

Then God speaks to Isaiah "with a strong hand", probably meaning an overpowering action of God upon Him. (Cf. our remarks in the introduction on the mode of messages given to prophets). He tells Isaiah that he and his little group must not think the way the people in general think. People think of the conspiracy of Rezin and his allies. Yes, there was a danger, but God's power was always greater. Rather than fear Rezin, they should fear the Holy One, God. He will be the stone on which many stumble. They thought of Him as their Rock, their solid support. But now Isaiah turns the figure around: the Rock may make them stumble if they do not have faith in Him.

The prophet is told to bind up the revelation. It seems to mean to reserve it for the faithful remnant about him. Latter it is to be opened.

Many of the people, in their desperate state, are consulting mediums from whom they may have a whispering sound, as if from ghosts, or mutterings, as some of the so-called seers did. Such people will wander in darkness

End of Chapter 8



"THE SPIRIT OF THE LORD IS UPON ME"
ISAIAH 61:1

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THE BOOK OF ISAIAH

CHAPTER 8

AND HIS NAME
WILL BE CALLED
WONDERFUL COUNSELOR,
MIGHTY GOD,
EVERLASTING FATHER,
PRINCE OF
PEACE.
ISAIAH 9:6

Isaiah is called "The Book of Salvation." The name *Isaiah* means "the salvation of the Lord" or "the Lord is salvation." Isaiah is the first book containing the writings of the prophets of the Bible. And the author, Isaiah, who is called the Prince of Prophets, shines above all the other writers and prophets of Scripture. His mastery of the language, his rich and vast vocabulary, and his poetic skill have earned him the title, "Shakespeare of the Bible." He was educated, distinguished, and privileged, yet remained a deeply spiritual man. He was committed to obedience over the long haul of his 55-60 year ministry as a prophet of God. He was a true patriot who loved his country and his people. Strong tradition suggests that he died a martyr's death under the reign of King Manasseh by being placed within the hollow of a tree trunk and sawed in two.

Isaiah's calling as a prophet was primarily to the nation of Judah (the southern kingdom) and to Jerusalem, urging the people to repent from their sins and return to God. He also foretold the coming of the Messiah and the salvation of the Lord. Many of his prophecies predicted events that occurred in Isaiah's near future, yet at the same time they foretold the events of the distant future (such as the coming of the Messiah), and even some events still to come in the last days (such as the second coming of Christ).

In summary, the message of Isaiah is that salvation comes from God—not man. God alone is Savior, Ruler and King.

Commentary on the book of Isaiah is by noted theologian Rev. William G. Most (1914-1999). His contributions to theology have been recognized all over the world. He published 12 books and a host of articles on topics ranging from biblical studies to Mariology and Latin grammar.

Book of Isaiah

Summary of Chapter 8

The Lord ordered Isaiah to take a large scroll and pen and write on it: Maher-shalal-Hash Baz, and Uriah the priest and Zechariah will come as reliable witnesses to what he is to write.

Then Isaiah went into his wife, the prophetess, and she conceived and had a son, and named him Maher-shalal, hash-baz. And before the boy is only enough to say Father or mother, the wealth of Damascus and of Samaria will be taken away by the King of Assyria.

Since the people have rejected the gentle waters of Shiloah, a pool on the SE side of Jerusalem, (standing for the true faith in God), and feel confident over the fall of Rezin and the son of Remeliah, the Lord will bring the pompous king of Assyria like a

flood, and he will sweep into Judah with water as deep as the neck. The outspread wings will cover the land.

Then Judah will raise the war cry in the land of Immanuel, and so Assyria will not always triumph. There will be punishment for Ahaz for his lack of faith, but the faithful remnant will be helped.

So God tells Isaiah not to think the way most of the people think. The Lord is the Holy One. He will be a stone on which the faithless will stumble and fall and be broken.

So Isaiah should bind up the flaps of the revelation, which is for him and his disciples, the faithful remnant. They should wait for the Lord. They are a type of Christ and His Church to come. So they should not consult mediums, as so many are doing in a time of great fear, but hope in the Lord, who seems to be hiding His face at the time... Those who do not accept his revelation will wander in darkness and distress.

But Isaiah and his little group are to be a sign from the Lord.

Comments on Chapter 8

The whole chapter is a warning of disaster to come. So Isaiah is to write the prediction on a scroll, and get witnesses to testify to it, seemingly so that later it will be proved he had predicted it. On the scroll he wrote: Maher-shalal Hash-Baz, which seems to mean: quick plunder, swift spoil. He then goes to his wife, whom he calls a prophetess, probably simply because she was the wife of a prophet. In later centuries the wife of a Bishop was sometimes called episcopa, feminine form of Episcopus, and similarly the wife of a presbyter was presbytera. She had a son, named him Maher shalal, hash baz, as above. Before the child would be old enough to say My Father (age from 18 months to two years), Samaria would be plundered. it actually fell in 723 or 722 to Tiglath -Pileser III. :2 Kings 15:29.

Now Isaiah shifts from a literal statement to images as he often does. The waters of Shiloah seem to refer to Jerusalem's means of water in a siege, bringing it from the spring Gihon. It stood here for the rule or God founded on Sion. The River means the Euphrates, as usual in the OT. People were happy at the defeat of the two northern kings - but that was not to last, for Assyria was coming at Judah too, like a flood that would sweep everything, but the depth would be only to the neck - probably signifying that a remnant would be left - a theme appearing now, that will be frequent in the future.

The outspread wings could mean that Assyria would cover the land - or else be a means of recalling God's protection to Israel under His wings at the time of the Exodus. Hence the mention of Immanuel.