

Holy Trinity Bible Study - Isaiah Lesson #8b

Primary Sources:

Webb - [The Message of Isaiah](#), Barry G. Webb

Motyer – [The Prophecy of ISAIAH](#), J. Alec Motyer

Isaiah 7:17 O 8:8

Chapter 7:17-25

¹⁷ The LORD will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria.”

¹⁸ In that day the LORD will whistle for the fly that is at the end of the streams of Egypt, and for the bee that is in the land of Assyria. ¹⁹ And they will all come and settle in the steep ravines, and in the clefts of the rocks, and on all the thornbushes, and on all the pastures.

²⁰ In that day the Lord will shave with a razor that is hired beyond the River—with the king of Assyria—the head and the hair of the feet, and it will sweep away the beard also.

²¹ In that day a man will keep alive a young cow and two sheep, ²² and because of the abundance of milk that they give, he will eat curds, for everyone who is left in the land will eat curds and honey.

²³ In that day every place where there used to be a thousand vines, worth a thousand shekels of silver, will become briars and thorns. ²⁴ With bow and arrows a man will come there, for all the land will be briars and thorns. ²⁵ And as for all the hills that used to be hoed with a hoe, you will not come there for fear of briars and thorns, but they will become a place where cattle are let loose and where sheep tread.

Chapter 8:1-8

¹ Then the LORD said to me, “Take a large tablet and write on it in common characters, ‘Belonging to Maher-shalal-hash-baz.’ ² And I will get reliable witnesses, Uriah the priest and Zechariah the son of Jeberechiah, to attest for me.”

³ And I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, “Call his name Maher-shalal-hash-baz; ⁴ for before the boy knows how to cry ‘My father’ or ‘My mother,’ the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria.”

⁵ The LORD spoke to me again: ⁶ “Because this people has refused the waters of Shiloah that flow gently, and rejoice over Rezin and the son of Remaliah, ⁷ therefore, behold, the Lord is bringing up against them the waters of the River, mighty and many, the king of Assyria and all his glory. And it will rise over all its channels and go over all its banks, ⁸ and it will sweep on into Judah, it will overflow and pass on, reaching even to the neck, and its outspread wings will fill the breadth of your land, O Immanuel.” -

Reading: [The Message of Isaiah pages 61-66](#)

Questions to Consider

1. What is the irony of Ahaz choosing to trust in Assyria rather than in God?

Ahaz has determined that trusting in the king of Assyria provided greater security than trusting in God.

“Isaiah’s brilliant irony: Assyria the national savior turned executioner! The nemesis of unbelieving, untrusting human wisdom!”

Motyer – The Prophecy of ISAIAH, J. Alec Motyer, page 88

2. How does God execute his judgement?

3. What is significant about how he calls Egypt and Assyria? A central theme for this passage.

“To him Egypt and Assyria, the two superpowers of the day, are but insects which swarm at his whistle (18-19; cf. 5:26). Assyria in particular is but a razor which he takes up temporarily (hired) to clear Palestine of its inhabitants, as a man shaves unwanted hair from his body (20).”

Webb - The Message of Isaiah, Barry G. Webb, page 64

4. What is the imagery of the “Swarm of Flies”?

Egypt was the first and continuous enemy of Israel and the swam of flies was the result of the annual flooding of the Nile. God was pointing out the absurdity of looking to Egypt for salvation rather than God that had saved them from the Egyptians.

5. What is the meaning of verse 19 ^{“19} And they will all come and settle in the steep ravines, and in the clefts of the rocks, and on all the thornbushes, and on all the pastures.”

“Everywhere, from the inaccessible (ravines) to the frequented (water holes), from the place to flee to the place to shun (thornbushes), the enemy has taken over. Alternative salvations neither save nor allow escape.... No part of the land (18–19), no part of the person (20) will be free of enemy occupation.

Motyer – The Prophecy of ISAIAH, J. Alec Motyer, page 89

6. What is the parallel between Isaiah 5:5-6 and Isaiah 7:23-25?

The not productivity of the lad regardless of the work that has been put into it.

