a pair of sheep;

Verses 21-25 describe the conditions that would exist in the southern kingdom after Assyria invaded. There would be a deficiency of livestock.

Is. 7:22 and it will happen that because of the abundance of the milk produced he will eat curds, for everyone that is left within the land will eat curds and honey.

As a result of the livestock reduction, the inhabitants of Judah would *eat curds* instead of meat. In other words, the livestock would be used for *milk* production only.

Is. 7:23 And it will come about in that day, that every place where there used to be a thousand vines, valued at a thousand shekels of silver, will become briars and thorns.

The vineyards would be destroyed.

Is. 7:24 People will come there with bows and arrows because all the land will be briars and thorns.

The land would be filled with *briars and thorns* and become useful for hunting wild animals only.

Is. 7:25 And as for all the hills which used to be cultivated with the hoe, you will not go there for fear of briars and thorns; but they will become a place for pasturing oxen and for sheep to trample.

Due to the *briars and thorns*, the land which had once grown crops would be used *for pasturing*.

Isaiah 8

Is. 8:1 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.

The Lord told Isaiah to *Take...a large tablet and write on it—Swift is the booty, speedy is the prey*, a statement which has much to do with Judah's future. The words on this *tablet* would serve as a sign to the southern kingdom.

Is. 8:2 "And I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah."

God took *Uriah the priest and Zechariah the son of Jeberechiah* as *witnesses*. It is interesting as to why the Lord did so. We know nothing about *Zechariah* outside of what is stated here. *Uriah*, however, later in Judah's history, and upon request of *King Ahaz*, would build a replica of the

altar...at Damascus (*Damascus* was the capital of Syria)—an *altar* that had been used in the worship foreign deities (2Kings 16:10-11). This *altar* eventually replaced King Solomon's *altar* in the temple (2Kings 16:10-16), upon which Ahaz *sacrificed to the gods of Damascus* (2Chronicles 28:23-25). How then could God consider *Uriah*, who would eventually built such an altar, a *faithful witness*? When Isaiah's prophecies of chapter 7 would later be fulfilled (those relating to the destruction of Rezin and Pekah), *Uriah* could remind Ahaz that Isaiah had predicted these events (even though *Uriah* severely disliked Isaiah). It was in this manner that *Uriah* could be a *faithful witness*, along with *Zechariah*.

Is. 8:3 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;

Maher-shalal-hash-baz means “swift is the booty, speedy is the prey.” Therefore, what Isaiah was required to *write on...a large tablet* (verse 1) would become the name of Isaiah's second son. This son would be a second short-term “sign” to the southern kingdom of Judah, the first being the stone *tablet* on which Isaiah had written in verse 1.

Is. 8:4 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.”

Before *Maher-shalal-hash-baz* grew to the age to where he could say “*My father*” or “*My mother*,” a young age indeed, the threat of *Damascus* (the capital of Syria) and *Samaria* (the capital of Israel) would be extinguished. The Assyrian king responsible for bringing this about was *Tiglath-pileser III*, a very prominent name in Assyrian history (2Kings 15:29-30 and 2 Kings 16:7-9). Thus *Maher-shalal-hash-baz* was a symbolic name given to Isaiah's son to signify the destruction of Rezin and Pekah by Assyria.

Is. 8:5 ¶ And again the Lord spoke to me further, saying,

Is. 8:6 "Inasmuch as these people have rejected the gently flowing waters of Shiloah, And rejoice in Rezin and the son of Remaliah;

Shiloah was a gentle stream which flowed from the Gihon Spring (Jerusalem's main water source). During King Hezekiah's reign this stream was brought underground into Jerusalem, and during Jesus' First Coming emptied into *the pool of Siloam* (mentioned in John 9:7). (I have walked in this stream, and it truly is gentle.) Isaiah rebukes the people of Judah for rejecting *the gently flowing waters of Shiloah*—pointing to Judah's rejection of God and acceptance of Assyria as her deliverer. The *waters of Shiloah* (within Judah) were gentle while the waters of the Euphrates (within the Assyrian Empire) were noisy, as verse 7 will verify. Obviously, Judah was elated over Assyria's overthrow of *Rezin* and *Pekah*—*And rejoice in Rezin and the son of Remaliah* (verse 6). God was displeased, however, that Judah had trusted Assyria for deliverance rather than Himself.

