

**8:1 Moreover vuvh said to me, Take a large scroll, and write in it with a man's pen concerning Maher-Shalal-Hash-Baz-the plunder hurries, the prey speeds along, 2 And I took with me reliable witnesses to record, Uriyahu the kohen, and Zacharyahu the son of Berechiyah. 3 And I went in to the neviyah; 2 and she conceived, and bore a son.**

This chapter, as do so many others, consists of veiled, mysterious prophecies, and the sages differ as to their meaning.

The two phrases: *"To hurry the booty, plunder quickly"* convey the idea that *"plunder"* and *"robbery"* destruction, were looming ahead for Judah - it will be accomplished quickly once it begins.

The first phrase is a reference to the invasion, or "plunder," at the hands of the Assyrian kings, Shalmanesser and Sancheiriv, who destroyed the Northern Kingdom. The second phrase refers to the invasion, or *"robbery"* by Nebuchadnezzar who destroyed the country utterly.

The two witnesses signal before any great hurry the booty, plunder quickly scene that depends upon civilization, it happened then it will happen again.

After every great judgment of יהוה His mercy overshadows his prior judgments with restoration as seen in Zech 4

**Zec 4:2 And said unto me, What seest thou? And I said, I have looked, and behold a menorah all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:Zec 4:3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.Zec 4:4 So I answered and spake to the angel that talked with me, saying, What are these, my Master?**

The two olive trees are both congregations of Israel, standing before literal bowls in the menorah of restoration, but prophetically before the bowls of judgment both representing יהוה , both sending forth as a witness, both producing an individual witness to prophecy and together both representing the whole people of Israel.

The future witnesses before judgment are seen at the end of history:

**Rev 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.**

**Then said vuvh to me, Call his name Mahershalal- hash-baz. 4 For before the child shall have da'at to cry, My abba, and My eema, the riches of Dameshek and the plunder of Shomron shall be taken away before the melech of Ashshur. 5 vuvh spoke also to me again, saying, 6 Forasmuch as this people refuses the mayim of Shiloah that flow softly, and instead have their simcha in Retzin and Remalyah's son; 7 Now therefore, see, vuvh brings up upon them the mayim of the river, strong and mighty, even the melech of Ashshur, and all his tifereth: and he shall come up over all his channels, and go over all his banks:8 And he shall pass through Yahudah; he shall overflow and pass over, he shall reach even to the neck; and by the stretching out of his wings he shall fill the width of your land, O Emmanu-El. 9 Be shattered O you people, and you shall be broken in pieces; and listen, all of the far countries: prepare yourselves, and you shall be broken in pieces; dress yourselves, and you shall be broken in pieces. 10 Take counsel together, and it shall come to nothing; speak the word, and it shall not stand: for El is with us.**

It's the king of Assyria who "plunders" and "spoils" יהוה people. "I will commission him against a godless nation...to pillage for plunder, to spoilate for spoil.

Mahershalal- hash-baz - "Hasten the plunder, Hurry the spoil."

**V.6 Forasmuch as this people... V.9 Be shattered O you people,**

What do you think when יהוה recites, **What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?**

**Grace...** "Grace - *Hesed*" was found in Noach in Gen. 8.

Grace -*Hesed* because of it's OT - TORAH origin is NOT a license to sin and not obey the law. Grace is the empowerment to live a holy, righteous and godly life in a sick and perverted world.

Justification declares you good but does not make you good - that' sanctification!

**11 For vuvh spoke this to me with a strong hand, and instructed me that I should not follow in the derech of this people, saying; 12 Do not regard as an alliance what this nation calls an alliance; neither fear what they fear; nor be troubled by them.**

**11 For vuvh spoke this to me with a strong hand,**

V.11; “a strong hand” - anger and emotion are strategically counterproductive, practice staying calm and objective. But if you can make your enemies angry while staying calm yourself, you gain a decided advantage. Isaiah practiced this...he put his enemies off-balance and found a chink in their vanity through which he shook them with his prophecies - he held the pen of the ready writer striking the balance knocking his enemies off their square.

*Prov. 18:1 He who isolates himself pursues selfish desires he breaks out against all sound judgment.*

p.130 Judah and the Jerusalemites built a fortress believing it would protect them.

