

Isaiah Chapter 8 - stone of stumbling, a rock (*tzur*) of offence to both the houses of Israel

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Introduction

I wrote this article at the same time I wrote the article “**Lo-Ami-are-the-ones-who-need-Emanu-El**” (article #511). Initially I just wanted to point out the second and last occurrence of Immanuel found in the Tanach so as to support that article (#511). I knew it was worth my time to do so because it had two standalone Aleph Tav’s and one emendation which I’m interested in.

After spending some time and studying this chapter, it seems clear to me that it speaks loud and clear in support of the Two House doctrine. I wonder, who is this “stone of stumbling”, this rock (*tzur*) of offence to both the houses of Israel? Who could it be? Who is it that in the latter days is throwing a monkey wrench in the two great religions of Rabbinical Judaism and Antinomian Christian? Who I ask!?

I love how in verse 12 it even uses the word conspiracy (KJC confederacy). I ask, is this a prophecy that there will be a conspiracy against the understanding of two house? My rule against allowing a “no conspiracy theory mindset” is pulling my hard in the other direction, but yet there it is in scripture. What’s a high desert Eastern Oregonian born boy who fancies himself an intellectual to do? Oh well, moving on.

Isaiah Chapter 8¹⁻²²

¹ Moreover YHVH said unto me, Take thee a great roll (*gillayon*^{H1549}), and write in it with a man's pen concerning Mahershalalhashbaz.^a

² And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

Isa 8:2^{HSB5} “...unto me faithful אֶת Uriah, the priest...”
ne· 'e· ma· Nim; unto me faithful נְאֻמִּים e· Dim witnesses' עֵדִים ,Li לִי ve· 'a· 'I· dah to record וְאֶעֱדָה
ve· 'Et וְאֶת hak· ko· Hen, the priest הַכֹּהֵן u· ri· Yah Uriah' אֹרִיָּה et' אֶת
ye· ve· rech· Ya· hu. of Jeberechiah יְבֶרֶכְיָהוּ : ben the son בֶּן ze· char· Ya· hu and Zechariah זְכַרְיָהוּ

³ And I went unto the prophetess; and she conceived, and bare a son. Then said YHVH to me, Call his name Mahershalalhashbaz. 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. ⁵ YHVH spake also unto me again, saying,

⁶ Forasmuch as this people refuseth the waters of Shiloh^b that go softly, and rejoice in Rezin and Remaliah's son;^c

^a Strong's #H4122, found here in Isa 8:3; From ^{H4118} and ^{H7998} and ^{H2363} and ^{H957}; hasting (as he (the enemy) to the) booty, swift (to the) prey; *Maher-Shalal Chash-Baz*; the symbolical name of the son of Isaiah. BDB: symbolic name given by Isaiah by the Lord's direction to Isaiah's son; prophetic indication that Damascus and Samaria were soon to be plundered by the king of Assyria

^b Shiloh ^{H5795}, from ^{H7971}, BDB: sent; only other place Neh 3:15 [Standalone Aleph Tav Neh 3:15], Gen 49:10 ^{H7886}; Luk 13:14, Joh 9:7-11 ^{G4611}

^c rejoice in Kezin. This is not "a wrong reading of the Hebrew text", but it refers to the trust reposed in the king of Syria instead of in Jehovah (Isa_7:9). They despised God's covenant with Zion (symbolized by its secret stream), and preferred the help of the heathen;

Isa 8:6 ^{HSB5} “...people at this **אֵת** the waters of Shiloah...”

haz· Zeh, **as these** הֵזֶה ha· 'Am **as this people** הָעָם ma· 'As **refuseth** מָאָס ki **for** כִּי Ya· 'an, **Forasmuch** יַעַן
 ha· ho· le· Chim **that go** הַהֹלְכִים hash· shi· Lo· ach, **of Shiloah** הַשִּׁלֹּחַ mei **the waters** מֵי **אֵת** et'
 re· Tzin **in Rezin** רִצִּין -et' **אֶת־** u· me· Sos **and rejoice** וּמְשׁוֹשׁ le· 'At; **softly** לָאֵט
 re· mal· Ya· hu. **and Remaliah's** רֵמְלִיָּהוּ: u· ven- son וְבֶן־סוֹן

⁷ Now therefore, behold, Adonai ^d 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. ^e

Isa 8:8 ^{HSB5 f}

sha· Taf **he shall overflow** שֹׁטֵף bi· hu· Dah **through Judah** בִּיהוּדָה ve· cha· Laf **And he shall pass** וְחָלַף
 yag· Gi· a'; **he shall reach** יָגִיעַ tzav· Var **[even] to the neck** צֶאֱדָר ad- **even** עַד ve· 'a· Var, **and go over** וְעָבַר
 ke· na· Fav, **of his wings** כְּנַפָּיו mut· Tot **and the stretching out** מְטוֹת ve· ha· Yah **become** וְהָיָה
 ar· tze· Cha **of thy land** אֶרְצָךְ ro· chav- **the breadth** רֹחַב me· Lo **shall fill** מְלֵא
 sa· Mek **ס** El. **Immanuel** אֵל: im· Ma· nu' עִמָּנוּ

