

Having A Basic Understanding of Some Old Testament Truths

Part 224 – Write In A Great Roll Through Beholding Trouble (Isaiah 8:1-22)

1. What was Isaiah supposed to write in the great roll and what did that message mean?

“Maher–shalal–hash–baz” was to be the name of his son whom would signify the time that they Assyrians would carry away Samaria: *“(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. (2) And I took unto me faithful witnesses to record, Uriaah the priest, and Zechariah the son of Jeberechiah. (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. (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” (Isaiah 8:1-4).*

- When a prophet was told to write in a roll of a book he was expected to write all that God said (**Jeremiah 36:2; 36:28** and **Habakkuk 2:2-3**).
- Scribes were used at times in this process (**Jeremiah 36:32**).
- There is significance in having faithful witnesses (**Proverbs 14:5**) with serious, spiritual matters (**Matthew 17:1-5, Matthew 18:15-17, and II Corinthians 13:1**).
- Isaiah’s family is being used as a sign for Israel (discuss when we get to v.18).

2. What was the Lord going to do because of His people’s refusal to do what’s right?

Send the Assyrians to the neck of Jerusalem: *“(5) The LORD spake also unto me again, saying, (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 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) 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” (Isaiah 8:5-8).*

- The waters of Shiloah [a.k.a. pool of Siloam] were known for healing (**John 9:7**). The point is, God would have healed them, but they refused (**Hosea 7:1**).
- God sent the Assyrians to invade and they came all the way to the neck, to Jerusalem like a flood (**II Chronicles 32:22** and **Isaiah 37:21-32**).
- Immanuel is Christ (**Isaiah 7:14** and **Matthew 1:21-23**).

3. Would God’s people have had to fear other nations if God was with them?

No: *“(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) Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us” (Isaiah 8:9-10).*

- **Deuteronomy 20:1, Isaiah 41:10, and Romans 8:31.**

4. Did the Lord want Isaiah to walk in the way of the people and fear them?

No: *“(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, (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) Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread” (Isaiah 8:11-13).*

- God using a strong hand (**Ezekiel 3:14**).
- Don't walk in their way (**Proverbs 1:15**).
- Don't say a "conspiracy" [Strong's # 7195]. It is not that such did not happen (**Jeremiah 11:9**), it just wasn't to become an excuse.
- Don't fear them either (**Ezekiel 2:6-8**).

5. While God was a sanctuary for Isaiah, what was He to Israel and Judah?

A stone of stumbling, rock of offense, and a snare: *“(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. (15) And many among them shall stumble, and fall, and be broken, and be snared, and be taken” (Isaiah 8:14-15).*

- God - A safe place for the faithful prophet Isaiah (**Psalms 46:1-2, Proverbs 18:10, and Jeremiah 1:19**).
- Stone of stumbling, etc. for Israel (**Psalms 11:5-6, Isaiah 28:16, Luke 2:34, Romans 9:32-33, and I Peter 2:5-8**).

6. Did God want Isaiah to erase what He had told him to write?

No, just the opposite: *“Bind up the testimony, seal the law among my disciples” (Isaiah 8:16; cf. Isaiah 30:8).*

- Seal it “among my disciples” would not be sealing to enclose the message, but rather to whom the message is given (**Psalms 25:14**).

7. Was God looking after the good of the house of Jacob (Israel) at the time we are studying?

No, He hid His face from them: *“And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him” (Isaiah 8:17).*

- **Deuteronomy 31:16-18, Isaiah 54:8, Isaiah 59:1-2, Isaiah 64:7, and I Peter 3:12.**

8. In the context of chapter eight, how was God using Isaiah and his children?

As signs and for wonders in Israel: *“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” (Isaiah 8:18).*

- **Hosea 1:1-9 and Hosea 3:1-5.**

9. Did God want His people seeking familiar spirits or wizards?

No: *“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” (Isaiah 8:19)?*

- **Leviticus 19:31, Leviticus 20:6, Deuteronomy 18:9-11, I Chronicles 10:13, and Galatians 5:19-21.**

10. Is there light in those whom do not speak according to God’s word?

No: *“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:20).*

- **Isaiah 30:9-11, Jeremiah 8:9, and Luke 6:46.**

11. Were festive and bright days ahead of the children of Israel at the time that Isaiah is prophesying?

No: *“(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) And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness” (Isaiah 8:21-22).*

- **II Chronicles 15:5-6, Jeremiah 13:16, Amos 5:18-20, and Zephaniah 1:14-15.**