***13 Set-Apart vuvh tzevaoth Himself; Him shall you fear; and let Him be your awe.14 And He shall be for a Place of Refuge; 13 but for a Stone of stumbling and for a Rock of offence to both the houses of Yisrael. 15 as a trap and a snare to the inhabitants of Yahrushalayim.***

Just as Ahaz proved disloyal to יהוה, so Ahaz' people prove disloyal to Ahaz. They favor the “waters of Shiloh which flow gently” - V.6 that is, over the Davidic dynasty יהוה appointed to rule over them. For conspiring to replace Ahaz they will suffer worse than his rule - that is the *out of control river flooding beyond it's banks* - the king of Assyria at the height of his military power.

***15 And many amongst both houses shall stumble, and fall, and be broken, and be snared, and be taken . 16 Seal up the testimony; seal the Torah among My talmidim .17 And I will wait upon vuvh, that hides His face from Beit Yaakov, and I will look for Him. 18 See, I and the children that vuvh has given Me are for signs and for wonders in Yisrael from vuvh tzevaoth, who dwells on Har Tzion.***

***16 Seal up the testimony; seal the Torah among My talmidim 17 And I will wait upon vuvh, that hides His face from Beit Yaakov, and I will look for Him.***

*But go rather to the lost sheep of the house of Israel...AGAIN. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. AGAIN How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?*

**Isaiah 8:20 To the TORAH and to the testimony! If they do not speak according to this Word, it is because no light is in them.**

***Then spake Yahusha again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life... AGAIN As long as I am in the world, I am the light of the world....AGAIN Yahusha answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world But if a man walk in the night, he stumbleth, because there is no light in him...AGAIN Then Yahusha said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth...AGAIN While ye have light, believe in the light, that ye may be the children of light. These things spake Yahusha, and departed, and did hide himself from them....AGAIN I am come a light into the world, that whosoever believeth on me should not abide in darkness. DO NOT ABIDE IN A ANTI-TORAH BELIEF SYSTEM!***

Isaiah's prophecy was fulfilled in the days of Hezekiah - the prophesied Immanuel when the Assyrians besieged Jerusalem after Assyria had 'destroyed all the peoples and their lands' Isaiah 36 and 37.

Hezekiah serves as an end time shadow of יהוה's servant while the enemies "outstretched wings" simply alludes to modern warfare.

יהוה is with Immanuel yet Immanuel's terms are set in Hebrews 8:6 *But now He has obtained a more excellent ministry, inasmuch as He is also mediator of a better covenant, which was established on better promises (KJV). Gk word here is nomotheteō G3549 - the same word used in Heb 7:11 "received the law", ie. "given as Torah."*

*Heb. 7:11 Therefore if perfection were by the Levitical priesthood (for under it the people received the Law), what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?*

*Heb. 8:6 But now He has obtained a more excellent ministry, inasmuch as He is also mediator of a better covenant, which has been given as Torah nomotheteō G3549 cross reference Heb. 7:11 on the basis of better promises.*

Why did the King Jimmy translate *nomotheteō* G3549 correctly in Heb 7:11 as, “received the law i.e given as TORAH” and then obfuscate the covenantal terms in Heb 8:6 by mistranslating *nomotheteō* G3549 as “which was established?”

***19 And when they shall say to you, Seek to them that have familiar ruachim, and to sorcerers that whisper and mutter: should not a people seek for their Elohim? Who asks the dead about the living? To the Torah and to the testimony: if they speak not according to this Word, it is because there is no Light in them. 21 And they shall pass through it, hard pressed and hungry: and it shall come to pass, that when they shall be hungry, they shall be angered, and they will curse their Melech and their Elohim, while looking upward. 22 And they shall look to the earth; and see tribulation and darkness, gloom in anguish; and they shall be driven to darkness.***

The very names they bear indicate what יהוה will do: Maher-Shalal-HashBaz - “Hasten the Plunder, Hurry the Spoil”; Shear-Jashub-“A Remnant Shall Repent-Return”; Immanuel - “YAH is with us” and Yeshayahu-Isaiah “יהוה will save” יהוה may hide his face from his apostate people V.17 but NOT from those of you among whom he dwells *Isa. 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.*