⁹ Associate (*ro·'u* ^{H7489} רָעוּ) ^g 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. ^h ¹⁰ Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us (*im·Ma·nu El* : עִמָּנוּ אֵל: ¹¹ For YHVH spake thus to me with a strong hand (*ke·chez·Kat hai·Yad* הַיָּד פְּחִיזְקָת), and instructed me that I should not walk in the way of this people, saying, ¹² Say ye not, A confederacy, ⁱ to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. ¹³ Sanctify YHVH of hosts (*tze·va·'ot* צְבָאוֹת) himself; and *let him be* your fear, and *let him be* your dread.

therefore the Assyrian floods should overwhelm them. (Compare the same contrast in Psa_46:3, Psa_46:45; and see notes there.) This applied specially to Israel: and the judgment overtook Israel first. ^{Source CB Notes}

^d There is an emendation in this verse which I presume is Adonai which replace YHVH. All other times (8) the LORD is YHVH.

^e RSTNE footnotes 1115: Judah threatened but not captured; 1116: Here the land of Yisrael is called Emanu-El, a title, further proving that this is not the actual name of the coming Messiah, but merely a title.

^f See “**Lo-Ami-are-the-ones-who-need-Emanu-El**”, article #511.

^g Associate? What a terrible translation as it is innocuous, this word is associated with evil, displeased, hurt, wicked etc.

^h Twice for emphasis or a prophecy Ephraim then Judah sent to the Diaspora?

ⁱ confederacy *keshet* ^{H7195} in the NIV it is conspiracy. CB Notes: this term is never used in a good sense.

Conspiracy Theorist call you office. Verse 14 talks about Two Houses. Could it be that the religion from House of Judah (Rabbinical Judaism) and the religion from the House of Ephraim (Antinomian Christianity) are conspiring that the two house doctrine doesn't exist? See “Word Study of Conspiracy, Treason, Confederacy (H7194 and H7195 qesher).doc”

¹⁴ And he shall be for a sanctuary; but for a stone of stumbling^j and for a rock of offence to both the houses of Israel, for a gin (a trap *pach*^{H6341}) and for a snare (*moqesh*^{H4170}) to the inhabitants of Jerusalem.^k

Isa 8:14^{HSB5}

le· mik· Dash; And he shall be for a sanctuary לְמִקְדָּשׁ ve· ha· Yah shall become וְהָיָה
 u· le· Tzur and for a rock וּלְצֹרֶן Ne· gef of stumbling נֶגֶף u· le· 'E· ven but for a stone וּלְאֶבֶן
 Yis· ra· 'El of Israel יִשְׂרָאֵל vat· Tei the houses בְּתֵי lish· Nei to both לְשֵׁנֵי mich· Shol of offence מִכְשׁוֹל
 le· yo· Shev to the inhabitants לְיוֹשְׁבֵי u· le· mo· Kesh, and for a snare וּלְמוֹקֵשׁ le· Fach for a gin לְפָח
 ye· ru· sha· Lim. of Jerusalem יְרוּשָׁלַם :

¹⁵ And many among them shall stumble, and fall, and be broken, and be snared, and be taken. ¹⁶ Bind up the testimony, seal the law among my disciples.¹ ¹⁷ And I will wait upon YHVH, that hideth his face from the house of Jacob, and I will look for him. ¹⁸ Behold, I and the children whom YHVH hath given me are for signs and for wonders^m in Israel from YHVH of hosts, which dwelleth in mount Zion. ¹⁹ And when they shall say unto you, Seek (*darash*^{H1875}) 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? ²⁰ To the law 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, 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.

^j **Stumbling stone:** see Act 4:11, Eph 2:20, 1Pe 2:4-8, Rom 9:32-33, Rom 11:9-11

^k RSTNE Footnote #1124

Both houses have stumbled over the coming of Messiah Yahshua, as prophesied here. Judah rejected the living Torah, YHWH's Son, and is blind. Efrayim, or non-Jewish Yisrael has rejected their identity as the other house of Yisrael, along with their responsibilities to live in the eternal ways of the written Torah, and are therefore blind as well. In order for Efrayim, or non-Jewish Yisrael to stumble at Messiah Yahshua's arrival, by definition they had to be in existence to the supernatural eye of YHWH, even though the natural eye had lost track of them some 721 years before the Stumbling Stone arrived.

¹ RSTNE Footnote #1127: In contrast to those of both houses "taken away," those "left behind" and protected by Messiah Yahshua will have the testimony of His atonement and bodily resurrection, plus the witness of Torah sealed in their hearts and on their lips.

^m RSTNE Footnote #1132: Yahshua's disciples are ordained to "perform miracles" in Yisrael amongst both houses, as seen in Mark 16:15- 18 and Luke 10:16 to reveal to the world that they are Yahshua's Yisraelite children.