7. What are the choices and Ahaz and Judah had before them?

“In chapter 2 the alternative to such trust was reliance upon ‘man’ (22); here that general notion is developed in terms of trusting in the nations (especially Assyria) for protection instead of the LORD. The choice is put squarely to Ahaz in verse 9b: ‘If you will not stand firm in your faith, you will not stand at all.’ Whatever we rely on instead of trusting in God will eventually turn and devour.”

Webb - The Message of Isaiah, Barry G. Webb, page 64

8. Why does God call in 8:1-2 for Isaiah to carve a large tablet saying ““Belonging to Maher-shalal-hash-baz.”, and then call on him to get reliable witnesses to the event?
As opposed to the long-term sign of Immanuel, this will be a short-term sign which would provide Judah one more chance to repent and put their faith in God rather than other nations. The sign is to be prominently displayed and attested to so the proof of it cannot be denied.

9. Why does Isaiah call his wife a prophetess and why is Gods command to name him Maher-shalal-hash-baz critical?

- 1.) His wife is latterly giving birth the word of God.
- 2.) It starts the clock on the short-term sign in versed 1-2.

10. What was the timing of the prophecy from the birth of Maher-shalal-hash-baz? (v4)

9-12 months

“In 734 BC Tiglath-pileser marched down the Israelite sea-coast, through Philistia, to the Egyptian border, cutting off Egyptian aid to the treaty powers. In 733 BC Israel lost Galilee, Transjordan (2 Ki. 15:29), Megiddo and other cities and it was only the hasty submission of Hoshea which saved the kingdom for a few years more. Damascus fell to Assyria in 732.”

Motyer – The Prophecy of ISAIAH, J. Alec Motyer, page 91

11. God call for Isaiah to name his son Maher-Shalal-Hash-Baz. This is the third name of a son that God calls for starting in Chapter 7. Compare the different names how they are used and their implications.

12. Whose destruction does the final name apply to?

“the sign does not speak of judgment on Judah, but rather of the destruction of her two northern enemies (4).

Webb - The Message of Isaiah, Barry G. Webb, page 65

13. What is the choice offered between the waters of Shiloah and the waters of the the Euphrates?

The water of Shiloah were outside the walls of Jerusalem and required faith that the spring would continue to flow and provide water into the city. This represents the Davidic Monarchy. The Euphrates is a mighty river and refers to reliance on Assyria rather than God to protect the city.

“Though Jerusalem occupied one of the most impregnable sites of the ancient world, its source of water was outside the city walls and the supply ran overground in conduits into the city. To live in Jerusalem, therefore, required faith that the Lord would stand by his promises that this was the city he had chosen and which he would defend (see on 22:9–14). The defection of the northern tribes was their rejection of David, of the chosen city and of the way of faith.”

14. What is the contrast between the use of the two rivers?

“The motif of the two rivers Shiloah (6) and Euphrates (7) offers a telling contrast between the seeming weakness of faith and the seeming power of the world. To the human eye the way of faith (Jerusalem and its vulnerable water supply) is full of insecurity and hazard, but the believer sees all this and says, ‘He is faithful who promised’ (Heb. 10:23). But to choose the world is to be overwhelmed by the world.

Motyer – The Prophecy of ISAIAH, J. Alec Motyer, page 91

15. Why is it significant that the flood water will reach up to the neck?

“Immanuel’s land is swamped but remains with its ‘head above water’. Unlike Israel, which was swept away by Assyria, Judah survived the flood. The fulfilment of 6:9–13 awaits other hands.”

“Historically (cf. 2 Ki. 16), Ahaz’s appeal to Assyria and his submission to Assyrian overlordship brought peace and the cessation of the northern threat. Isaiah, however, saw through to the reality: the glory had departed and David’s throne was now a hollow unreality, never to return to sovereignty again. There was nothing now for Immanuel to inherit except suffering and loss.

Motyer – The Prophecy of ISAIAH, J. Alec Motyer, page 92

Closing: “when the people of God operate by ‘what stands to reason’ rather than what proceeds from faith, when they seek safety in the resources, policies and powers of the world – the king of Assyria instead of ‘the King, the LORD Almighty’ (6:5) – the things they trust guarantee their calamity.”

Motyer – The Prophecy of ISAIAH, J. Alec Motyer, page 88