Is. 8:7 "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.

The Euphrates, being a *strong and abundant* water source within the Assyrian Empire, was a picture of the *strong* oppression that the Assyrians would bring on the inhabitants of Judah. God would see to it that this oppression was severe. This river would *rise up over all its channels and go over all its banks*, confirming that Assyria would continue southward after overthrowing Syria and Israel and attempt to take the entire southern kingdom of Judah.

Is. 8:8 "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.

Assyria, after overthrowing Syria and Israel, came southward and captured *all the fortified cities of Judah* (2 Kings 18:13). The phrase, "*It will reach even to the neck*" (v.8), points to Assyria's overthrow of these fortified cities and her attempt to take Jerusalem as well. During King Hezekiah's day, the king who succeeded King Ahaz, the Assyrians would *reach even to the neck* of Judah by besieging Jerusalem. The Lord would bring supernatural deliverance, however (2 Kings 18-19), and Jerusalem would be spared. *Is. 8:9 ¶ "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.*

Verses 9-10 communicate truth to the *peoples* (Gentiles) relating to the safety that results when a person puts his trust in Jehovah. Isaiah, in other words, is saying that every plan or plot to make the house of David extinct will *be shattered*.

Is. 8:10 "Devise a plan but it will be thwarted; State a proposal, but it will not stand, For God is with us."

All attempts to do away with the house of David will fail because of Immanuel, a name that means "*God is with us*" (v.10). Because of the prophecies of Isaiah 7:14 (relating to the *virgin birth and Immanuel*), the house of David could not become extinct until *a virgin will be with child and bear a son*, the "Son" being *Immanuel*. Consequently, the house of David was safe and secure as a result of the prophecy of Isaiah 7:14. If we study all sixty-six books of the Scriptures we will discover that the house of David lives on even after *Immanuel* is born, for it is on *the throne...of David* that Jesus (*Immanuel*) will sit during the Millennium (the one thousand year reign of Christ—Luke 1:32; Revelation 20:4).

Is. 8:11 For thus the Lord spoke to me with mighty power and instructed me not to walk in the way of this people, saying,

Verses 11-15 are a message to the Jews. God spoke to Isaiah *with mighty power and instructed him not to walk in the way of the people* of Judah. The *people* wanted to trust Assyria for deliverance—Isaiah was to trust God for deliverance. Once again we see that the majority is almost always wrong. Isaiah, and the remnant of people in the land who were faithful to Jehovah, were right. The majority, desiring to trust Assyria, were wrong and would bring terrible consequence on the southern kingdom.

Is. 8:12 "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.

Isaiah, and the remnant that desired to walk with God, would be accused of *conspiracy* because they refused to side with the majority and trust the Assyrians for deliverance. The godly in the land were *not to fear* Pekah (King of Israel) and Rezin (King of Syria). God would deal with them in His own way and in His own time.

Is. 8:13 "It is the Lord of hosts whom you should regard as holy. And He shall be your fear, And He shall be your dread.

Isaiah tells the faithful in the land that *the Lord of hosts* is to be *regarded as holy*—that He is to be considered true, right, and worthy of all trust. God was to be their *fear* and their *dread*—never Israel and Syria.

Is. 8:14 "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.

Those from *both the houses of Israel* (Israel and Judah) who trust in the prophecies relating to Immanuel will find *a sanctuary* of safety, for nothing can overtake them. Those who refuse will find Immanuel to be *a stone to strike and a rock to stumble over* (Matthew 21:42-44; Luke 2:34; Romans 9:31-33; 1 Corinthians 1:23; 1 Peter 2:4-8). Since Isaiah's day, *a snare and a trap* have awaited all Jews who refuse to accept the promises relating to Immanuel.

Is. 8:15 "And many will stumble over them, Then they will fall and be broken; They will even be snared and caught."

Taking what this verse and the previous verse communicate, along with Luke 2:34, we can conclude that Immanuel (Jesus) most definitely was *appointed for the fall and rise of many in Israel*.

